

The Lutheran.

"The word of God and the teachings of Luther are now and never shall pass away."

Tenth year 1853-1854

St. Louis, Mo.

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Mr. Fr. Ottmann. 31. ordained 18th
Cat. p. Trin. in St. Immanuel's Parish at Bluegrass, Warrick Co. Ia.
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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

(Offenb. Joh. Cap. 14, v. 6. 7.)

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Editor's foreword

to the tenth annual "Lutheran."

If, at the beginning of this new year, we look back on the one that has now ended, we are filled with very mixed feelings. Above all, we must confess, a deep melancholy fills our hearts. In the past year we have been forced to engage in a serious struggle not only with those outside our church, but rather with those who call the Lutheran church with us their mother. In no way do we feel new about it, neither that we have fought this battle, nor how we have done it. Rather, we thank God that He has opened our eyes to recognize the heresies now appearing in our church, and that He has strengthened us by His Holy Spirit to speak out against them, regardless of the favor or disfavor of men. No, it is something else which now makes us look back with deep melancholy on the near past. Not only has our struggle, as always the struggles within the true-believing church, been a right pasture for the enemies of the truth in their hostile, gloating hearts, but it has also become a stumbling block to many an honest member of our church; and, as for the regrets of the past, it has become a stumbling block to the enemies of the truth.

The most important thing is that some local Lutherans, who are not yet really serious about the preservation of our church doctrine and the strict implementation of the principles laid down in the confessions, and who therefore certainly need a united testimony from us and from our opponents against their half-inherited nature, have used our struggle to assume the role of judges standing above the parties and have thus, instead of moving forward, often taken steps backward. Yes, that is what pains and oppresses us above all in this matter. But we also have a consolation. Our consolation is, namely, that God alone has given us the command to fight. Our consolation is that God alone has given us the command to fight according to the faith that was once given to the saints, 1nd. 3:4, but that He has not left the care for the end of our fight to us, but has reserved this care for Himself. This comforts us, therefore, when we see that even those who are otherwise well-disposed toward us and who share our doctrinal views do not see the justice and necessity of our procedure and the manner of our struggle, but want to divide the blame for the offense that has arisen between us and our opponents. For if only God receives His glory and the truth its own, what is it then, if we sinful servants of both in this service bear nothing of it but misjudgment?

and evil rumor? Luther says: "Let the spirits burst and meet one another; but if some are deceived, well, then it is according to the right course of war; where there is strife and battle, some must fall and be wounded; but he that fights honestly shall be crowned."

But, as I said, it is not only melancholy that we cannot help feeling when we look at the last year of our newspaper; it is also the feeling of the deepest joy and the most humble gratitude that moves us. Our "Lutheran" has without doubt had to pass the most difficult test in the year that now lies behind us. During this time he has had to be a messenger who, with few exceptions, has almost always been able to bring his readers only unpleasant and devastating news; he has had to do this for the glory of God and for the sake of truth, even at the risk of losing many of his friends. And, thanks be to the Lord, the "Lutheran" has passed his test! Not only has God graciously helped him through all obstacles, so that today, in spite of all his enemies who wish him death and destruction, he joyfully begins his new career again; but he has also won hundreds of new friends in the past year. Above all, however, we must humbly thank God for this.

[We are grateful that the little testimony of our paper for the pure evangelical truth against human folly and delusion has been visibly blessed abundantly and gloriously beyond petition and understanding. We have received testimonies from many quarters that the struggle which the "Lutheran" has fought in recent times has brought clarity to many who were in doubt about the important points of doctrine, has strengthened others in the already recognized truth, and has in general stimulated many to further research in God's Word and in the ancient core writings of our Church. Finally, the most gratifying thing of all is for us to note that even our adversaries have not been completely deprived of the blessing of the testimony to the truth given in our paper. Their adverse disposition and bitterness against us have remained the same, but it cannot escape the attentive observer that, so far as the doctrines in dispute and the recognition of a practice founded upon them are concerned (without admitting it, but in fact), they have entered upon a manifest retreat, have entered upon a manifest retreat, and therefore some things which they had before defended in the most extreme manner and put on the point, they now soften as far as possible, and now gladly respond to them, if it be granted that they perhaps did not mean it as they formerly wrote. Certainly, if the congregations led by our opponents knew what influence our testimony has already exercised on the latter, from what burdens it has already freed them, the congregations, from what erroneous paths already taken it has already recalled and withdrawn their leaders: they would never understand themselves to call us (as they have unfortunately done!) their enemies with their pastors. as their enemies and as destroyers of the Church of God in terrible sacrilege, but rather thank God that He has awakened us to cry "Stop!" to their blinded pastors, so that they at least have not fallen into even greater aberrations than have happened. May our opponents now, after all, deny this blessing of our struggle against them, which they themselves enjoy against their will, we praise God for it. That day will make it clear what would have happened to the Lutheran Church in America if a Romanizing direction pursued with such fanaticism and energy as that taken by Grabau had not found strong resistance. May only the Lord, who alone can change hearts, help our opponents to learn with a wholesome fright to recognize with what terrible guilt they have burdened themselves by their unmeasured banishing, judging, condemning and cursing, and may they finally give in and unite with us in the One Old Evangelical Church.

lical truth and to live in peace. -

Now, as to the manner in which the "Lutheran," beloved of God, intends to hold himself in the future, we can give the dear reader what we hope will be a pleasing assurance. The "Lutheran" will nehmlich suffer a not inconsiderable change. During its last meetings in Cleveland in June of this year, our Synod decided to publish a second, theological monthly in addition to the "Lutheran". Since the "Lutheran" has been the only public organ of our Synod up to now, it has had to include many things that were often only of use to a small part of the readers, e.g. many disputes and doctrinal developments that were of interest almost only to preachers who read other journals. This necessity and unfortunate state of affairs has now been remedied. From now on, the "Lutheran" will strictly make it its business to deliver only such essays and news that are comprehensible and of interest to every reader. The necessary measures have also been taken to make it possible that the "Lutheraner" will soon communicate to its readers the most important events in the ecclesiastical field of our old fatherland from a direct source. Otherwise, the paper will in general strictly adhere to its previous peculiar character of being a paper first and foremost for doctrine and honor.

But since, as it says in that song, "Our strength is nothing but powerlessness," the Christian reader is herewith urgently requested, in conclusion, to include also the dear "Lutheran" in his devout Lord's Prayer.

Amen.

(For the "Lutheran.")

following thirsty readers of The Lutheran, though delayed by a coincidence, will not be uninteresting even now.

It concerns an editorial article in the January issue of our the Evang. Review, edited by the Doctors of Theology C. O. Krauth and W. M. Reynolds. It is entitled "Church and Ministry," and contains an advertisement and evaluation of the paper published by Prof. Walther on behalf of the Synod of Missouri, etc., on the subject referred to.

In order to show from what cause the Scripture arose, the beginning and course of the doctrinal controversy will be presented, which, as is well known, was first led by some preachers in Missouri, and after a synod of Missouri, etc., had been formed, by this synod, against Pastor Grabau.

Then the writer of the article speaks of the book as follows. "The whole work forms one of the most interesting contributions to our ecclesiastical literature, which has yet to be matched by ani

has been delivered by an American writer. Although Prof. Walther is a German by birth and the book was printed in Germany, it is nevertheless an American book in every respect. Not only does it arise from the state of things in this country and the movements in the Lutheran Church here, but it also places Lutheranism in decided harmony with the liberalism of American principles and institutions. We fear, however, that our friends of the Missouri Synod will not thank us for this compliment, and that the Buffaloers will point to it as a confirmation of their worst fears, and a vindication of their severest censure of Missourian principles, which they have suspected of being "radical," "democratic," "overthrowing the most established principles of the Lutheran church government," etc. We reply, however, without being overawed by the fact that we are not a Lutheran. But we answer, without fear of reactionary conservatism, that the Reformation, as Luther began it, and carried it out to its just conclusions, was a "radical" reform of all abuses existing in the church, "democratic," in that it gave all the right to judge for themselves, making all Christians equally kings and priests of God, and thoroughly rejected and destroyed the despotism of a few clergymen over the consciences of men and the Word of God."

Now the theses themselves are given, as they are found in the book, nine about the church and ten about the ministry.

After that it says "With the views contained in these theses in general we agree completely; especially we have nothing to object to the first nine, rather we believe that the doctrine of the Lutheran Church set forth here is the only correct one, and equally very Scriptural and Lutheran." And further on, "We are also mostly in agreement with the theses on the church. The theory is strictly that of Luther, and is confirmed by the principles enunciated in the symbols of the church."

Now follow some expositions. Toward the end of the article it says, "If we had written these theses ourselves, we would not have used the expression found in the fifth, "the power of an ecclesiastical court," and would have preferred the general expression, "the executive power of the church in the administration of its discipline. This is justified by the fact that, since according to the Tenth Thesis the right to judge doctrine and therefore also to have a seat and a vote in the church courts and councils with the preachers is also granted to the laity, no special task remains for the preacher other than execution. On the other hand, the sender of this allows himself to remark that he seems to prefer the expression "spiritual court" used in the thesis. For it not only follows the language of the Apology, but is also the more significant. For the circumstance of

The preaching office is to be described as that of The reason for this is omitted, namely, because the office teaching, judging, etc., which belongs to the preacher of preaching is the highest, and is only a single inference with all, because he is also a member of the church, and from it.

before all, because he represents the congregation; Although the sender of this article had to reject the furthermore, that in certain cases he also has to decide expositions of the article in question, he cannot conceal alone, e.g. whether someone is admissible to Holy his heartfelt joy that the writing of Prof. Walther on the Communion or not. Communion or not. This is well Church and the Ami and the doctrine of the Lutheran expressed by using the words of thesis, but not so by the Church set forth therein has found such recognition from proposed expression. For when we speak of executive such an important member of the English Lutheran power, we generally mean the power to put into practice Church of this country as the author of this article, a joy something that has been decided by others, but not by which many readers will certainly share.

the one who has this power, with the others or even The Zuliheft of the Evangelical Review v. d. J. alone. contains the following articles. The Influence of the Bible

"Still less," continues the author of the article, "are we on Literature. By the Hon. I. A. Seiss. 2. The Church as satisfied by the eighth thesis." He says that he has represented in the Confessions of Christendom. By the misgivings about calling the office of preaching the Hon. C. T. Krauth. 3. contribution to Christology. highest in the church, and gives as his reason that this is Translated from the German Works of Thomasius- 4. neither proper nor humble speech. One can hardly Remarks on Prophecy. By the Honorable I. Oswald. 5. understand how such a great misunderstanding of this Doctrine of the Resurrection of the Dead. By the Hon. T. thesis was possible. What the thesis says about the Rizer. 6. The jewels of our people. By the Hon. I. F. office of preaching, in order to set it in the right light Smith. 7th Letter to a doubter. 8. our foreign missionary according to its relation to other church offices, the author activity. 9. Tischendorf's edition of the Septuagint. 10. of the article refers to a reprehensible attitude of the News of newly published works. 11. German religious periodicals. 12. church news.

of the article refers to a reprehensible attitude of the (Submitted.) bearer of the office, and while it is said that the office of Pastor Winkler in Detroit *) declares that he is finally preaching is the highest, because it comprehends all able to give the readers of the "Informatorium" the "key" to Professor Crämer's activities in his congregation. And other church offices in itself, so that he who bears it is what is this key? It consists of the following: Pastor Winkler claims to have discovered that the threads to the also authorized by divine right to all other church offices, whole Rottenunfug in Detroit go back to the year 1845 and were actually not spun from St. Louis, but from and may validly perform them in cases where human Neuendettelsau in Franconia, not by Professor Walther, order misses its purpose: He misunderstands that he but by Pastor Löhe. In fact, Mr. Winkler gives the who holds the office of preaching is greater than those following information about the terrible secret of who hold other church offices, and therefore may desire wickedness in No. 2 of the 3rd volume of the from them the preference and honor which they find due "Informatorium": . to him. We therefore fully agree with the author, when he "My preaching post (!) in Detroit had already been says, "How inconsistent it is, when the minister desires given to another in Germany; - therefore I was in to exalt himself above those whom he ministers to," the way of the gentlemen. For several months the without seeing in it any dispute with the Thesis. Lutheran

But the other part of the thesis, namely, that all other church offices flow from the office of preaching, the ministry defends himself against a slander which, if it contained truth, author downright denies. For, he says, this is closed in would make the enemies of the Lord vicious. Otherwise, we sincerely request that the poor "Lutheran" be spared with replies to personal vituperation. A paper that inveighs on and on can no longer inveigh against any one, except by praise. D. R. the circle. To close in a circle would be to say that the office of preaching derives its authority from the church, and that the church derives it from the office of preaching. In the Thesis, however, no such thing is said; so here again there must be a misunderstanding. Probably the expression "flow" has given rise to this. This expression, however, can and should mean nothing more than that Christ has instituted only one office, and that therefore all church authority is comprehended in this office in the broader sense of the word, so that where there are different church offices, only human order has divided that authority and assigned these parts to different persons. If, then, this thesis were to be denied, it would be necessary to show that Christ has appointed more offices than one. But this no one can do, for God's Word does not suffer it, nor, of course, does the author mean it. The expression which he uses in place of the one in Thesis

shy people in Detroit negotiated with me about accepting a profession to them and finally I followed the urgent call and took up my post in Detroit in the spring of 1845. - Later I read in writing from Germany: "The talented young man F. Lochner" was destined for Detroit. - Map and Christian preaching profession here came into hostile opposition."

Pastor Winkler must have read the "kirchliche Mittheilungen" (church bulletins) that are still published in Franconia, in which Pastor Löhe informed the friends of the Lutheran Church in North America about the sending out of new students and spoke about their appropriate use. The following happened to me. A few months before I was sent out, Father Löhe was asked by one of his older students, Pastor Hattstädt in Monroe, to assign one of his pupils to Detroit, because the Lutheran congregation there was without a preacher and had turned to him with the request to help them obtain a righteous preacher. Without any argument, therefore, Mr. Pf. Löhe, when I was sent out in March 1845, gave me the instruction to go to Detroit and to accept the congregation there; without any argument he informed the readers of his paper of the decision he had made, and without any argument I complied with his instruction. It is possible that in the meantime the Detroit congregation had entered into negotiations with Pastor Winkler, but no one in Germany knew anything about this. On my arrival in America I visited the then president of the Michigan Synod, Mr. Pastor Schmidt in Ann Arbor, because I had received instructions from Germany, along with two other brethren, to join this Synod. At the same meeting I learned that the Detroit congregation had in the meantime called Prof. Winkler to Columbus, whom we already knew from his letters to Pastor Löhe, and that he would be taking up his duties there in 3 or 4 days. Since I have now received from Rev. Schmidt offered me the parish in Toledo, Ohio, but since I had reservations about accepting an appointment there, I seized an opportunity that presented itself to make a trip to Detroit and hear Mr. Prof. Winkler's advice in this matter. Winkler's advice in this matter, as he had my full respect and confidence at that time. From then on, I was in friendly correspondence with Pastor Winkler for a whole year, and never a syllable was uttered from me as if I were sorry that I had not come to Detroit, or even as if I had special intentions for Pastor Winkler's "preacher's position," and Pastor Winkler also never let it be known that he suspected me of this. But the way I felt at that time about the filling of the Detroit congregation, be

My first report of July 7, 1845, sent to Pastor Löhe, is the most convincing proof of this. Thank God I copied it at that time and can therefore give the relevant passage here verbatim. After I had stated the above-mentioned purpose of my trip to Detroit, I described the difficult position that a Lutheran pastor has to assume between the many Catholics there on the one hand and the rationalists on the other, and then concluded with the following words: "From all of this you will see that I would not have been equal to the office in Detroit, and therefore the filling of this position by Mr. Profess. Winkler is to be considered fortunate."

This is the simple fact, the key to "Satan's raging in the Detroit church!"

The reader sees, Mr. Pastor Winkler has unlocked nothing with his alleged key but- his own evil heart. †)

Friedrich Lochner, Lutheran pastor at Milwaukee.

The Blood Wheel of Thorn.

A picture from the history of the Jesuits of
K. F. Ledderhose. *)

To let the blood wheel of Thorn cry out into the present from a past of more than a hundred years will, of course, not please all, least of all the descendants of those who have infected themselves with it; but it teaches us to open our eyes and to look at those who wear sheep's clothing and yet are ravening wolves inside. We mean the Jesuits, who act so innocently, and pretend to be kind to mankind, and yet are corrupters. But it rejoices all who believe in Christ that the church of Christ has always had members who have sealed their faith with their blood. May this story be a source of comfort and vigilance to many!

The city of Thorn, which is nowadays under the scepter of the kings of Prussia, derives the time of its origin already from the

†) In the same way, Mr. Past. Winkler reveals what a child of the spirit he is, in that in the same essay he seeks to disgrace our dear Professor Crämer, whom the Lord wants to continue to bless our Church, by reproaching him (Mr. Winkler) for the political pranks, wept over with hot tears and long since forgiven by Christ's blood, which he once committed in his unconverted state, when he did not yet know his Lord Jesus. Fie on meanness!

D. R.

*)We also share this excellent and interesting account by Ledderhose, printed in the New York Missionary Gazette, of the atrocities committed by the Jesuits against the Lutherans of Thorn a little more than a hundred years ago. We consider this all the more necessary, the more powerful the influence of that treacherous, bloodthirsty order becomes from day to day, and the more the local Roman Catholic papers are eager to whitewash this order. D. R.

thirteenth century. Its first inhabitants were Germans brought here by the knights of the Teutonic Order, who were concerned with the construction of the city in Polish Prussia. This is how the German language and customs came to those parts. The city lies on the right bank of the Vistula. Due to its advantageous location, it soon rose to surprising size, wealth and prestige. The city was granted many liberties and rights. It was allowed to elect judges and authorities from its midst, and to punish criminals. It was exempt from customs duties. However, it was subject to the German Order, which had a strong castle in Thorn. But the excessive severity of the order caused discomfort. A part of Prussia broke away, among them also Thorn. Already in 1454 the German castle in the city fell. The estates of the ceded part of Prussia placed themselves under the protection of the King of Poland, Casimir the Great. They retained all their rights. However, they did not respect the king's majesty in any other way than that they wanted to have friends and enemies of the same kind and to stand by each other in cases of need. The city authorities were given even greater power, especially the then so-called great cities of Thorn, Elbing, and Danzig. But in the course of time their prerogatives were weakened.

But we are now at the ecclesiastical development of the city of Thorn, the main thing for our purpose. No sooner did the trumpet of the angel with the eternal gospel sound in Wittenberg than this voice was also heard in Thorn. But since this sweet sound of peace sounded repugnant to the bishops and especially to King Sigismund, for the time being there were only secret friends of the Gospel. As early as 1520 a sharp order was issued against the introduction of Luther's writings, but orders, even if they come from kings or emperors, are of no avail if the Lord of the Church, in his eternal mercy, has decided to bring his word. So it went in Poland, and especially in Thorn. After vain attempts, especially on the part of Bishop Hosius, who was made a cardinal for the sake of his zeal for Rome, King Sigismund August finally granted the city a detailed privilege in 1557, and the following kings all renewed and confirmed the same. The Protestants received all churches for their free religious practice. Only at St. John's Church was a Roman priest allowed to hold his service in a special chapel. The City Council had the right to appoint preachers of the Augsburg Confession. The grammar school and the schools were also established according to the divine word.

The fundamental laws of the Empire, solemnly invoked by kings at their coronation, protected freedom of conscience.

But malice, cunning and violence weakened, limited, twisted, broke the rights of the Protestants. We have just mentioned Bishop Hosius of Ermeland. It was he, in the main, who brought the Jesuits, then newly arisen, to Poland. Already in 1593 their friends succeeded in having the parish church of St. John's taken from the Lutherans by a royal decree and assigned to the Romans. No sooner had Bishop Tylicki of Kulm obtained this, than he assigned two Jesuits to the parish priest, so that they should support him with preaching and hearing confessions. At first they kept very quiet in order to gain a good opinion among the people. But it was not long before a royal decree was obtained granting the Jesuits the right to hold public schools in Thorn. In 1606 the Jesuits already held a procession in the churchyard of St. John. Then the council finally intervened and drove the Jesuits out of the city. The Jesuitically minded court had hardly received notice of this when a commissioner moved into Thorn to investigate; the Jesuits followed him and took possession of the church and pulpit. There were of course now complaints upon complaints, but the Jesuits gained a firmer and firmer foothold, taking possession of one piece of freedom after another.

When Charles Gustav ascended the throne in Sweden in 1654, the Polish king John Casimir raised old claims, and protested against Charles Gustav's coronation. Then the Swede made surprising advances on Poland itself, and a peace was concluded on May 3, 1660, in the Cistercian monastery of Oliva, not far from Danzig. This peace is of importance for our history, for in it the towns situated in Polish Prussia were granted all their rights, liberties and privileges in ecclesiastical and secular matters, as they had had them before the war. This also included that the Prussian towns would be free from Polish jurisdiction. This peace, however, did not bring peace to the cities. The Jesuits retook possession of their college in Thorn together with St. John's Church, and the Benedictine nuns made completely unlawful claims to the parish church of St. James together with its accessories. All refutations on the part of Thorn, all objections of the King of Sweden through his envoy were of no avail, the nuns won. Thus the people of Thorn were deprived of their parish church and had to have a town hall built for the service. Now only the only Marienkirche with the Gymnasium was the property of the Protestants. The Catholics would have liked to have this, too. They had been waiting for it for a long time, and finally they won by bloody means.

The bitterness among the people of Thorn against the Jesuits was great. Nor is this a miracle

For these disciples of Loyala, not of our Lord Jesus, spared no means to gain prestige and entrance. They knew whom they had to support. Not only the Roman priesthood, but the royal court, and especially the nobles, who were more powerful in Poland than the king, were attached to them. This made them so bold and insolent. Where they knew orphans, they stretched out their arms to them, to make them Roman Catholics. At their bosom even malefactors found shelter to escape just punishment, if only they returned home to the bosom of the Church. The Jesuit pupils engaged in quarrels with the pupils of the Lutheran grammar school and if a complaint was made to the Father Rector, he made no move. The Lutheran clergy were not only attacked in vituperative writings, there were even several times of physical abuse of them by Jesuit pupils who threw stones and excrement at them. And that in the midst of a Protestant people.

The professor Arend had a writing sent out on Char Friday of the year 1719, in which he properly examined the advice of the high priest Caiaphas against Christ. This writing may have had various hidden connections; the Catholics pointed it to their high priest in Rome, namely the Pope. They immediately made a spectacle of it. President Roesner, who would not intervene, was summoned to appear before the court in Warsaw. Before that, however, the Bishop of Kulm, to whom the Jesuits had complained, appeared and made a tremendous noise. Professor Arend, however, departed, and was employed in Königsberg. The matter was thus apparently settled, but the Papists continued to rumble. The fire broke out only too soon, and in a gruesomely disastrous manner.

It was July 16, 1724, when the Catholics celebrated the Feast of the Scapular. They held a solemn procession in the churchyard of St. Jacob's Church, which was owned by the nuns. Outside the churchyard some Lutheran bourgeois children stood with their heads uncovered, and some other young people who had come from the neighbourhood to watch the celebration. A Jesuit student did not think it enough that they had taken off their hats; he forced them to fall down on their knees before the so-called Reverend Good. It was done with scolding and slapping. Because he had accomplished his purpose, he only grew bolder and more insolent. A few hours after the procession he went with some of his classmates to the new town in search of merchants. He who seeks finds. He met some of the burghers' sons and servants and attacked them. There was a scuffle in which the Lutherans took the short straw. When two citizens tried to make peace, they were dragged to the churchyard of St. James, thrown to the ground and mishandled. It would have been even worse for them, had not another citizen with his strong arms stood up to them.

...between them. The crowd grew. Finally city soldiers came and took the ringleader Lysiecki prisoner with them to the guardroom. That was oil poured on the fire. The Jesuit students who had taken part in the mischief ran to the Father Rector, who referred them to President Rösner. With impetuosity they demanded there the release of their comrade. Rösner could not do that, since the Burgrave had to decide in such cases. W h e n it was Sunday, the Burgrave postponed the investigation until the following Monday. With threats the students left the Burgrave; Lysiecki, however, remained under arrest overnight.

On the following day, July 17, the magistrate met, and at the request of the Burgrave, he took over the settlement of the matter. When the Jesuit students came to the Burgrave, he referred them to Rösner, who declared that the magistrate would investigate the dispute at the next meeting. This delay embittered them enormously, so that they gathered several of their fellow students, and went noisily through the streets. They demanded of the citizens who had been mishandled by them the day before to plead for the release of their comrade, or fear their vengeance. Citizens came to the aid of the hard-threatened. Then the Jesuit students reached for their sabres and withdrew only when the city guard rushed in and arrested another ringleader. Irritated by this, a larger group of such students gathered together, and it seemed as if they wanted to take the guardhouse by storm in order to free the arresting officer. The first of the arrested had already been released by the president of the city, and he wanted to consult with the Father Rector of the Jesuits about the other. Since the students found an armed city guard, they came up with another idea. About seven o'clock in the evening they went to the old town in order to force the Lutheran citizen Daublinger, who had already joined in the quarrel the day before, to work for the liberation of their comrade. The latter had got wind of the situation and had withdrawn to the Burgrave's house. Instead of him they met a student in his dressing gown in front of his house, who had not taken the slightest part in the disturbance, and dragged him into the Jesuit College, calling him names and abusing him. There they put him in a nasty prison, threatening to take his life. About the counter-right they had exercised, as they thought, about their victory they were highly pleased, and blew out of the windows with French horns. This noise drew a crowd. No sooner did the students notice this than they threw stones at the curious, and even cut at them with their sabres. Finally, President Rösner ordered the city soldiers to march, but the noise was resisted, and only with difficulty did they retreat to their college.

Rösner sent the secretary Wedemeyer to the Father Rector to release the imprisoned high school student. But the rector only agreed on the condition that the two Catholic students would also be released. Rösner had called the citizens together to warn **them against a** riot. But it was no use. The mass of the people, enraged by the rector's refusal, gathered in ever greater numbers. In addition, some tradesmen, who felt the beer, and some servants incited the students to free their imprisoned classmate. They did not let themselves be told again, they broke open the door of the college and led the prisoner Nagorni out victoriously. As soon as this was done, the students went home quietly, but not so the people. The Jesuit students threw stones from the college, and the crowd became enraged and also threw stones at the windows. Suddenly the bell of the Jesuits sounded, similar to the ringing of a storm. An ever larger crowd gathered. The city guards who had been ordered there, as well as the royal mercenaries, were no longer able to stop it. The throwing of stones, even shots from the Jesuit building, prevented their approach. Vice-President Zernecke, who lived close by, came out at the door of his house, and implored them, as he put it himself, "by the wounds of our best Saviour, to desist from the crime after all, and not to bring the whole city to misfortune and ruin." But sooner could the curses of the sea have been quieted than the enraged crowd. They forced their way into the building, into the school rooms, broke windows, tables, chairs, benches and other household utensils, and even built a fire in front of the building and burned the broken pieces of furniture. From the college itself there was continual shooting. At the instigation of the President, the entire citizenry of the old Thornian quarter advanced against the mob with about twenty mercenaries and dispersed them. About eleven o'clock at night there was silence in the streets of Thorn. The allegation that the rioters had defaced and burned images of saints and one of the Virgin Mary is an invention of hatred, as is the accusation that a chalice was stolen, which remains unproven.

The magistrate immediately had the city gates closed the following day, so that the authors and ringleaders could not escape, and appointed a committee to investigate the matter, with witnesses from both faith parties.

(To be continued.)

Receipt and thanks.

From the congregation of the Hm. Rev. Fricke zu Indianapolis -13.
for the building of the church in Rochester .

New - Orleans.

In view of the terrible news about the raging of the yellow fever in this city, which is currently in the newspapers, many readers will think with anxious concern about our dear brother Volck, who only recently began his work in this city, and would like to know how he and his dear congregation are doing now. We therefore take the liberty of communicating the following from a private letter sent to us by Pastor Volck on the 15th of this month:

"God has also afflicted our congregation with sickness. Seven adult members of the congregation are down with yellow fever. But, thanks be to God and the faithful and devoted care of Dr. Wolff, they are all out of danger again ... All went well with the sick in the community. There was everywhere a joyfulness in dying, a calm surrender to God's will, so that they sometimes comforted and lifted me up more than I did them. God has preserved me wonderfully so far; for although I have to walk almost always in the sun and am constantly among the sick, I do not yet feel the slightest Pray now with us and for us."

Church News.

Yesterday, Sunday, the 11th A.D., was a great day of rejoicing for us. For some years a small Lutheran congregation had been gathering in the little town of Port Richmond on beautiful Sta- ten Island, not far from New York. Too weak to be able to maintain its own preacher immediately, it had temporarily allowed itself to be served by a neighboring Herrnhut preacher, without, however, losing sight of the goal of obtaining its own Lutheran preacher. Since the beginning of this year God had put her in possession of a beautiful church under very strange circumstances. Soon after, through a wonderful chain of events, from which the good hand of God is quite evident, her attention was drawn to our synod and she applied to it for a preacher, who was sent to her in the person of Mr. Friedrich Völing, a candidate for the office of preacher and a pupil of the seminary in Fort Wayne. After he had preached several guest sermons, and had soon gained the confidence of the congregation, not only through his personality, but also through his thorough, healthy and simple way of preaching, he was unanimously elected and appointed pastor, and was then ordained yesterday by me, with the assistance of Pastor Hoyer of Philadelphia, in the presence of his new congregation, and committed to all the confessions of the Lutheran Church. With this solemn act the dedication of the church was connected at the same time. Mr. Pastor Hoyer held

the inauguration and ordination sermon. The content of the sermon was, after the usual Sunday gospel, the right service in the house of the Lord. He showed

1. how our worship should be, so that it is the right one;
2. what a blessing and what a great benefit is the right worship of God; and
- 3rd, What this church in particular ought to do, that their worship in this house may be right.

The dear congregation, delighted with the gift of a beautiful church and a righteous preacher, had done all they could to decorate their church in the most beautiful way. Her sister congregation in New York had come en masse to take part in the beautiful service of the Lord, and the small choir of singers of the same church helped to heighten the celebration by singing in four parts. May God, the Father of our Lord Jesus Christ, grant the new pastor strong faith, fervent love, much wisdom and patience to carry out his difficult ministry, and the congregation enlightened eyes to recognize the time of their visitation through the preaching of the Gospel and to use it blessedly. The dear readers of the "Lutheran" want to rejoice with their brethren on the Atlantic seashore and give thanks to the Lord, who multiplies the multitudes of his evangelists and spreads out his church and makes the space of their hut wide to the right and to the left.

Th.Jl. Brohm.
New York on August 8, 1853.
Mr. Pastor Böling's post office is:

^V. 1^.

After the Lutheran congregation in Lafayette Co., Mo., had become vacant due to the departure of Pastor Quast, the congregation had called Pastor Franke, who had already served this congregation years ago, but had then been recalled from the congregation in Buffalo, and had had to take a leave of absence for some time due to a serious illness, to their pastorate for the second time. Pastor and congregation both wanted a formal and solemn introduction and had therefore turned to the presidium of our synod, from which F's closest neighbor in office, Pastor Wege in Benton County, received the order to introduce Pastor Franke. He discharged this commission on the 9th inst. the 24th of July I. J. assisted by his dear brother minister, the Rev. Johannes in Colecamp. The solemnity was carried out according to Löhe's Agenda, after Rev. Wege preached the early morning sermon, and according to 1 Tim. 4:16. dealt with the glorious promise, "Thou shalt make thyself blessed, and they that hear thee," by setting forth 1.) the content, 2.) the condition, 3.) the importance of this promise. In the afternoon sermon was preached by Rev. John. He set forth

He asked the question, "What is a servant of God in his office?" and in a skillful and emphatic speech discussed the answer given in the words of the text; namely, that the same is 1.) in relation to God-a good smell of Christ, both among those who will be saved and among those who will be lost-2.) in relation to men-a smell of death to death, but to those a smell of life to life. Refreshed by the mutual, unfortunately only too short meeting, and with the full conviction that the congregation could only be wished good luck with their choice of preacher, the brothers parted on the following day.

On the lofty Sunday after Trinity, the 31st of July I. J., we, Pastor Schliepsick and the undersigned, had the pleasure of publicly inaugurating the dear Pastor F. Besel in Staunton, Ills. into his office there. As precarious it looked with the Lutheran congregation in and around Staunton after the early death of the blessed Pastor Reißner, in that some members had accepted an unchurched preacher and others wanted to move away, so pleasing is the situation there now. Those who left have returned and also several Methodists have joined the Lutheran congregation, so that some twenty families have decidedly constituted themselves to the Lutheran confession and have joined together to form a true-believing congregation, which tolerates neither false doctrine nor godless living among itself. There are also other prospects for a congregation in the vicinity.

May the God of all grace bless the testimony and the work of his servant, and strengthen, fortify, and complete the whole church in Christ Jesus unto eternal life. Amen.

Johann Friedrich Bünger.
St. Louis, Aug. 23, 1853.

The St. Louis District Preaching Conference will soon meet at Altenburg, Perry Co, Mo, Oct. 7, I. I, and the following days.

In subject of one submission.

We have received from Mrs. Henning a submission in which certain attacks on the good name of the Krause family made in the third Synodal letter of Mr. Pastor Grabau are rejected as just as many untruths. We must hereby declare that the "Lutheran" cannot possibly concern himself with such purely private matters.

In Germany so just appeared and expect copies by the end of this month:

C. W. G. Keyl's,
Pastor of the Lutheran St. Pauli Parish" Baltimrc
Catechism - Interpretation
from Dr. Luther's writings and the symbolic books
1st major (450 pages) Price \$1,

[7] We will dispatch all incoming orders in order.

We still draw special attention to our rich theological storehouse

Catalogues are at your service.

Philadelphia, d. Aug. 15, 1853.

Schäfer and Koradi,
Southwest corner of 4th and Wood streets".

To the message.

The 1st edition of the 1st booklet of the book: "The Martyrs of the Evangelical Lutheran Church," consisting of 2000 copies, is already sold out. As soon weak, and do not deny the word of God. They suffer all as a sufficient number of subscribers can be found, a second edition will be published.

Hermann Fick, Lutheran pastor in Bremen, near St. Louis, Mo.

Changed address.

Z'. O.,
ZZanrr'Z/on (7s., Za.

Private Chaplaincy.

For those who feel weak in faith:-Luther on Isa. 63:8: "Since there is nothing more harmful, nor more corrupting, than certainty and insolence, you should rise up and receive comfort when you feel the weakness of your faith. For such stupidity is a sure sign of a devout, godly heart. For thou art certainly a member of Christ, though thou be a weak member. For this also it is commanded of God, that we should not despise, nor cast out the weak Christians, Rom. 14:1. ff. For this reason our Lord God will not be a friend to the weak in faith, nor will he cast them down. For there remaineth fear and trembling of death, and a fearful and timid heart, and divers infirmities, even in the godly and holy. Therefore let those who are not able to grasp or understand these things so quickly be admonished not to be frightened or to be misled because of them, even if they are a little weak and clumsy at first, but let them pray and say with the apostles: Lord, strengthen us in the faith, Luc. 17:5: for thou art not therefore without faith, or apart from this doctrine, though thou mayest not yet know or feel it so thoroughly. For St. Paul, the highly enlightened apostle, himself confesses that he has not yet grasped it, Phil. 4:12. So also he must be considered a Christian, and is, who is incorporated in Christ and clings to him, weak as he may be, even though he does not yet fully and completely understand it all. For he already has the righteousness of our dear Lord Jesus Christ.

because he begins to have them. In the Gospel it is thus everywhere written: Jesus said to his disciples, 2c. that he never calls his apostles not masters, but always disciples, and that the dear apostles have their name from learning, because they are disciples of Christ, not because they have already known and learned him. And though their knowledge be imperfect, yet it is the true knowledge of Christ, wherein also the apostles remain disciples and pupils of Christ. The doctrine is whole and perfect, but they that learn it are not learned enough, nor perfect, but have only the firstfruits of the Spirit, Rom. 8:23, always striving, Phil. 3:13, and intending to go further. So then those Christians are who feel death and the power of sins only strongly and fiercely. But what do they do? When they now see and feel sin and death before them, they nevertheless abide in Christ as much as they can, though things over it, and yet persevere in the dear Lord Jesus Christ; they also seek and expect from no one else help, salvation, and peace.-All this must be well noted, lest we make sticks of Christians who neither feel nor feel any sin at all. For a Christian still has flesh and blood, therefore he must undoubtedly also feel sin and weakness of faith."

2 Tim. 2:15,

Old Martin Geyer writes about the necessary division of the word:

"It is a bad thing when the word and doctrine lack skillful pruning, when one thing is mixed with another, and corrupted, so that it is more disgusting than appetizing. The word of the law and of the gospel must be rightly divided. The old and the new must be brought out of the treasury by the father of the house, Match. 13:52, so that defiant and impudent minds may not be deprived of many gentle words of comfort, for they will abuse them more than too much. On the other hand, one ought not to teach much of the strict doctrine of the law or of subtle matters of controversy to pusillanimous, stupid, and doubtful minds; they would only be more frightened and confused by it than permitted and improved. What is the use of the air being cleansed by the lightning, and the earth moved by the thunder, when there is a great drought in summer, if it is not followed by a fine fruitful rain? So upon stern preaching of the law, with a moved audience, belongs a gentle evangelical consolation. He who works on the Word and on doctrine does everything, as much as possible, at the right time, in the right place, in a comfortable way. If one nail be driven into the board in the right place, it will hold better than a hundred nails in the wrong place."

From people who can master anything.

So Luther writes:

Ambitious men make themselves believe that they have great experience, and are the very wisest; they beat others to the bank, and revile and blaspheme them, and desire to do all things, and to master all things. We do not want to go there yet. God keep us from preachers that please all men, and that have a good report of every man. If all people thought I was a good preacher, I would never want to be a preacher. The reason is that those who are the smartest can hew and reform the others. But if you look at them rightly, there is not a grain of wisdom in them; yet they bear witness to great wisdom. In a city there must also be such men, who judge and master all the others, and yet they themselves are the most foolish, or real fools in their skin. Whoever wants to be a preacher must have judges, who have nothing else to do but to judge us and to know; but if they should try it for half an hour, they would be like the piper who spoiled the dance. Neither were there many of them that thought any thing of Moses, but murmured against him, and counted him a mad man, and sat down always against him, and would have stoned and slain him and Aaron. (On Deut. 1:13.)

Gentle and effective rebuke through song and string playing.

A friend reports the following from his visit to S... the following incident. "On my arrival there, I learned with regret that two of our acquaintances there had fallen out with each other, and I very much wished that I could succeed in restoring the good understanding between them. By chance - as they say - I met the person who had caused the disagreement in the parlor of a third person, where there was a beautiful piano. After we had greeted each other, and told each other something of what had happened, I went to the piano and began to play and sing:

"Ye children of the Most High how is love?

How do you follow the true instinct of unification? Do you also remain in the bond of unity? Has no separation of spirits occurred? The Father in heaven can discern the heart. We must not call ourselves brothers without love, The flame of the Lord must burn bright."

I did not need to say anything more to the culprit. He was in tears and did not fail to seek out the offended person and ask him for the hand of peace.

(Ps. 133:3.)

Christ's Lament.

In the monastery at Volmirstadt, the following rhymes written with golden letters in Low German from the time before the Reformation were found on an altar panel, in which Christ is depicted complaining about the contempt of His glory and grace. These rhymes are voices of evangelical knowledge from dark times. We hope that even those who are otherwise ignorant of the Low German language will decipher and understand these rhymes. We therefore reproduce them in their original, wonderful form:

Ick bin schöne:
Men friet †) my nich.
Ick bin edel:
Men dienet my nich.
Ick bin riegke: ††) Men biddet my nich.
Ick bin en Lehrer: Men fragt my nich.
I'm wanky:
Men söcht my not.
Ick bin wahrhaftig: Men gelövet my nich.
Ick bin de Wech: Men wandert my nich.
Ick bin der Levend: Men begeret my nich.
Ick bin barmhertich: Men trüet *) my nich.
I am right: Men entsöcht my not.
Werde gy den verdömet, †††) Soen verwitet my nich.

What does dying mean?

Mrs. Z. from Z., an excellent Christian lady, told a trusted friend in one of her last sickly days: "I dreamt last night that my blessed sister appeared to me and said to me with a comforting gesture: 'Dear sister, you think with so much anxiety and fear of your near death; do you want to know what dying is? Oh, yes, I answered, tell me what dying is; it is so hard for me as often as I think of it; what is dying? Yes, sister, I will show you what dying is! Then she lay down gently on a bench, lengthwise, and in a moment an infinitely fine image of light came out of her body, and she was dead. Then I awoke from the dream. (Phil. 1, 21.)

Nobility.

When the Russian general Prince Gallizin had captured the fortress of Schlüsselburg, the Emperor Peter the First said to him: "Demand whatever you want, except Moscow and my Catherine! - With honorable magnanimity he asked for the pardon of his old adversary, Prince Repnin, whom Peter had reduced from marshal to common soldier.

†) D. i. man freit mich nicht, man vermählt sich nicht m mir.
††) D- i. rich. *) D. i. mourns.
†††) D, i. damned.

had disparaged. He received his petition, and with it the confidence of his monarch, the respect of Repniu, and the applause of all who heard of his nobility. (Match. 5, 44.)

Receipt and thanks.

For the building of the Evangelical Lutheran Church in Michawa- ka, St. Joseph Co., Ja., there are still received: from the congregation of Mr. Pastor Schaller in Detroit \$4.00; from Mr. Leonhard Denner in Coldwater 42.06.
Many thanks to the benevolent donors on behalf of the congregation . Bern re "t her, Pastor.
With heartfelt thanksgiving to God and the bountiful givers, I hereby certify to have received \$2.00 from the St. John's congregation of the Rev. Heid in Äreenville DarkTo., O. J.N. Beyer.
Fort Wayne the 27th of July.
..)>-
From several of my friends in St. Louis, I received for my support in the seminary here, July 25, \$10.00.
May the faithful God, according to His "gracious" promises, richly reward these gifts of love with temporal and eternal goods. S. Jü n gel.
Fort Wayne d. July 28, 1853.
With heartfelt thanks hereby certifies to have received for its support: from the Young Men's Association at Altenburg, Perry Co., Mo., \$6.00.; from the congregation of Mr. Pastor Besel at Staunton, Macoupin Co., Ill., \$1.00. C. F.L. Grebel.
Received from Mr. Ludwig Hvtter of the Cleveland congregation \$5.00, from the Women's Association of Fort Wayn< \$2.50, from Mr. Piepenbrink of Fort Wayne \$1.00 - for which I heartily thank God and the bountiful givers.
W. Engelbert, sophomore at Fort Wayne Seminary.

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(Luth. J. b. Cap. 14, v. 6, 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Monday, September 13, 1853, No. 2.

The Blood Wheel of Thorn.

A picture from the history of the Jesuits of
K. F. Ledderhose).

(Continued.)

It can be imagined that the Jesuits, who were so familiar with the situation, described the course of events quite differently. In Posen such a writing appeared, which in part exaggerated the circumstances, and in part contained formal untruths. The priests issued letters to the Polish nobility to inflame them to revenge. They preached publicly against the desecrators of the saints and assured them that the mutilated images had bled. They submitted a complaint to the court in Warsaw. As early as July 29, King August 11, a descendant of the Saxon electors, a Frederick the Wise, a John the Steadfast, and a John Frederick the Magnanimous, issued a letter of summons to the city of Thorn in Latin. It spoke entirely out of the mouth of the Jesuits. There it is said that a dissident (non-Catholic) had looked at and mocked that procession on Lein Jakobskirchhof with his head covered. A Catholic student, out of God-fearing zeal, had taken off his hat; but after the end of the solemnity, he had been attacked by a Lutheran

Citizens were beaten bloody and handed over to the guard. Some Catholic students had made calm representations to both Burgrave and the President, but without success. They had also asked the citizen who had caused his arrest to obtain his release, with the remark that he would voluntarily surrender again. He did not respond, however, and even caused the arrest of one of the petitioners. He had then brusquely rejected two other petitioners. The Catholic students had then, without the knowledge of their superiors, in their anger led a Lutheran student as a scourge into the school, where he was treated quite well. The authorities then incited the mob, which then smashed everything in the school, smashed a crucifix and two altars, dragged the images of the Holy Virgin, St. Francis and other saints into the streets, defiled and mocked them, built a fire in front of the house, danced around them according to the custom of the pagans, blasphemed God and the Holy Virgin and, among other things, shouted: "Vivat Maria, maiden, help yourself and defend yourself! Then they threw some pictures into the fire and burned them. In the college they smashed everything, pierced the images of the saints, shot them and trampled them underfoot, and damaged the oratory.

at the risk of his life. So it goes. The summons 'accuses both President Rösner and Vice-President Zernecke of inactivity. Yes, the latter had even ordered the soldiers from the window of his house to shoot at the Jesuit students. The subpoena pronounces biasedly: "This and the like more has been perpetrated until midnight in an outrageous, godless, cruel and church-robbing way and on your order, with your permission and cooperation the school and the college have been turned into an Arabian desert."

On August 7, 1724, the royal order arrived in Thorn. The magistrate immediately sent a report of what had happened to Warsaw. The royal court entrusted the investigation to a commission which was to meet in Thorn. It consisted of 22 members, partly bishops, partly noblemen. Although the magistrate objected to the large number of members and the considerable cost of maintenance, it did not help. Already at the end of August they arrived, accompanied by Polish soldiers and a large number of servants. They attended the service in St. John's Church before going to the courtroom of the old town hall. No sooner had they settled down than two St. Bernard monks appeared and demanded the presence of St. Mary.

church and the monastery. They were rejected for this time, as the matter did not belong before the commission. The city, as the defendant, was called upon to recognize the commission by personal appearance. After some dispute, three persons from each of the three orders, the Town Council, the Schöppen and the third order, were chosen to express this recognition in writing. The witnesses were not heard until September 18. It went on reasonably as long as the bishop of Plocko, the voivode of Kulm and some others interrogated. But as soon as the Bishop of Kujawy and the Crown Chamberlain Lubomirski, sworn enemies of the Thorns, were given a free hand, the trial looked more like an execution than an investigation. The witnesses presented by the council were rejected as accomplices; on the other hand, whoever wanted to testify against a Torner, hostile old women, purchased countrymen, unhappy maidens, all were accepted. If they swore to testify, the accused were arrested. On September 26 there were already about 80 persons in prison, among them several who could prove that they had not been in Thorn on the day of the riot. If guilty persons declared that they wanted to accept the Catholic religion, they found protection with the bishop. The ushers were threatened with torture to testify that the president had given the order for the riot. Everything that is bad was done by this commission. Only with great difficulty could the council and the clergy evade their violent actions.

However, we still lift some things out of this story. The witnesses of the defendants were usually rejected by the assertion that they had been present at the disaster, and because they had not prevented it, they were to be regarded as accomplices. The statements of the witnesses, which were put up by the plaintiffs, often contradicted each other. They had not yet been properly instructed. The Jesuits then brought in others who were better practiced. Those who were said to be participants were arrested, and some were left there who brought proofs of their innocence. The witnesses of the clever ones did not come together with the accused. What they testified on oath was accepted as certain. Against the Lutheran student Nagorni, whom we have already mentioned several times, a Polish soldier brought the charge that after his fine release from prison he had fetched pistols and a sword from the Jesuit school and wounded him. On the other hand, twenty persons, among them Catholics themselves, testified that Nagorni had gone to his apartment and had behaved calmly there. Hoff, a peppercorn, was accused of stealing a chalice in the college. But the churchwardens themselves stated that they had found all the chalices after the break-up. A notorious female accused the shoemaker Wunsch of having been in the Jesuit house.

But he proved, by the testimony of all his neighbors, that he had been ill with the gout on the 17th of July, and had not left his apartment. The witness admitted that she had been mistaken about the person. And yet this shoemaker met with a very severe verdict, as did the shoemaker Mertz, who proved by seven witnesses that he had not stepped out of his house until about 11 o'clock at night, when the riot had almost reached its end, and had only looked at the romping place from a distance. A merchant servant was accused by a Jesuit of having put the rapier on his breast, and a Polish soldier corroborated the statement. The accused, however, proved that he had not been in Thorn on July 17, but in Danzig.

That's how it went at the examination. Those who dutifully paid ducats soon got off. The commission itself had lived most splendidly during its four-week stay in Thorn. It now ended its sessions. Apprentices and young people were released, most of the adults had to remain in prison, and a decree appeared that 16 persons should be brought before the Assessorial Court. All the objections of the council of Thorn remained unheeded. Finally these bloodsuckers departed. They charged 50,000 Polish guilders as expenses and 2,950 ducats in fees. They declared that they would continue their meetings until the money was paid. In order not to have even greater costs extorted from them, they decided to pay the money. The Jesuits were not satisfied even with this course of the investigation; for they condemned some of their co-religionists, who had given birth to the sense of truth and right, to church penance, and excluded them from the Lord's Supper. They prayed every Sunday and on all feast days in public prayers for the happy outcome of the trial. The Father Rector traveled with another Jesuit to Warsaw in order to bring about a favorable turn of events in their favor.

During that time, the Imperial Diet was being held in Warsaw. A glimpse into such Polish imperial diets is provided by the proceedings on the Thorner trial. The deputy of Podlachia, Rothworowski, insisted that this matter be tried before all else. If insults to a crowned head could not go unpunished, how much more severely should such an outrage against the King of kings be punished. That was his and other's sentence. Another messenger urged a committee to pass sentence on the basis of the investigation that had taken place. Also the Under Chamberlain of the Empire, Prince Lubomirski, supported with others such a motion in the interest of the Jesuits. The Imperial Chancellor Szembeck, on the other hand, resisted this proposal, declaring that it would be against the King's reputation and against the

rights granted to the state of Prussia. The trial belonged before the Assessorial Court, and not before the Diet. The Polish magnates finally complied, on condition that the trial should be over before the sessions were closed. But they assailed Marshal Potocki with the threat that they would go out of their way to persuade the king to convene a court session. King August actually gave in. On October 26, 1724, the hopeless trial began. It was worked out that extraordinary assessors from the number of senators and land messengers of the Imperial Diet were added to the court. The enemies were already rejoicing. The Imperial Chancellor presided. Just as the deliberations were about to begin, the half-blind Lubomirski was led in. He "sat down" with the senators, and said in a cheerful Jngrimme, "Welcome, gentlemen, to the trial of God!" The chancellor made a short address into the assembled court, in which he exhorted them not to proceed arbitrarily and passionately in this vexatious matter concerning the honor of God, so that the world might know that there was a God in Israel.

The plaintiff for the Jesuits was Nagrodski, Ordinary of the Assessorial Court. He began with the narration of a dream which a Jesuit had had long ago in Thorn. In it he saw the city of Thorn fall into a miserable state because of grave sin against the college and finally perish. The plaintiff then described the riot in the most exaggerated way and threw some debris of pierced and burnt holy images on the table. Nothing more was needed to arouse a truly Polish tumult among this Arch-Roman and Jesuit crowd. They cursed against the heretics. The Chancellor had every difficulty in restoring calm after a long time.

The prosecutor then continued in his complaint. Specifically, he denied the magistrate's jurisdiction over the Jesuit students, and declared it an abuse of the power vested in him that he had arrested the two Catholic students. He wanted the most obdurate of them to be brought before the court in person, especially the secretary Wedemeyer, and to make them confess that Rösner had instigated and ordered the riot. In any case, Rösner and Zernecke would have forfeited their lives because they did nothing to quell the uprising. He left the punishment of the participants in the uprising to the just judgment of the assembled judges, and demanded 34 thousand Polish florins as compensation for the Jesuits. As punishment for the religious hatred and the negligence of the magistrate, he demanded that half of the positions of the magistrate, the court and the third order be filled with Catholics. In order to atone for the honor of the Mother of God, he demanded the blood of the participants and at the same time the return of St. Mary's Church to the Catholics.

The Lutheran grammar school was to be converted into an ordinary school, because in it sentences were defended which the papal see rejected, and the monastery was to be handed over to the St. Bernards. The two preachers of Thorn, Dr. Geret and Olof, are to be dismissed and removed, because the former, in his speech at the wedding of Mayor Meissner, uttered offensive passages against the rule of the Pope, and the latter because he wanted to prevent the arrested Heyder from converting to the Catholic Church. Geret's speech should also be publicly burned.

For five hours Nagrodski talked, or rather raged and snorted. Then the lawyer of the city of Thorn rose and asked for four days to answer the charges. After some resistance, this was granted. On Oct. 31, a councilman, a deputy, and two members of the third order appeared before the assembly, and with them their lawyer Bohnßewski. The lawyer raised the following against the accusation of the plaintiff: 1) Many of the commissioners lived in enmity with the city of Thorn and even in legal ties. Their expert opinion could therefore not be accepted as impartial; 2) the members were Catholic and therefore biased in a religious dispute; 3) no compilation of witnesses had taken place; 4) witnesses had been accepted who were thoroughly reprehensible because of their scandalousness; 5) each commissioner had demanded a gift of two hundred ducats in addition to the costs of consumption. At the last sentence Prince Lubomirski, who felt that he had been hit, burst into a rage, and ordered the lawyer to be silent in the most bitter terms. A tumult of the most violent kind arose, after the settlement of which Bohusevsky moved that a new investigation be ordered in accordance with the law and the laws in force. Nagrodski replied that the commissioners were unjustly accused of unlawful proceedings. In general, in the case of such a crime as this, the outward form of the administration of justice was not so important. The primate's chaplain, a Jesuit full of cunning and eloquence, thought he had to recite a speech he had rehearsed. Since this speech is still in possession, it is permissible to share some of it. The liar and murderer from the beginning, as Christ calls him, stands throughout.

(To be continued.)

The German Lutheran Central Bible Society of the West will hold its Bible Festival of this year on the 22nd of this month, as the day of the completion of the Lutheran translation of the New Testament, in the Immanuel Church of the German Lutheran congregation u. a. C. at St. Louis, by solemn public service with sermon. This for the news of our dear brethren in the vicinity.

(Submitted.)

More details about the persecution of the Baden Lutherans, especially of the priest Squirrel.

From the Zeitblatte of Dr. Petri in Hanover for the affairs of the Lutheran Church of April 21, 1852.

In Baden there seems to be a repetition of what happened in Prussia twenty years ago, a struggle of the Lutheran Church to assert its existence against the devouring Union. It will therefore be necessary for us to take note of the beginnings; for however small they are, it is impossible to say where they will lead. The events are reported partly in the newspapers, partly by the main supporter, Pastor Eichhorn himself, in Ehlers' "Kirchenblatt". As is well known, about two years ago the aforementioned pastor resigned from the unchurched church of Baden to the Lutheran church and joined the Lutheran church in Prussia. He gathered a few like-minded people around him in the villages of Ihringen and Nußloch, who appointed him their pastor. They now appealed to the authorities and finally to the estates for recognition, enclosing a legal opinion by Prof. Scheuert in Erlangen, but, as was to be expected, received a negative answer in all instances, for the Union of Baden had declared that there should no longer be a Lutheran and Reformed Church in Baden for all eternity, but only a United Church. The appeal of the petitioners to the state constitution, to the German Bundcsacte, and to the Peace of Westphalia was refuted as null and void by this sentence and also in other respects, especially in a small paper of the head of the united church authority, to which, however, Dr. Scheuer has already replied. The situation is now such that the question of whether or not a Lutheran church should exist in Baden seems to be decided only by means of a struggle. In No. 6 of the Kirchenblatt, the Rev. Eichhorn reports the following about the latest events:

"After the two communities of Ihringen and Nußloch had been at peace for a short time, and I was able to visit them alternately, a new persecution arose just around the holy Christmas. I had been expelled from Ihringen in May, and from Nußloch in November, under the most severe threats, whereupon I declared each time that I would submit to the expulsions as far as it could be done without harm to the souls entrusted to me, but that I reserved the right by divine right to enter the places in cases of emergency, especially when the weak and the afflicted were to be visited.-So we came together for our regular church services in neighboring, often quite close places of other districts, and I could tell you wonderful stories about how we were never embarrassed, but always had a quiet and peaceful atmosphere.

I must mention here that these hidden, yet before God so open, services were celebrated with immense devotion and elevation, and that those taking part often said: "We celebrate these hidden, yet before God so open, services with immense devotion and elevation. However, I must mention here that these hidden, and yet before God so open services were celebrated with immense devotion and elevation, and that the participants often said: "We will never forget these poor and yet so rich services! Several times we were joined by others, and in the midst of the At night, in the greatest silence and secrecy, several new entrants were admitted. After we could not sing, because there were guards all around, and I had to read out the songs and chants. Ps. 65:2.

But the enemy did not fail to come; we were, especially in the upper country in and around Ihringen, so constricted and watched that during the days of Advent we did not know whether and where we could call out together to the infant of the manger, "Welcome, you noble guest!" but we parted again with the usual farewell greeting: "The Lord will find us a little chamber again!

On December 23, further severe measures were taken by the Ministry of the Interior-I was also to be expelled from the districts of Freiburg and Emmendingen, which were situated first around Ihringen and the Breisach district, and the gendarmerie was to be instructed to formally search for me in these districts. At the same time, the Oberamte in Durlach, my present place of residence, received the instruction to announce my banishment to my birthplace Kcmbach near Werthheim in the lowest (northernmost) part of the Grand Duchy.

I knew nothing of all this when I left at noon on the first feast day, December 25, after a much-attended service in the Unterlaude, travelled about 40 hours by rail, and then left at night for 4 days.

hours into the mountains, near Jhringen, to seek out the little community. Three messengers met me with the joyful message: "The Lord has prepared a little chamber for us! In the morning they had not yet been able to see the place where we were to meet. Then two fathers of families had come to them from nearby, with the words, "We want to go with you!" The dwelling of one of them had just been prepared for church service when I arrived in the vicinity. At Himmelsburg, situated in the Kaiserstuhl, we celebrated our Christmas services. We were gathered all night from the first to the second feast day; the little room was crowded; there were 45 communicants alone. It was a blessed gathering; but immediately afterwards the enemy got his power. The tracks of the nocturnal wanderers were discovered in the freshly fallen snow; it became known that I was in the vicinity.

Before I left, the news came that a child of 1 year of age from the community was seriously ill.

I arranged that I should receive news of the further course of the illness at once.

I was placed alone in a cell, received light in the evening hours, was allowed to accept visits from my fellow prisoners who came to me from far away, and in the last 14 days I was allowed to spend one hour a day outdoors.

(Sent in by A. H.) [Hoyer] Welthändel.

Early in the morning of the second holiday I traveled via Freiburg to Basel, where a small number of Lutherans demanded a church service. On the Sunday for which the chief officer granted me my own garden after Christmas, some people from Baden also attended the service. A further fruit for our Church could develop from this.

On Sunday evening I was again in the vicinity of Ihringen. The news was brought to me that the seriously ill child from our community of Ihringen had already died the day before, that the mother was in deep distress and the community was in great embarrassment because the unrighteous pastor of the village wanted to take possession of the child by force. My visit to the village was therefore necessary in many respects, and I entered the village during the night without hesitation, even though the guards were on their feet all night in anticipation of my arrival. At the request of the parents, I blessed the child's body in the quiet of midnight for burial, which was to be carried out the next morning by the local priest, accompanied by police officers, spoke words of comfort to the grieving mother, and was about to leave the place again in the morning when, having hardly stepped out of the house, I was attacked by two ruffians and arrested along with two fathers of families from our community. After I had arrived in the official prison at the old Reichsfeste Dreifach in the company of two Gensdarmen, I was first rigorously searched; everything was taken from me, and a small booklet that I was carrying was especially dangerous: "Wahrung der Rechte der lutherischen Kirche in Preußen" (Petitions to the Prussian State Ministry and to the Chambers) Breslau 1848, invented by the Brigadier, which was, however, returned to me after the second interrogation. On special request my New Testament was overloaded with the Psalms. I was first taken to a cell with six other prisoners, where I remained for a day and a night without light and without much daylight. The power of the Word of God proved itself in a wonderful way in my fellow prisoners. I could not stop reciting psalms and prayers to them, and when they were relieved they still thanked me with hand and mouth. This was truly an uplifting and blessed entrance for me.

On 26 January 1852 the hour of my deliverance struck. That same day, in the evening, my dear children welcomed me with the 126th Psalm and with the song: "Do not despair, little one, although the enemies are willing to destroy you completely.

But my prison doors seemed to open only to let me face new sufferings and persecutions. In the first days after my arrest, the aforementioned decision of the Minister of the Interior was delivered to my apartment in Durlach, according to which, within three days, I must go to my birthplace Kembach near Wertheim on the Main, which had been estranged from me, in order to be monitored by the police there, so that my journeys to my communities, which I was not allowed to refrain from as long as the sheep were herdless, as I had declared at all times, would be made completely impossible. This grave decision had been taken before my arrest, and would, if the same and my imprisonment did not occur between then and now, have to be carried out by the police.

After 26 hours I was given my first interrogation. The protocol was sent to the Supreme War Court in Karlsruhe, and after 10 days I was declared a prisoner of war for four weeks. (There has been a state of war in the country since the revolution in 1849). My offence was the violation of the police expulsion order from Ihringen. In the course of time I was given some relief by the friendly chief officer. I

would have been executed long ago. Now, however, it seems to have been suspended for a time, and so I was able to have a glimpse of the Lord's guidance, whose inscrutable hand and counsel allowed the difficult to be averted, so that the most difficult, which we often do not recognize in its depth, may be averted. For He covereth me in His tabernacle in the evil time, He hideth me secretly in His tent, He lifteth me up upon a rock. He will now lift up my head above mine enemies that find about me: so will I offer praise in his tabernacle, I will sing and praise unto HErm." Ps. 2, 5. 6.

.....>

A thief may keep his robbery if he is impudent enough to assume the mien of a rightful owner

K. R.

For several months people in Europe, and even here, have been looking to Turkey, "fearing that war would break out there and then spread over all Europe. For, since the Turks had been living in the most shameful manner against the Christians in Montenegro, a country outraged against the Turkish Pasha, an early Christian, the Emperors of Russia and Austria had induced the Sultan to put a stop to this devastation. Then the Emperor of Russia, Nicholas, demanded that the Turkish Sultan, Abdul Mesheid, should regard him as the protector of the Greek Christians in Turkey. As such, Nicholas demanded that only such a man be chosen as patriarch (chief bishop) with whom he was satisfied, and that a Nussian clergyman always stand next to this patriarch in Constantinople and be recognized by the Turkish government. In this way, Nicholas wanted to ensure that the Greek Church would have such patriarchs who, independent of the Turkish government, could also defend against the abuses against the Greek Christians; in particular, the Russian clergyman in Constantinople should serve to protect the Greek Christians, even if the patriarch were perhaps in the Sultan's solde and sought to govern his church according to his will. The Turkish Sultan, however, roundly rejected his deep demands, and now there arose among the Turks, on the one hand, and among the Russians, on the other, great bitterness and a fierce desire for war, while the Greek Christians in Turkey, to whom Abdul Mesheid gave the best promises, declared that they did not desire the protection of Nicholas at all. Great armaments were made on both sides. Nicholas gathered a considerable naval force in the Black Sea, and had a powerful land army marched towards Turkey, and two principalities, Moldavia and Wallachia, which were under Russian rule, were conquered.

The Turks had to pay an annual tribute or lap. Meanwhile France and England had joined their fleets and placed them close to the strait of the Dardanelles, which leads from the Mediterranean Sea into the Sea of Marmora and thus to Constantinople, with the intention of sailing out of Constantinople and striking against the Russians as soon as Abdul Meschid desired. The Emperor of Austria, however, interposed, claiming that he wished to mediate peace. But it soon became evident that he would stand by the Russian and send troops to the Turkish frontier in order to get some beautiful lands if Russia conquered Turkey. Only the Emperor of the French, Louis Napoleon, succeeded in making a proposal which was intended to establish peace between Russia and Turkey and which was accepted by both. But both parties are still bitterly opposed to each other.

While the tottering Turkish empire seems to have been saved enough to drag on for a few more years, another great empire, China, is tottering and even falling. This is that wonderful country in Asia, in which the people live so closely packed together as hardly anywhere else. Tea and silk in particular come to us from there. The religion of the greater part of the Chinese is Fohism (Buddhism), since they worship the universe as a deity; they call China the Middle Kingdom or the Kingdom of Heaven, and they consider their emperor to be the present God, the Son of Heaven and Earth, who gives sunshine and rain, and therefore always apologizes politely to his subjects when floods arise from much rain and cause damage: "He has provided for it, he will make it better another time. Until a few years ago, and since 1746, all Christian missionaries who entered China were killed as soon as they were caught preaching the Word of God; only the English forced the Emperor of China to open his country to Christian missionaries. Therefore, after several preachers, especially a German, Gützlaff, had preached the word of God secretly, many Christian preachers have been sent there in recent years and have gathered congregations and built churches. For several years now, news came to us that the descendants of an old imperial dynasty, which had been driven out by the forefathers of the present emperor, the Mantschu Tartars, had set out and gradually brought one part of the country after another under their control. At last, in this year, the two new kings, Yang and Sian, advanced to the second start of the empire, Nankin, and conquered it; the armies of the former emperor, are constantly defeated, the people almost everywhere fall away from him, and it seems to come to an end with his rule. And now we hear that the two new kings and their followers, who call themselves the Shangti brotherhood, claim to be Christians. Their origin they describe as follows: A Chinaman, named Hung Siu Tsiuen, came in 1846 to Canton, the chief commercial city of the empire, where the Europeans and Americans have their factories, and was there instructed by a missionary in the word of God. Returning to his native land, he gathered there a kind of congregation which was soon persecuted by the Chinese authorities. During the persecution he was seized with the thought that he was called to destroy the Manchu Tartars, i.e. the Emperor of China and his officials, the Mandarins. Apparently he alone placed the two kings above mentioned, descendants of the former exiled ruling dynasty, at the head of his followers, and so far had easy trouble in overcoming the Manchus, slaughtering them and conquering the country. They spread several religious books before and around them, one of which, called "The Book of the Religious Doctrines of the Thae Ping Ruling Family," has been translated into English. After an exhortation to the Chinese that they should worship the "Great God" who has revealed himself, there follows in this book an exposition of the doctrines of faith, which is taken chiefly from the Old Testament, but claims that the forefathers of the Chinese already had these doctrines, therefore the Chinese should only return to the faith of the fathers. All men-

They say that they are sinners, but redeemed by Jesus Christ, whom they do not call the Son of God, because every Chinaman would think of the Emperor of China when hearing this name, but they call him their Lord, the Saviour of the world and heavenly brother. They should use the following formula to praise God:

We pray to God, our holy and heavenly Father,
We praise Jesus, the holy Lord and Saviour of the world,
We praise the holy spirit, the holy wisdom,
We praise the three persons who, united, form one true spirit.

Prayers to God, among them also the "Prayer of a repentant sinner", finally the holy 10 commandments make up the further content of this book. The holy 10 commandments in particular are provided with interpretations and with songs that put the interpretation into verses. The whole thing testifies to the fact that the author received instruction in Christianity, but not in the pure doctrine of the same, but according to the English-American way, which indeed teaches Christ as the Redeemer of the world, but nevertheless always makes law out of the Gospel, and especially mixes God's kingdom and world empire, church and earthly government, Christian and political freedom, and therefore does not understand the testimonies that Scripture gives against all use of the sword against the authorities. But how if Christians prayed diligently and fervently that the kingdom of God might come to the 100 or more millions of Chinese? God also turns evil to good, and the indignation of Siu-Tsiuen may, by God's miraculous government, serve to make God's Word triumphant, and those heathen learning to bend their knees in the right faith in the name of Jesus, the most blessed King of kings and Lord of lords.

Bless God, who gives you his holy word pure and clear, and in it his heavenly peace, and earthly peace so on. This synod appointed Father Crämer through its and times of peace in addition.

The two keys of Prof. Winkler.

Prof. Winkler, who is tireless in always spewing the same poison, has finally left the battlefield under spiteful outbursts at Prof. Crämer. But lest it should be forgotten with what weapons he had fought, they hang in the form of two keys in the temple of the god of war, whom Winkler serves (see Kirchl. Informator. Jahrg. 3. Num. 2. p. 11). It seems that instinctively the man must thereby testify to the Roman influence to which he exposed himself by resisting the Lutheran doctrine. For just as the Pope at Rome makes all his iniquities and ungodly perversions of the Word of God inviolable by having the two world-famous keys in his coat of arms, so our hero of Detroit strikes his way victoriously through all the charges that have been brought against him by his two keys. Let's take a look at them.

The first is: "My preaching position in Detroit was already given to another in Germany.

I was more in the way of the lords in vain" (see note * below).

To whom was the position given? F. Lochner, who has never been pastor in Detroit. So the key does not lock; otherwise a second one would not be necessary.

The second is: "A demagogic theologian, or theological demagogue, coming from Bavaria, believed himself called to carry out the work of my expulsion, namely: Mr. A. Crämer".

No matter how much one may turn this key, it reveals nothing more than Prof. Winkler's heart, which glows with hatred. For first of all, Prof. Winkler himself says in the caption that he has placed over his coat of arms with the two keys, in addition to the well-known motto: "Das Wüthen" etc., that "Mr. A. Crämer appeared in Detroit on behalf of Prof. Walther as an advocate of the Redskins. He did not, therefore, believe himself called, but another regarded him as having the duty of carrying out what Prof. Winkler calls the "work of an expulsion." Then it is clear to every impartial reader of the reports that have appeared about the Detroit affair that neither the so-called "Rotte" in Detroit, nor Prof. Walther, nor Mr. A. Crämer had the expulsion of Prof. Winkler in mind. According to the constitution of the congregation in Detroit, in the event that a part of the congregation had a complaint against the pastor, the pastor and the congregation were free to elect an impartial third party who would be present during the investigation of such a complaint. Now, when actually Past. Winkler gave rise to just complaints by improper banishment and the like, the dissatisfied part of his congregation elected the Lutheran Synod of Missouri and president, Prof. Walther. All this was done because no man could do otherwise, and not with the intention of offending Father Winkler, much less of driving him away, but, as one had to conclude from the congregational order which he had hitherto approved, with his hearty consent. What can the Synod of Missouri, what can Prof. Walther, chr then President, what can Father Crämer, on whom fell the lot to act as plenipotentiary of the Synod at Detroit,

†) It is superfluous to remind the reader that Prof. Winkler says this. He is in the habit of adding at least as much to what is true, and of twisting the whole as he pleases, as one can dissolve certain minerals, which, if they remain unmixed, resist all attempts to stretch or melt them, by adding other chemical substances, and then bring them into any form. What, for instance, has here come out of the hands of our chemist and *respect*. Ziungießler in the form described above, is about as much true of it. As Father Lochner prepares to leave for America, a letter arrives from Father Hattstät in Monroe, informing Father Löhe that a preacher is being sought in Detroit. Knowing that Prof. Winkler has now come to Detroit, Rev. Löhe includes this news in his church bulletins, noting that Father Lochner will be going to Detroit.

what finally the complaining part of the community of P. in one of the following numbers of the Informatory the Winkler wanted to do, that he forcefully did not want to requested clarification will be given."

know anything about it, to have his matter investigated Since such a letter from Mr. Winkler, allegedly dated June 6 of this year, has not yet been received by our

So the key does not fit either. It is a lawyer's trick that Synod, we must hereby publicly declare that we cannot Prof. Winkler, after he himself can do nothing with it, believe Mr. Winkler's assurance that he can prove it by leaves it to the reader to turn it as he pleases. Such a testimony from the post office in question and from a man must have such keys: then he is sure that no one credible person who has read the letter in question. Our will find out what he is up to. A simple-minded person reason lies, we must confess, as sorry as we are, in the who cannot imagine that a pastor and professor would well-known saying: "A liar is not believed, even if he later be involved in such intrigues thinks that everything is in speaks the truth. Assuming, by the way, that Mr. Winkler order because there is a key in the lock that does not had really written and sent that letter, and that it had lock, and everyone is asked to confidently lock out and been inexplicably lost, this would not change our verdict that Mr. Winkler is shy. For these are obviously rotten

You really have to admire the cunning and fish, if he uses the following as an excuse: 1) that he is impudence. It's a pity that a talent that could compete in the habit of "taking one item after the other in order;" with the most cunning of swindlers should be buried like 2) that "due to the fact that the Informatorium has only this! For an American pastor cannot make great leaps, appeared once every month, some articles had to wait no matter how much he tries to deceive. for months before they could be included; and 3) that he

Chamberlains wear a gold key on the back, and it does not even want to take into account his "frequent won't lock. It shouldn't lock at all. Maybe the two keys of intervening illness. Everyone can see that only those Prof. Winkler have a similar meaning. They are probably accustomed to "unconditional obedience in all things" only supposed to be a badge of honor, a kind of knight's accept such fluff from a "venerable gentleman" as cash, spur, or golden spur, as awarded by the Pope, a medal for all that was necessary on the part of Mr. Winkler was for services rendered in the fight against the Missouri the mention of two or three names, which 1) would hardly Synod. In the rear, at least, they hang too: for they are have added a stain to his otherwise flawless logic; 2) the last thing to be seen of this glorious fighter in the would hopefully not have taken away the necessary glorious retreat of Prof. Winkler. But, alas, they lack the space in the Informatorium for any other absolutely predicate of golden. They are wretched paper cuttings. necessary instruction, and 3) would only have required a as children cut all sorts of figures out of paper. I would few light moments in his illnesses, which Mr. Winkler not have them hanging on my back; I would fear the certainly enjoyed, since he had not been able to write ragamuffins, about them. Winkler has in any case enjoyed, since he was able to answer that he does not yet want to answer.

K. Röbbelen,

As readers know, **Pastor Winkler** once wrote in the "Informarium" that he had heard certain bad news about our Synod from members of it. When he was asked in the "Lutheraner" to name these members, otherwise the "public reproach of lying should stick to him", Mr. Winkler answered evasively and did not name his alleged informants. Our synod then demanded that he do so in an official letter. He did not answer at all, as we have already reported in our journal, p. 165 of the 9th year. As a result of the publication of this fact, Mr. Müller now writes that when he read the gravel, he "could hardly believe his eyes," for he did, however, answer our Synod, as follows:

"An Hon. Synod of Missouri, etc., I hereby notify that the summons issued to me under the 3rd of 2June, pursuant to

So it is with a church which we Lutherans hold to pure doctrine, and when it notices the dust of false doctrine, is at hand with the broom of testimony to sweep it away. So it is a good thing that it should come into the eyes of the people, and that they should complain that it bites. For it is much easier to reproach one's neighbor and his broom than to recognize that the nature of the dust, that is, of the false doctrine to which one adheres, causes one to bite when the broom comes. Therefore, you Lutheran Christian or you Lutheran congregation, only sweep bravely at your door, put away from you all false doctrine, and with it also all false worship in the church as well as in daily life, on the other hand, in the confession of your mouth and in all your conduct and life, let the true doctrine of the word of Lot shine brightly, And if then thy neighbours are angry with thee for it, and reproach thee for beginning strife, only think that the false doctrine, which thou hast brought to light by thy denial of it, bites at their hearts, and drives them to quarrel. The more they quarrel, the more zealously you sweep; where the false doctrine first bites, there is also the possibility that it will be recognized and put off as a biting vermin: perhaps by your sweeping at your door you will bring it about that your neighbor also sweeps at his. Must I still answer the question: Is it true then, that we Lutherans start quarrels wherever we go? start quarrels? I think you will answer, no, for it is evident that it is the unbelievers who quarrel with us, not we with them.

(Submitted.)

Reading Fruits for the Lutheran.

It has been officially proven to the Royal Consistory in Breslau that in the year 185! 648 Roman Catholic Christians alone, among them 3 priests, converted to the Protestant Church in Silesia, furthermore 466 children of Catholic fathers, according to their wish, were baptized by Protestant clergymen, and 1673 mixed marriages, because the bridegrooms refused the promise demanded by the Roman Catholic clergymen to have the children instructed in the Catholic confession, were blessed. (Pilgrims from Saxony.)

Roman Catholic Missions in Silesia. Last year the Fesuits held their missions in the region of Neisse, Appeln, Breslau, Ratibor, and Kosel. There, among others, Father Rieger, in a sermon held in the evening at 6 o'clock in the churchyard at Kostenblut, after describing the punishments of hell, seized the crucifix fastened to the side of the pulpit, held it up, and had the following conversation with it: Dearest Jesus! Allow me to ask you a question: Is there no mercy for the sinner? Answer in a changed voice: O yes, if he converts and prays 36,00!) paternosters, etc., etc. But they can also be in

(Sent by A. H.)

Is it true that we Lutherans pick fights everywhere we go?
There were two people living next to each other in one place, one of whom did not like dust and was diligent in sweeping away the dust that had collected in front of his house. It so happened that he came near the door of the other, who was in the habit of leaving the dust there. Although the former meant no harm, the latter was very angry, and said that if he wished to sweep, he ought to do it at his own door, for the dust that was flying about would hurt his eyes. Then the first replied, "My dear, that is not my fault, for I would like to have the evil dust gone, but it is yours, that you do not like sweeping.

[Now, dear Iesulein, allow me to ask you one more question: There are so many false believers. Are they eternally lost, is there no salvation, no redemption for them? Answer: Oh yes, if they go into the bosom of the only blessed church, for there is heaven on earth and there will be joy in heaven, etc.-Now, dear little Iesulein, just one more question: Is there then no forgiveness and salvation for those who have led them astray, for the false teachers? The speaker reluctantly gives himself up, and with a very strong voice the false teachers are cursed and handed over to the devil for terrible tortures and punishments in hell. They must "burn" as long as the devil has a spark in his storehouse. (Pilgrim from S.)

The Roman Catholic Church and the Bible Societies. The Roman Catholic Church Gazette, published with the permission of the prince-bishop's General Vicariate, tells the reasons why the Catholic Church disapproves of the efforts of the Protestant Bible Societies. They are as follows: 1) Because the letter does not profit, but the Spirit makes alive. 2) Because the Lord Christ did not say to the apostles: Go ye, and write, and print, and distribute Bibles, and teach men to read; but only, Go ye, and teach; he that believeth and is baptized wild shall be saved, though he cannot read. 3) Because Christ said: Cast not pearls before swine, neither give sanctuary to dogs. 4) Because the Bibles distributed by the Bible societies are adulterated Bibles, into which error has imperceptibly sprinkled its poison.

Christ, the Alpha and the Omega of the Scriptures.

As a man in many different places, at many different times, under different circumstances, yet always has the same appearance, so in the word of God the image of our Lord Christ is presented to us in all places, as in a mirror, although the circumstances in which he appears to us are not always the same, and his appearance is sometimes obscured, and sometimes what we read indicates his presence only because the surroundings in which we are led are waiting for him.

The Rectory.

The ministry, like the eye in the body, is not above, nor below, nor apart from, but essentially in the church. It can no more be absent from the church as a whole and as a whole than that member can be absent from the body. But a single member can exist in itself, but only as a part of the body, so that it coexists with the service of the eye; so also a single Christian can be a perfect Christian without being a pastor, yes, even a Christian without having a pastor: for even the blind man's hand is a blind man's hand.

But the service of this member of the body of Christ, the holy ministry, is something no Christian can do without. In no case can a Christian do without the service of this member of Christ's body, the holy ministry. Even the blind man's hand, though indirect, and not his own, yet enjoys the eyes, because even a blind man could not live if there were no eyes to prepare his food, to keep his house, to clothe him, and to guard him. I am the light of the world. Joh.8,12.

Caiaphas and the Jewish synagogue, together with all the false teachers, interpret the saying thus: "No, I am the light of the world!" For because it is the key to the whole word of God, they think they must turn it over.

K. R.

Mr. Prof. Winkler wants to involve me in a gossip in the "Kirchl. Informator." (Jahrg. 3. Num. 1. p. 3) wants to involve me in a gossip. I do not reply to it, but allow myself to remark that the rumor vulgi has no probative force. The dust he raises dives at most to cakes, eie one offers to the melochet of heaven. I am sorry that the "Kirchl. Informator." takes their goods from their cake bakers. Thus it comes under suspicion that its cry about the terrible danger threatening the church from the Missourians has the same dishonest reason as that at Ephesus (Acts 19:24, 34.) If it continues in this way, which I do not wish, it may well be a schoolmaster, but only one who belongs in the school of scandal.

K. Röbbelen.

The Lutheran Almanac.

This calendar, published by T. N. Kurtz in Baltimore, has now also appeared for the year 1854 and a copy of it has been graciously sent to us. In any case, it is worthwhile to find in it all kinds of statistical information about those who call themselves Lutherans in the United States. It is remarkable that the portrait of Luther is on the title page, while the portraits of Zwingli and Calvinus (of those "great Reformers") are in the almanac. We were involuntarily reminded of certain tobacco packages that have the inscription on the outside: "Superfine Canaster. It seemed even stranger to us to find in a list of the "great theologians of the Lutheran Church," among others, not only the entire clan of the neo-believing Unirtevangelische †) Theologians, but even the most atrocious rationalists and enemies of Christ, such as Herder, Paul (that godless Saul), Ammon, Bretschneider, Wegscheider, Gesenius, Röhr, and so on. If these are great theologians of the Lutheran church, then the devil was also an angel of heaven when he once stood before the Lord in the midst of the children of God.

(Job. 1:6.)

†) That is, such as unify the gospel with worldly wisdom.

Church News.

1.

On Wednesday after the 13th of Trin. Mr. P. H. Kühne, formerly assistant preacher at Fort Wayne, having been duly called by the German Lutheran St. JoHannis congregation at Euclid near Cleveland, by order of the first vice-president of the synod, assisted by Messrs. Steinbach and Strieter into his new office; at the same time the newly built little church was consecrated.

2.

Since the Cleveland congregation has quite a considerable number of members in neighboring Ohio City, and the need for a church service of its own, and even more for a school there, has become greater and greater, the congregation has purchased a plot of land in a convenient location, erected a building on it, which for the time being is to serve both as a church and a school, and appointed a second preacher in the person of Mr. I. C. W. Lindemann, who will live in Ohio City, preach alternately with the first pastor in both churches, and for the time being take over the teaching of school in Ohio City. He was ordained by me on behalf of the Vice-President on the 14th Sunday after Trinity in Zion's Church in Cleveland, with a commitment to all the confessions of the Lutheran Church.

H. C. Schwan.

The address of the two brothers is: Oaro ok ü. 0. Lobrvan,

By order of the Vice-President, Dr. Sihler, on the 12th Sunday after Trinity (August 14), Heinrich König, a pupil of Fort Wayne Seminary, after having received and accepted a regular call from several congregations in Henry Co., Ohio, was solemnly ordained by me in the midst of the congregation which first called him, and was thereby committed to all the confessions of the Lutheran Church. May the Lord, who also called this new worker into his vineyard and opened a great door for him, also give him strength and wisdom, so that he may lead many souls to eternal blessedness.

A. Detzer.

The address of the I. brother is:
Rev. H. KwiÜA,
Tean."

/kenr-x Ld., OLü>.

A Lutheran preacher wanted.

The German Lutheran St. John's congregation in Caesar Creek Township, Dearborn Co, Ind, is in need of a preacher and therefore invites orthodox preachers who would be inclined to accept the pastorate with them to appear in their midst by next October 2 and preach two trial sermons. The annual salary is \$200 00, besides which the preacher will receive free lodging and 7 acres of cleared land for his use. Compensation for traveling expenses cannot be promised at first.

G. H. Greive, clerk of the gen. Gem., on their behalf.

Clarification.

In the last number of the "Lutheran" there have been some minor lame stories which the editor had not given instructions to include in the paper; e. g., in the last one, the one under the heading, "What does dying mean?" The cause lies in an oversight on the part of the typesetter. The editor, who lives outside the place of printing, therefore apologizes to the readers and notes that arrangements have been made to prevent such further violations.

Receipt and thanks.

I hereby gratefully certify to have received for my support in the college here:

Through the mediation of Pastor Brauer of emem friends from Germany ----- 30.00 Bon GkMkinde members and friends in Addisvn, JÜS., and Zwar:

Boy Mr D. Kruse3 .50

From Mr. H. Kruse and Mrs. Meier --2 .50

From Mr. W. Buchhoiz ----- 4.00

From Mr. L. Blecke -----1.0t)

From Mr. Mesenbrink -----2.50

Vou L. Backbaus -2.50

From MrW . Heuer, sen. ----2.50

Bon HerrW . Heuer, jun. ----0.95

From MrW . Mine -----1.00

From Mr. Kruse -----4.00

By Wittwe Smulel -----0.40

By Mr B. Wiiken -----0.50

In front of MrH . Rotermund ----3.00

By D. Tbies -----2.00

Voy Mr H Weber -----2.50

By Mr W. Stünkel -----5.00

From the Mr. W. and A. Reinke a few stie. feln im Werthe vou -----3.50

From Mr. H. Backmann in Chicago a travel. . -42.85

May the faithful God, according to His gracious promise, abundantly repay the kind givers of these gifts of song with ripe and everlasting good.

Wilhelm Bart ling.

I'm sorry I'm late.

Receipt and thanks.

Z" different times r

From the congregation of Mr. Pastor Volkert --4 .00

From the Baltimore community ---16 .60

From Mr. Thymeier --- " 12.00

By O. Guardian -----5.00

By G. Aichele -----5.00

From the Baltimore community ---3 .75

From Mr. Fr. Leutner --- 1 pair of Stiesel.

To all these kind donors, as well as to my friends in Baltimore and Fort Wayne in general. Baltimore and Fort Wayne in general, especially Mr. Gericke, for your free transportation from Fort Wayne to Toledo. May the faithful God reward you abundantly for all you have done for me.

Fort Wahne, Aug. 1,1853.

G. Ch. W. Lindemann.

Receipt and thanks.

Since the month of April, i^except for other gabes: -5.00 received from the Women's Club on Pickeway Road, 8.H from the Young Men's Association of Cleveland, 4.25 from Mr. Pastor Kolb's congregation, 4.00 from sewing and 1.75 from the Virginians' Association of Fort Wayne. Furthermore, my heartfelt thanks for the loving support during my stay at Fort Wayne from "Geiler" of some church members there and the surrounding area, as well as from Mr. Pastor Fritzen's congregation. May the "heavenly" Father reward them abundantly, is my prayer.

Heinrich König.

Texas, Ohio, August 17, 1853,

KL.2S

Having correctly received four dollars and five and twenty cents mission money from the Rev. Albach, certifies with heartfelt thanks E. Baierlein,

Cleveland, June 7, 1853. Missionary.

Received

L. to the Synodal Treasury:

From Mr. Pastor Buenger - - - \$2.00 Bon of St. Peter's Parish in Huntington, Ja. 2.25 From St. John's Parish in Wyitley Co.

Yes., ----- 2.75

b. to sy nod al - M i s s i o n S - C a s s e r

From the Parish to St. Louis -- . 15.00

c. for the maintenance of Concordia College: V Lent,

ci. For a r m e S t u d e n t s a n d pupils in theConto r d i a - C o l l e g r a n d Seminar :

From H. C. N. H in St. Louis---5 .00

"...to theConcordia College building:

From H. C- A. H. in St. Louis---10 .00

Further:

are the following in the month of April d- I. to the same Purpose received contributions subsequently to quit:

From Mr. Pastorl. G. Sauer in Jackson Co., Yes. 5.00

" I. M. E.in St. Louis ---5 .00

" " Pastor ways delivered: ---4. 65

nemlich: -1.25. Claus OelrichS,

1.40. D. R. K.,

2.00. Peter Müller.

F. W. Barthel, Cassirer.

Paid

The 8th year. Mr. H. Philippi.

"9." Messrs. Past. Diehlmann (7 Er.), Jacob Fischer', Jnsp. Großmann, Mich. Huber- Christian Heinle, Gottlieb Hausmann,Ludwig Jung, Phil. Jung, Jol n Kratz, Valen- tiu Leitner (50 Cts.), Elisabeth Meier, Margrander, Friedr. Meier, Gottlob Müller,^Oswald Nöthe, Phil. Scyreiber, Past. I. A. Schulze.

"10. " Messrs. G. Bernhard, Jacob Borger, Moritz Brück, Friedrich Brand,NdamBrück, Paul Beyer, Friedr. Bnllermann, H. Beck- mann, Phil. Benz, Michael Deuter, Peter Elsaß, Christian Elsaß, M. A. Eiteneier, Theodor Gotsch, Wittwe Hartmann,Friedr Heine, Joh. Hafner, Friedr. Jacobs, Krüger, Heinrich Kirchhof, Bernhard Krudop, Christ. Kohlmaier, Past. Conrad Küster, Valentin Leitner (50Cts.)> Franz Lancke- nau, Lindlag, Past. F. G. Maschhop, Past. Müller in Freistadt, Fcrrd. Meier, Fr. Mohn, Friedr. Nägel, Franz Oeischlä- ger, Christ. Piepenbrink, Wilhelm Paul, Ehlerl Noese, Heinrich Rahr, Past. Stecher, Steup, Friedr. Stellhorn, Anton Stein- kämpfer, Christ. Schröder, A. F Siemon, Jacob Seidel, H. Trier, Albert Milchmann, teacher Wolf, H. Wöblinghaus, Christ. Webking, Wilh. Wesel, Friedr. Wesel.

Changed add meetings.

HA". ^rcZrrcL

Z>rLe 6b. O.

Lev. Lo/o,

Looik O.,

"ALn. 6d. ,

Books and pamphlets to have in the expedition of the Lutheran for the buried prizes.

Third year of the Lutheran from 816 -47th No. 8 -26.... (The 1st and 2nd volumes are out of print.) Fourth, fifth, sixth and seventh volumes.

Year of the Luteran, each 80 conversations between two Lutherans.

On Methodism, (in pamphlet form) 1 Luck 8

Dr. M a r t i n L u t b r c s T r a c t a t of the wabren Church, 2 pieces t

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The same with the appendix35

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Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 23rd Sept. 1853, No. 3.

The Blood Wheel of Thorn.

A picture from the history of the Jesuits of
K. F. Ledderhose.

(Continued.)

He, the chaplain, declared that he appeared "as a holy person in a holy cause in this temple of holy justice, not in the opinion of defending the cause of God, for this is mightily enough protected by this highly respectable assembly, but only, but only that he may assuage his bitter grief by the shedding of his tears- "The catholic race throughout Christendom, the regimental race throughout Europe, the catholic and regimental races together in this kingdom, come with grieved faces to the king's judgment seat, on which the catholic faith hath set the crown." He declared the service of images to be an article of faith "vindicated by the blood of countless martyrs and by God with millions of miraculous works. He recalled that St. Jacek had carried a stone image of the most holy Mother of God dry-footed across the Vistula, that is, he had swung himself over the elements, merely to save the protective image of the Poles from the disgrace of the Tartars. "O Mother of my God!" the hypocrite then exclaimed, "you have fallen into a Tartar paganism in Thorn. Behold how the wicked trample thee under foot, cut thee to pieces, on a funeral pyre, burn thee publicly like an evil-doer, how they light thee, thou most innocent and most pure virgin, I stand, establish justice and uphold judgment, restore thee out of a Polish city." He now sought to inflame the fury of the judges, and at the same time, as an atonement, he demanded the churches, as well as the extermination of the public practice of the sect, the expulsion of its preachers, "who would be fattened and clothed by the contribution and the tears of the Catholics, that such sect might know and come to know that it was only a handmaid, and not free nor mistress. And would to God that by this opportunity their blind eyes might be enlightened and come to the knowledge of the true light for heathens and Jews must be called to the truth, but heretics must be forced to it. If one spares the heretics, that is nothing else than sacrificing and corrupting the Catholics." In this tone it continues; it is truly outrageous how this bloodthirsty man goads, and yet still says in conclusion: "I could speak here for my house, but these are their honor and their duty.

sign of suffering shame for the sake of the name of Jesus. I make no mention of corporal punishment or life punishment. As a clergyman, I thirst not for blood." And yet he concluded, "As the Lord liveth, before whose face I stand, establish justice and uphold judgment, restore the oppressed, and there shall be peace within your borders; one shall chase ten thousand." The blinded, bloodthirsty judges listened to this speech with tumultuous shouts of joy. What the verdict was, we shall presently show. The Thornians relied on their good right, on the truth, and disdained to use such means as would soon have satisfied the Jesuits. They did not let gold speak where justice had to speak.

On November 15, 1724, the verdict, against which no appeal was allowed, was read out in the court session and handed over to the commissioners for execution. It was written in Polish Latin. The content of the verdict is truly horrifying and proves the deep blindness of the judges, which was rooted in lies and in the spirit of murder. The verdict is based on the investigation, which, as we have seen, was conducted in a completely biased manner. Only what the enemies of the Protestant Church had said was valid.

and was accepted as pure truth. Already in the past, says of the damage was to be compensated by the LutheranIn order to keep the Catholic rabble better in check, half of the verdict, the citizens of the city of Thorn, who had inhabitants of Thorn and to remain municipal property as the magistrate's office, the court and the sixty men should formerly been entirely Catholic and who were of the a pledge until complete rectification. The most prominenthenceforth be filled with Catholics. These should be Augsburg non-Catholic denomination, had abused theperpetrators of the riot, as Heyder, Mo Haupt, Hertel, theelectd in the usual manner, but for the first time in the benefit of toleration and had stirred up several riots,journeyman bricklayer Hans Christoph, a journeymanpresence of the royal commissioners, and should take the especially recently to insult the Roman faith, to disturb thecarpenter whose name is unknown, the journeymanplace of the now executed and deposed council members; general peace and tranquility, and to suppress the lawsbutton maker Becker, a brass caster, the shoemakerthe Catholics should be admitted without any obstacle to and the imperial constitutions. One of them, namedMertz and Wunsch were to be beheaded; Others,citizenship and to the craft guilds, half of the city soldiers Heyder, had slapped the head of a Catholic student in thehowever, who blasphemed and burned pictures, theshould consist of Catholics, all this at a penalty of 500 churchyard of St. Jacob during the feast of the Most Holybutcher Karwis, the needle maker Schultz, the pepperducats; St. Mary's Church should become the property of Scapular of the Mother of God, who had thrown his hatcaster Hasst, the carpenter Gutbrod t, were to have theirthe Franciscans in the presence of the commissioners. If off his head out of God-fearing zeal, and had alsoright hands cut off on a scaffold built for this purpose inanyone disturbs the processions and funeral parades of violently dragged him from the churchyard with the helpthe public marketplace of the city of Thorn beforethe Catholics, the city of Thorn must each time pay a fine of Karwi and other of his fellow citizens and handed himexecution, if the plaintiffs could prove on oath that theyof five hundred ducats, and depending on the over to the city guard. Neither Heyder nor Vice-Presidentwere guilty of these outrages. The body of Karwi was tocircumstances a larger sum. All printed matter containing Rösner would have released this student at the requestbe quartered and burned on a funeral pyre outside theblasphemies against the Catholic Church, as well as the of Catholic students, but on the contrary, the next daycity together with the bodies of the 3 other blasphemers. wedding speech of the preacher Geret, were to be publicly they arrested another Jesuit student. In this way the Burgrave Thomas and Rathsherr Zimmermann,burned by the executioner, the preachers Geret and Olof, Catholic students, who had repeatedly asked for thebecause they did nothing to calm the tumult, were to bewho did not turn themselves in at the order of the release of their fellow students, would have been so deprived of their offices, the former to be imprisoned inCommission, were to be declared to the Eight of the irritated that they would have led an un-Catholic high the city tower for three months and the latter for sixKingdom, and the other Lutheran religious teachers were school student away to their school. The un-Catholicsmonths. The city councilor Meißner was to be acquittedto be warned to abstain from all written and oral would have considered this an insult and raised a riotonly if he swore that he did not know about the riot at thestatements against the Catholic faith under severe The president, who had the authority over Thorn, wouldbeginning and that he had no means at his disposal topenalty. Also, nothing may be printed in Thorn without the not have stopped this tumult at the beginning, nor wouldquell it; likewise the secretary Wedemeyer, if he sworepermission of the bishop and the appointed censor. In he have consulted with the other councilors to calm itthat he had not thrown a stone at the college, nor had heorder to prevent quarrels between the Catholic and down when the uproar increased. Although the non-incited the people to throw stones, and that he had notProtestant pupils, the Lutheran grammar school is to be Catholic high school student had been let go, the peoplegiven rise to this riot either by counsel or deed. The officermoved to a village. The plaintiffs are reminded to urge would still have attacked the school and then the college,of the city militia, Graurock, and the apothecary Silber as their pupils to modesty and discipline, so that they do not would have broken the doors, ovens, windows, andquartermaster deserved to die because they had enoughdo violence to the Lutheran pupils. The citizen who sent benches, and would have smashed two altars of the Holymen to quell the riot, indeed because they had fired onthe son of Heyder, who had converted to the Catholic Virgin to pieces. The people would have broken thethe Catholic students instead of on the rioters, and hadChurch, out of the city to a foreign country, should bring doors, ovens, windows, and benches, cut two altars of not protected the college from the people's rage; But him before the commissioners and avoid a fine of 1000 the Holy Virgin to pieces, torn up the images of thesince they acted on the orders of the president, whomThalers. The verdict concludes: "The commissars are crucified Savior, the Mother of God, and many saints,they certainly should not have obeyed in this case, theordered to execute the decree and are ordered to do so pierced them with sabers, and cut them to pieces; theypunishment would be lessened, they would have to serveunder military assistance, without any decency or would also have carried out some images along with the1 year and 6 weeks in the tower, and after serving theexception, they may have whatever name they want; on statue of the Mother of God, this kingdom's patron saint,sentence they would have to pay 100 silver ducats andthe other hand, the magistrate and the ordinances of the into the street and thrown them into a fire lit in front of the50 gray ducats to the plaintiffs. city of Thorn are forbidden to oppose it in the strongest house of Vice President Zernecke and burned them; they The remaining criminals, about forty, partly highterms and even under penalty of high treason. would have uttered many blasphemies and wounded theschool students, partly citizens, journeymen craftsmen, When this bloody verdict had been read out, the Father Rector of the Jesuits and two of his confreres. The Hattdlungösieuer, are sentenced to imprisonment and Crown Chancellor thanked the assessors for their President would not have punished the miscreants after fines of 25 to 50 ducats for the benefit of the nuns and assistance, and a Jesuit made a speech which heaped the tumult, and would not have investigated such great Jesuits. The merchants whose apprentices had been praise on the Chancellor, the whole assembly, and the crimes. The vice-president would have calmly watched present at the riot were liable for the correct payment. verdict itself, which he said was "not humanly but divinely the tumult without bothering to quell the riot, even From these funds a marble column was to be erected in decreed. ordering fire to be set on the students; admitted the fire honor of the Holy Virgin Mary at the Platja. The money The wretched King August of Poland, a descendant and the burning of the images in front of his house and was to be used to erect a marble column in honour of the of the heroic princes of the Reformation, confirmed the had the fire extinguished only after the tumult. Virgin Mary at the place where the images had been verdict, as well as the selected commissioners, and gave That was the alleged fact, and the verdict really barbaric. burnt. This pillar of shame, on which a Jesuit was the crown field lord the necessary troops with- But no Since Rösner was guilty of the riot and Zernecke did not depicted threatening with a whisk, stood on the market sooner had the verdict against the city of Thorn become prevent it, their heads were to be cut off and the former's place of Thorn until the year 1821. Other merchant known in Warsaw on November 16, than there was also property confiscated, if the plaintiffs Jakob Petro Witz and servants and apprentice boys were to be chastised with a widespread outrage among strangers and foreigners. Michael Schubert or one of them and six witnesses would lashes. In order to prevent the un- confirm their testimony before the commissioners on oath. The amount

re consternation. Even if the crimes were proven, which He said that "the cause of the war had been derived from was not the case, the punishments were considered too the lift and the irreconcilable hatred of the Jesuits against severe. The envoys of Russia and Prussia, as well as of our religion, and that a more suitable opportunity had not the German Emperor, took up the cause, and the city of easily presented itself to them, not only to deprive the Danzig, which saw nothing but religious hatred in this, Protestant citizens of Thorn of their privileges, but also, if submitted a letter of supplication to the King. It implored possible, to exterminate them. He urged a new him to exercise justice according to the example of God, unpartisan investigation. The duty to take care of his co- but also not to forget mercy, and asked God to give him religionists, and his assumed obligation to uphold the "the full measure of blessing." It was of no avail. peace of Oliva, bound him to do so. Thus spoke this Swift execution of the blood sentence was now the valiant prince, but the murderers continued, and King only thought of the blood men. As early as November August let it happen. 17, they issued a letter from Warsaw in which they Prince Lubomirsky, who hastened the execution of the requested the three orders as well as the municipality of blood sentence with true energy, arrived at Thorn with his Thorn to appear in person on December 5 at the adjutant-general after only 26 hours. The threatened men execution of the sentence, or, if they failed to appear, to could have ridden to flight, but in the confidence of their expect that all matters would nevertheless be proceeded innocence, and because they certainly believed that a with according to the royal order. This caused great just defense could not be denied them, the oath attributed consternation and lamentation, as can be imagined. The to the Jesuits, ras all induced them to remain. When the city of Thorn saw itself entirely at the mercy of the President had received knowledge of the verdict of blood strangler. Because they feared that the king and the in Warsaw, he himself announced it to the assembled great men of the realm might have more lenient orders with the words: "As President, but at the same thoughts, or that foreign powers might hasten to the aid time as a messenger of misfortune, I must make known of the city, they hastened their murderous business. The to you the bloody verdict which has been passed upon us envoys had used themselves immediately, and the King by the Royal Assessorial Court in Warsaw. I myself shall of Prussia, Frederick William I, had already issued a pay for it with my blood. May God deliver the church and letter to King Augustus on November 28. We must report the city through my death." This Christian old man could some of its contents. "We cannot fail to inform Your almost not believe in the possibility of the execution of the Majesty with what deep sorrow we have heard the sentence. After all, during the last siege of the city of sentence passed against the citizens of Thorn on Thorn he had proven loyalty to the Polish king, and after account of a tumult that has arisen there. And, of course its capture by King Charles XII of Sweden he had to pay we could not but be touched in the most sensitive way a fine of 16,000 florins because of his loyalty. Therefore by that judgment, by which, under the pretense of the he deserves the thanks of King August. Since the orders of the city had to place him at his own liability, he wanted fear of God, our fellow believers are proceeded against to spare the city even greater misfortune. So he stayed, with fire and sword, their schools are destroyed, and and attended the service in St. Mary's Church on Sunday, finally the rights of the city are suppressed to the November 19, as did Vice President Zernecke. The town greatest disadvantage of the Protestant citizens. If the was already occupied by Lubomirski with 150 dragoons citizens of Thorn had committed an outrage against Your and some Polish cavalry, and in the nearest villages lay Majesty and the Republic (Poland), or if they had been 3000 men on foot. Rösner had just returned home from brought to trial for some other great crime, no harsher, vespers when eight soldiers of the crown intercepted him no crueler sentence could be passed against them. But and brought him into strict custody. The same happened now it is a question of punishment because of a tumult to the vice-president. On November 25, the other which the common rabble aroused against a handful of convicts were also thrown into prison. What miserable Jesuits, and which they themselves, so to consternation such proceedings aroused in Thorn cannot speak, increased and dragged out. That the cruelty of be described. The Catholics triumphed, while the the punishment is not at all consistent with the crime Lutherans triumphed, while the Protestants triumphed. committed, and that so many innocent people should be Lutheran preachers in the churches called upon God for murdered and the city itself ruined only because of the protection for the oppressed city and the prisoners, and foolishness of a few, Your Majesty will easily judge. Yes, exhorted the citizens to repentance, prayer, patience and all fair-minded people will understand, which is also trust in God. clear from many indications, that this terrible judgment The commissioners met one after the other in the first against the Protestant citizens was not the result of a days of December in Thorn, and chose the most beautiful love of justice, but rather of the and

best burghers' houses into dwellings. The poor, hard- pressed city was completely under the power of its oppressors. The city council immediately petitioned the king to postpone the execution, but the Jesuits urged that it be hastened and that the execution date of December 15 not be extended, but rather shortened. Both parts sent their letters to Warsaw, and Prince Lubomirski accompanied them with such an idea that the royal order which came back even shortened the date by 8 days. The two mayors, conscious of their innocence, had appealed to the Commission for mitigation of the punishment, and, what is more, each of them in a special letter to the Prince. They were heartfelt letters, but they struck a hard heart. That is why they were fruitless. Karwis turned to the voivode Rybinski, he brought a number of witnesses for his innocence, reminded of his poor 70 year old mother, of his heavily pregnant wife, who is almost dying of great heartache", of his 4 still uneducated children. The wife of the shoemaker Mertz, who proved by many witnesses that her husband had not helped in the least to cause the riot, begged the same voivode in a letter of supplication "for the sake of Jesus Christ's innocent blood" not to let her husband's blood be spilled, and to listen to the witnesses. Seven of the condemned Thornian citizens appealed to their king. It is a strange document; in it they say: "God lets his strict justice sword be held in the scabbard by mercy, and the poor women's and children's tears, sighing and whimpering have always been powerful to soften the sharpness of justice into something. Yes, experience testifies that mercy is set aside for God's sake, and for the sake of God's governor, because it can thereby most closely grasp and seize both hearts." They ask for the sake of being interrogated according to German laws and Prussian customs, and point out the biased preliminary investigation. They also mention the sacrifices which the city of Thorn had put up with for its king; and lay it to the king's heart: "our hearts and eyes streaming with tears and blood, together with the whimpering and sighing of our poor wives and children, who after our death must take up the begging staff." Eh paid no attention; the murderers were so obdurate that they wanted to take the blood of the innocent with them to the day of eternity.

(Conclusion follows.)

Indication.

The Southern Indiana District Conference will meet, God willing, on the 12th and 13th of October, at the home of the Rev. Fricke, in Indianapolis.

Th. Wichmann, secretary.

Death notice.

It is with deeply saddened hearts that we hereby discharge ourselves of the heavy duty of informing our dear readers of a death which causes all who love our American Zion to grieve all the more deeply, the greater the hopes for this Church of ours which are thus sinking into the grave.

It has pleased the unforgiving God to call our dear young brother, Georg Volck, former pastor of the German Lutheran congregation of St. John's in New Orleans, Louisiana, from the midst of his faithful work, which had scarcely begun, by a gentle and blessed death, and to receive him into the cottages of peace and rest.

Dear readers have already learned from a letter from our blessed brother, which was partially reported in the first issue of this year, that he was still enjoying the best of health by God's grace until the 15th of last month, in the midst of the devastation of the yellow fever around him and despite the most strenuous work at the beds of the sick and dying. M. in the midst of the devastation of the yellow fever around him, and in spite of the most strenuous work at the beds of the sick and dying, he was still enjoying the best of health by God's grace. From letters of later dates we learned that the dear man was able to continue his ministry to the healthy and the sick with undiminished strength and joy in the weeks that followed. The number of the sick and dying in the city began to decrease, as we read here with trembling joy. It seemed that perhaps the threatening thunderstorm that we had seen hovering over the shepherd and the herd would soon be dissipated. But while we thought that we would soon be able to breathe freely again without that particular oppressive worry, it was just then that the Lord, who says: "Your thoughts are not my thoughts, and your ways are not my ways? made arrangements to take his servant from our midst. On August 29 he had gone to rest in the evening still healthy and well. Early in the morning of the following day, however, he was awakened to visit a sick man who had already been awakened and startled from his security by him on previous visits, and who, now lying in mortal distress, desired spiritual assistance, because he was afraid for comfort and the question had awakened in him with full force: "What shall I do now, that I may be saved?" Whereas otherwise our people, as they had been urgently advised, always took something to drink before they visited a person who was suffering from a yellow fever, this time their whole soul was so filled with concern for the helpless, frightened sinner that, without first applying that precautionary measure, he immediately hurried to him, sober as he was, in order to guide him into the wounds of Christ. He succeeds. He was delighted to leave the man who had become confident in Christ and told one of the leaders of the congregation of his great joy at this delicious first fruit of his ministry. Here he hears, to redouble his joy, that a few of the

hours before, two souls, one of whom, a young man, had also only come to the living knowledge of Jesus Christ through his ministry, had confidently gone into blessed eternity in true faith. During this entire day, a certain odor of death would not leave him, which had clung to him from the moment when he had bent over a sick man, already attacked by inner rot, in order to call out to him the last words of evangelical comfort. Nevertheless, on the same day he gave the funeral sermon to those two who had died the night before, one in the morning at eight o'clock, the other in the afternoon at four o'clock.

Completely exhausted in body and soul, he finally returned from the graveyard towards evening, wrote another short letter-his last-to a pupil of the local institution, and then went to rest a little earlier than usual. In this last letter he says, among other things: "For the present, all my patients have either died or are almost well, but who knows what the coming night will bring? "Deus providebit" (God will provide.) But I am too tired. The pen will not away in my hand. Therefore farewell. Greet your dear parents and schoolfellows warmly from your G. Volck."

The next morning, August 31, early at 5 o'clock, he was awakened by a shiver. He goes to one of the superintendents, Mr. Holländer, who immediately takes him into his house and with his wife into careful care, immediately has a foot bath prepared for him and summons a skilled doctor. The physician appears at once and declares the illness to be yellow fever, but expresses the hope that God, since the illness is not severe, will soon let the danger pass. This hope, however, is not confirmed, in spite of all the useful means applied and the most attentive care. Although the course of the disease is not rapid, it increases in severity from day to day, and when the fifth day of the disease arrives, every trace of hope of life has disappeared. Thus the dear man prepares to deliver his soul into the hands of his Savior, asks to have this said to the scribe, who may report his departure from this world to his dear father and mother, makes the order that his legacy of books and other things should be handed over to the Concordia College, and then - it happened early at half past six o'clock on September 5 - says his confession of faith loudly and audibly before the bystanders. Thereupon he turns to Mr. Ho^ander with the question: whether he can give him the testimony that he has proclaimed to them the pure and truthful doctrine of the Word of God? Mr. Holländer answers this question with a loud, confident "Yes!"-whereupon the dying man, summoning all his strength, sings the following first verse from the 370th hymn of our hymnal:

"Arise to thy God, "Thou afflicted soul!

"Why lieest thou, God to mock, "In the gloom?

"Do you not perceive Satan's wiles? "He will by his strife

"Thy comfort, which Jesus Christ "hath purchased for Thee, dim."

Even before that he had exclaimed from the 362nd canticle:

"I am your dear child after all, "in spite of the devil, the world and all sin? His last words were: "O Jesus, Son of God, have mercy on me! O Jesus, have mercy on me, a poor sinner." Whereupon he also, namely on the aforementioned day early 8:3:4 a.m., in this Jesus confessed in word and deed and had preached faithfully and zealously, gently and blessedly passed away, after having brought his life no higher than to 22 years and not quite three months. He had, as a testimony of his faith, expressly expressed his will not to be buried by a local priest.

Preacher to be buried. So took over

For the members of the now orphaned congregation themselves the solemn burial of the dear corpse. After they had placed the body in a coffin and, as a testimony to what the deceased had taught, had added a Bible and a catechism to the coffin, they carried the body, weeping and sobbing loudly, into the church, where they laid it down in front of the altar. After the singing of hymn No. 430 of our hymnal and after the recitation of the 40th Psalm, Mr. Holländer, called upon by the congregation, then held a short speech, after which the solemn burial took place in the Protestant churchyard, namely in the family burial ground of Dr. Wolff, in the presence of a congregation that was very numerous under the present circumstances. The congregation had wished, to be allowed to lay to rest the mortal body of her pastor, who had become so dear to her, in her churchyard, but had not been able to obtain permission to do so.

The Blessed was born in Augsburg in the Kingdom of Bavaria on June 15, 1831, of godly parents from whom he received the most careful Christian education. The parents later changed their place of residence from Augsburg to Nuremberg, where they are still located. *) After our Volck had frequented the grammar schools of the two cities mentioned for a number of years, he decided to dedicate himself to the American preaching ministry and therefore prepared himself for this in America itself. His dear parents heartily consented to this Christian undertaking. First acquainted with our institution in Fort Wayne, he entered here in the spring of 1849 and enjoyed here, in addition to the guidance of Prof. Dr. Sihler, the faithful instruction of Prof. Wolter and Prof. Crämer for some time. De 1 *) See "Lutheraner", Year 8, p. 113.

but his teachers realized that it would be more to test the souls all the more. He wrote to us that he was appropriate for both him and his friend Eißfeld, now well aware of the Lutheran principle and consoled himself pastor at Sheboygan in Wisconsin, to do their last with the fact "that oratio and meditatio without tentatio do theological preparatory studies in an institution where not make a theologian. *) A member of his congregation the original languages were taught more than could be wrote that, out of concern for his life, which was so dear done at Fort Wayne at that time, they both decided to to them all, as the epidemic became more and more exchange the seminary at Fort Wayne for Concordia devastating, he had been asked to leave the city until the College here. Both arrived here on April 16, 1850. As his danger was over and, like other city dwellers, to go to the exemplary Christian, godly conduct and his devoted, lake; he should only write down the sermon for each sincere nature soon won the love of all who came into Sunday and have an overseer read it to the congregation. contact with him, especially of the local congregation But his answer was, "A shepherd must never leave his and his younger colleagues, whom he cared for with the flock, and when dangerous diseases are there, least of most devoted love and faithfulness, so the gifts that all."

developed in him quickly and ever more wonderfully, The same member of the congregation who reported combined with the most persevering diligence, this wrote to us shortly before the death of his dear awakened the most beautiful hopes for his future work husband, among other things, the following: "May the in our church. We can say with truth that during his three merciful Saviour again give his blessing to your work, so years of residence here he was a great blessing to the that the word you speak in the power of the Holy Spirit local congregation, and especially to the young people may go deep into the hearts of your pupils and that all of of the congregation, as well as to the pupils of our them may become sincere and faithful workers in the institution, and that he served many as an example of a vineyard of the Lord. May the word you speak in the Christian young man. Among the many beautiful gifts power of the Holy Spirit penetrate deeply into the hearts with which the Lord had graced him, he especially of your disciples, and may all of them become sincere, revealed a splendid gift for preaching, so that it was faithful, and zealous workers in the vineyard of the Lord. especially often he who had to take the place of our local Oh, what a need there is in our distressed times! Oh how preachers and the preachers in the neighborhood in great is the field of labor, and yet how few faithful and preaching, always to the rich edification of the sincere workers there are! But how happy and pardoned is a congregation that has a pastor in the right sense of the congregations, so that they will certainly keep the dear word! With joy I can assure you that we also belong man in indelible, blessed memory. to these happy and pardoned congregations. Our dear

If and under what strange circumstances our Volck people are becoming more and more zealous and received a call to the Lutheran St. John's congregation in serious; they punish, admonish, and ask from the bottom New Orleans after obtaining the theological candidacy of their souls. He is quite serious about becoming and followed the same, our readers already know from blessed, and at the same time about making the an announcement made in No. 23 of the previous congregation entrusted to him blessed. But he stands volume. As short as the work of the dear man was there, alone, and must be the stiff-necked one; for there is little as fervent was the zeal with which he accomplished the work assigned to him by the invisible head of the church. blood here for pure doctrine; most here want only a This is evidenced both by his own letters to the writer of fashionable Christianity. But what am I complaining about? I would rather go out of the house of complaint and look around at what the Lord has done and is still doing for us: then I will find cause enough to fall down and praise, to give thanks and praise for His great goodness and mercy, etc."

It is particularly comforting that our dear Volck, with his exemplary loyalty, was obviously always in true poverty of spirit and, despite all his courage in the greatest danger, did not let himself think that he was safe from imminent death, but prepared himself for an early journey home. To one of his local friends, to whom he had said while still dying, "he should know that he loved him to death and had thought of him," he wrote the following on August 8 after he had confessed to him his inner struggles and his hope for an early victory: "Perhaps God will soon take me away completely, for he also sees that I am not able to help the post here.

*) I.e. that prayer and doing of the word
God's without challenge do not make a divine scholar.

The appearance of yellow fever in New Orleans soon after his arrival, far from making him despondent and paralyzing his zeal, was only a reassurance to him that he would be a faithful servant of the orthodox Evangelical Lutheran Church and that his congregation would be firmly and deeply grounded in the pure doctrine of the same. The appearance in NewOrleans, soon after his arrival, of the yellow fever, so dreadful, far from making him despondent and paralyzing his zeal, was but an inducement to him to renew his love for

I am not up to it. I expect the yellow fever every day, but without fear, and when I get it, it only hurts me that I cannot see you and the other dear St. Louisers once more and thank you for all your love. God be merciful to me a sinner! Amen. Do write soon, for the correspondence between us may soon come to an end."

The dear readers can well imagine how hard the deceased's dear congregation, which stood in a true spiritual community with him, was affected by this death and how painfully they felt the loss they had suffered. The death notice which came to us from the congregation was written, as the reporter wrote, "with trembling hand and quivering limbs. It said, "Ah, my dear brother, I know it is a very hard blow to you, but is it not doubly hard to us? Alas, I cannot tell or describe how many tears have flowed over his dead body. Oh, may the Lord Jesus comfort you and us and all who mourn for him."

With this wish we conclude this report, and add: May all, and especially all the younger preachers who read this, let the memory of the servant, who after a short but faithful labor has already received the reward of the same, be a blessed one, namely, may his beautiful example be a model of emulation, and may each one help to ask, eagerly, fervently, faithfully, that God will soon heal the deep wound inflicted by this death on our church and especially on the dear congregation in New Orleans, that He will soon provide the latter with a faithful shepherd again, and that He will double the blessings of the early completed, that He may continue the good work begun there, building on the same golden foundation, Jesus Christ and His pure word, and lead it happily toward its blessed goal. May God also help in mercy (and this is also our prayer) that the dear parents on the other side of the sea, who had dedicated and consecrated their beloved son to his Saviour from his youth, may now also feel the richest consolation of God when they receive the news that their beloved son has now become a sacrifice of his Saviour through his faithful service. Amen.

(Submitted.)

Private correspondence
from Silesia.

L....., on June 22, 1853.

.....The controversy over the ministry has also brought great movement into our Prussian Lutheran Church, but the Lord has prevented a rift. At our synod in September and October of last year, where no important new decisions were made, we were able to enjoy a great uplifting unity. Also in the practical consequences of the ministry question, the motions for the establishment of a

Episcopal constitution, it was sought unanimously, in the conviction that such an important and momentous, and yet not absolutely necessary change of the church constitution, in the following, thus also by no means decided dispute, was too early and dangerous, to preserve the existing. You will be familiar with our constitution, a permanently elected High Church College with ecclesiastical and secular councillors and superintendents.-By placing too much emphasis on the question of office, by emphasizing the doctrine of the sacraments, some of our ministerial brethren have come under attack by Romanism, such as the blessed Kirchenrath Wedemann in BreslauApastor Hasert in Bunzlau fell away from the Roman Church during the Svnod, without this having resulted in similar steps in his congregation or elsewhere. The dispute over the question of office becomes calmer and begins to be settled. That Höfling, as Oberconsistorialrath in Munich, died suddenly of a heart attack will be well known to you. I have also read Walther's book on church and office, although only cursorily. I do not dare to give a verdict on the result, because I have not read it closely enough; in essence, I can agree.

Things are no longer going well with our congregations. The Protestant Church makes all kinds of concessions in order to keep the clergy and congregations that are leaning towards the Lutheran Church, which is why the conversion of Pastor Haver in Rade vorm Wald last year, who, as is known, was shot in an assassin-like manner last fall, was the last one. But the increase of zeal for the Lutheran confession among the clergy is a very gratifying sign of the victory of Lutheran truth. In regions where Lutheran congregations exist, one seeks to employ only those clergymen who are inclined toward the Lutheran confession, to reintroduce the old Lutheran liturgy in worship, and the name "Evangelical Lutheran" is again attached to the congregations and clergymen who desire it, without the Union being abolished or any other substantial change being introduced.

Unirtes Regiment and Unirtes Kirchengemeinschaft remain as before. My united church neighbors of Lutheran color are multiplying, and in our entire district and in the vicinity the old Lutheran liturgy has been reintroduced. I am in friendly contact with some of them and try to talk to them about their inverted position. The converts in our congregation and in Silesia in general are only a few souls. It is possible that later, when Uniate Lutheranism no longer satisfies, more will come to the knowledge of the pure Church. But the only reason for the stagnation is not the behavior of the unchurched against the Lutheran impulses within themselves, but mainly the decrease of the spiritual life in the congregations, the decline of brotherly love, the striving for earthly things, the secularization, which since the rise of the unchurched has become more and more important.

The Church has been greatly purified by the persecutions which have occurred, and which, at the last Synod, became loud in general complaints, gave rise to a letter of repentance to all the congregations. But there has been as little general repentance in response to this letter as incalled to a well-known woman who was close to death response to the letters of repentance urgently sent out by all the clergy; the state of the church here in this country offers only sad prospects for the future; I can expect nothing but serious judgments of God, which in the end will end with the complete destruction of the true church here in this country. The dreams of a new flowering timeshe for the Lutheran Church, which were cherished everywhere at the awakening of the ecclesiastical sense, seem to gradually fade away; it will probably have to continue in the form of a servant. The regional churches, including the Bavarian church, are in a hopeless condition, and the ruin of the entire church, the great masses of unbelievers and enemies within the church, will thwart all attempts at improvement, even if Harleß and many faithful clergy and laity make every effort.

I believe that the regional churches, too, will certainly have to go to ruin, and that the church will everywhere take on the garb that it has here. At the same time, the Roman Church is spreading itself ever wider; it is offering all means to reconquer Prussia for the papacy. Jesuitions are continually held everywhere. Especially in Breslau they make many proselytes, even if not among the most faithful. Great cunning, enticing support are the nets of papal fishing. Worldly-minded people and impractical educated people who live in the idea and are inexperienced in the faith are their prey. In the past year, the Roman Church has also snatched a few members from the Lutheran congregation in Breslau, admittedly not very significant ones. Our church is recognized, but still under some pressure. The fixed tithes must still be paid everywhere to the Lutheran clergy, as well as other taxes in many places where the Romans are also obligated to do so, and it often takes lawsuits to get rid of burdens that are imposed on the Lutherans without justification. For the inspection of our schools, united clergymen are commissioned, and when foreign children attend our schools, they are also obligated to pay the disputed school fees to their local school. - If the emergency conditions are so great in our country, and I have not yet described them here from all sides, we would like to look confidently to America. But all the news from America shows that things are no better there than they are here, and I suspect that brotherly love is much less in your congregations and that the desire for earthly things is much greater than it is here. For when I hear that peopleand from there, even from the Lutheran congregation, dissatisfied with the livelihood offered to them, wander off to the gold mines of California and Brazil, this is, of course, an eagerness for transient wealth that is still incomprehensible to us Germans, †).

----- And so I entrust myself to your further love, greet in spirit your congregation and all your fellow ministers in Wisconsin, and remain by the bond of One Faith and in the common service of One Church, with the request that the Lord may bless you and all the brethren over the Ocean, yours etc., etc.

†) Oh that we here in America would heartily repent of the evil name we have here in Germany!

The pious woman and the good Cup.

The blessed Pastor Schöner in Nuremberg was once without feeling it. The woman had belonged to the self-righteous in her life, had indeed attended church and communion diligently, but in her opinion had done everything necessary to become blessed. That is why she had never liked to listen to the sermons of Pastor Schöner, for he, she said, really only preached for sinners, not for pious people, and she knew from many who went to his sermons that they, at least otherwise, did not take virtue very seriously. She always thought that whoever could call himself a sinner in every sermon and be exhorted to repentance must also have committed great sins.

When Schöner came to the sick woman, she spoke to him immediately: "Above all, Father, I must ask you not to regard me as a sinner and not to speak much to me about sin and repentance. For that is not why I sent for you. I have not sinned in my life, I have been brought up in the fear of God, I have hardly ever missed church, and I have always been kind to the poor. You had better tell me something else comforting in my illness."-"Happy woman," said Schöner, "who never committed a sin! Hitherto I have known only one who knew of no sin, and that was our Saviour, Jesus Christ. I must also confess before God that I am a poor sinner, that I know nothing good to boast of in myself." The woman was somewhat affected at this speech, but brought the conversation to something else.

However, she ordered her little foster daughter to bring a cloth and spread it on the table, from which the priest was to drink coffee. But the child, out of spite, wanted to reach down the cup from the cupboard and dropped it, so that it broke. The sick woman became so angry at this that her face was disfigured, and she broke out into very unseemly invectives against the child. "Everything," she said at last, "makes her clumsy, and does one harm after another." The child would not allow herself to be so humiliated in the presence of the priest, and said that she was not so after all, that she did everything else skilfully, and had never done any harm. "Behold the liar," said the woman, "she also wants to burn herself white. Hadst thou not lied, thou wouldst have been forgiven; but go out at once, get out of my sight. The parson hold it too good for me, that it makes me so angry. It was the good cup. Could not the wicked child have asked some one to fetch it from him? "But the wicked man always thinks that he alone is good."

"Dear woman," said the parson, "should it have been right in God's sight, and not a sin, that you should have been so enraged

because of the good cup? I, at least, think it a great sinConfidence that this time the Lord would not let my I do not know if what they say is true, that in the event of to dash out such and such words in anger." (At this heenemies become mighty over me. He has not put that the separation of church and state authorities, everything reminded her of her unseemly speeches to the child.)confidence to shame. Praise be to him, the gracious and would fall apart and countless sects would arise. I do not "Father," said the woman, "we are weak people, and Ifaithful God! know whether it is true what they say, that in the am not usually angry, but that that forward person wants At midnight I set out for Ihringen with a faithful separation of ecclesiastical and state authority to lie to me and say that she does everything well andcompanion. We walked along impassable mountain everything would fall apart and innumerable sects would never does any harm, that she thinks herself good inpaths, in pouring rain, and often had to ford wide ditches. arise. It still depends on it; but the fact that we hold everything, that annoys me too much." "And you, myAfter two hours we arrived at Ihringen. Without stopping together everything that is inwardly separated, and do dear lady," said the priest, "did you not lie to the Spirit ofand hurrying, we went to the house where the child lay. not come to peace and order about it, is not an enviable God before, when you said that you had neverWe felt well and calm; it was as if the Lord Himself had condition either. And methinks the question here is not committed a sin? Or, who is a liar, God, who says thatset our feet on the paths on which we were walking, as if what comes after, but what the Lord has commanded. But the Lord has commanded to give to Caesar what is Caesar's, but not what is God's. Nor shall there be a priesthood to rule over the kingdom of God. Nor shall a priesthood govern the church, as the Romans have it, but the government belongs to the church itself.-Of course there would be much tumult if the church were given its liberty in our country, and there would be apostasy and profanation; but what is once separated, perhaps it does better to separate outwardly also. And if it should be said that many souls would be lost, who would not know where to go, I would answer that just as many souls, who would still like to be saved, but who are now drifting away in the whirlpool, would then find a safe resting-place in the little ship of the church, and the question would be whether the little cluster of the church, with its bright light, would not save more souls than now, when it is a large cluster. But I also know that it cannot be done in the same way, and that we do not have the right to overthrow the present state of affairs by our own choice. But let us confess what is to be confessed, and do what is to be done, that the church may come out of her captivity, and suffer what is to be suffered.

The woman wept and reached out her hand to thepresent, dressed in festive costumes. Everything was in priest. She well understood her sin, but he should notdeep devotion, for all felt vividly that they were under abandon her, but help her pray that God would haveGod's very special protection. Only now did I learn that mercy on her. The priest prayed with her the children'sthe guard, to whom money had been promised, was perhaps it does better to separate outwardly also. And if chants she had despised so much before and nursedkeeping watch hard by. He could only raise his head from it should be said that many souls would be lost, who would not know where to go, I would answer that just as her sick heart with love and patience. The woman washis bed, in which he was no doubt resting, and then he thoroughly led to the recognition of her sin and to saw us through the window in the brightly lit room! many souls, who would still like to be saved, but who are now drifting away in the whirlpool, would then find a safe repentance, but at the same time she was assured of After an hour I left the house again; I had performed resting-place in the little ship of the church, and the forgiveness in Christ. She lived another eight days and my ministry of Word and Sacrament to mother and child. question would be whether the little cluster of the church, died with a contrite, but also with a joyful spirit. (Pilgrim I had just left the place when I woke up... with its bright light, would not save more souls than now, from Saxony) the guard and went back to his post. He was told that the baptism had been performed, and now he burst out when it is a large cluster. But I also know that it cannot saying, "I did not believe in miracles before! Now I must be done in the same way, and that we do not have the believe in them! For eight days this has been the only right to overthrow the present state of affairs by our own choice. But let us confess what is to be confessed, and hour I have slept!"-but we said, "To His own He gives it do what is to be done, that the church may come out of sleeping; to strangers He takes it sleeping."

Another train from the ministerial experiences of
Pastor Eichhorn in Baden, told by him! himself.

(From the Lutheran Church Gazette for Prussia .)

Soon after the first baptism in the Lutheran congregation in Ihringen had brought me into arrest, a second one was announced, which the parents urgently asked me to perform as soon as possible. The father was very reluctant to decide on the emergency baptism, since the Lutheran pastor could come at any moment -**Connection of the Church with the State.** Testimony the same Lord of the Church would protect us from against this from a Lutheran pastor in Hanover, from a letter written by imminent danger, who had so far guided everythinghim on April 7 of this year. to be considered sinners at the banns, and had to be wonderfully and had given us victory over the enemies I use this opportunity, which is offered to me by an married without a wreath; that was in the church; but of His Church in defeat. I could not stay behind. I arrivedemigrant, to indicate to you with a few words that I think what could I do, if afterwards they went along in a wreath near Ihringen at nightfall. Two members of theof you. My thoughts of you are usually mixed with pain, at their wedding, and they and the congregation thus congregation received me, and they were soon joinedbecause at the same time I have in mind the freedom that proved that they were not interested in the pastor's by the father of the child who was to be baptized. Thethe Church has attained with you and whose deprivation discipline. And what good would it do to pursue such guards were active and watchful day and night; thewe lament here. Not as if I thought I would be a good man rotten things until they were lost in the sand of the house in which the child was born was formallyif we enjoyed it, but the enjoyment of such freedom would Consistorial Rescripts! surrounded. One of the watchmen was promised moneyhelp my weakness. I do not believe that the government if he would bring me in. Yesterday the guard was heard of the church belongs to the secular authorities, as is the to say: "If only this thing were over! I have no peace byopinion of many here; nor do I believe that the church day or night!" His hands were trembling for the promisedhere in our country needs to be governed by them; on the money.-Never the less I wanted to enter the place; I hadcontrary, the very mixture of secular and ecclesiastical a strong authority is a source whose turbid water hinders and disturbs the health of the church. If we had eyes to see what is pious to the church, we would" these

Now I think of thee with sighing, that thou mayest have it better: for thy life is toil and trouble, but it is good in the work. Our time seems to me like the time of Jeremiah, when they could not help but sit by the waters of Babylon and weep. God only help that we may save our own souls, and some others with us.

Dear F., my complaints are hard to hear, and it would be better if I praised the Lord that he does so much good for me and you, and finally wants to take us to heaven out of pure mercy, even though I still have a lot of anxiety that I will not be blessed as an unfaithful servant- How are your dear wife and children? We are all still alive and enjoying many good things. My two large tongues are a great burden to me, since they cost much money and I have nothing and remain indebted, which also makes my conscience heavy. But I believe that in the end I will praise and thank God for all the goodness he has shown me. May he help us to seek nothing but his glory and the happiness of others. In the past year we have tried from our Lutheran Conference to put some things to the Consistory's heart, e.g. the acquisition of a better hymnal; we have achieved an annual collection for the Lutheran mission in all Lutheran parts of the province. By God's grace, we are gradually making progress in many things; but we are and will remain ill, as long as we are allotted the receipts by the magistratus civilis. Should I be wrong, so much the better; I will rejoice.

My dear F., think of me from time to time, and when you write to yours, if you have time, put in a few lines. It need not be much; I want to be frugal. Give my love to your wife, and don't let your boys become English. We cannot boast of our Germanness now, but if we were really German, we would be better. Give my regards to dear Professor Walther, too, if he should still remember me.

May the Lord Jesus abide with us here and there.

Your ...

Private Note.

Some readers might be pleased to hear that the dear Hommel, formerly court assessor in Erlangen, author of the excellent Lutheran musical agendas, has been living in Ansbach since Easter of this year, where he has been promoted to district and city court judge, and that he married Miss Therese Liesching, daughter of the well-known bookseller and sister-in-law of Pastor Eichhorn, the faithful witness, this month.

For your kind attention-

Because of my dwindling strength, which makes it almost impossible for me to keep up with the current business, I see myself compelled to discontinue the further acceptance of subscriptions to the work "the Martyrs of the Evangelical Lutheran Church".

Pastor Fick, who had the kindness, after an illness that affected me last spring, to dispatch the orders I received himself, as far as their compilation was possible, will also do so willingly in the future.

F. W. Barthel.

Received

L. to the Synodal Treasury:
Vou of the parish of Altenburg, Mo. -- H8.60
" " " Collinsville, Ills. --5 .15
" the Hrren pastors penalties, Herman Fick and miller L \$1,003.00
b. to the Synodal - Missions -- Casse:
Bon Mr. Friedrich Schaller in Et. Louis -2.00
From the congregation of Herm Pastor King in La- fayette, Ja.
collected by the latter in mission dogs- 6 .00
c. for the maintenance of the Concordia col lege.
Vacai.

However, it should be noted in passing that since the beginning of the year 1850, the parish of St. Louis has, in addition to the surplus remaining from two other cases, regularly paid Z22 to the college treasury every month, which has not usually been listed in particular.
ä. For poor students and pupils in the C o n cordia - College and Seminary:
\$2.00 which will be specially acknowledged by the recipient in this sheet.
e. to Concordia College-Baur
VacrU
F. W. Barthel, Cassirer.

Paid

\$2.00 v. 7th-9th Ann. Mr. L. Sonnenberg.
The 9th year Mr. Ludwig Deese, Mr. Chr. Brand, Mr. Georg Türrmeyer, Mr. Fauerbach, Mr. Georg Greb, Mr. Mich. Hochmuth, Past. I. F. Jsensee, Jäckel (50 Cts.), Lochhaas, Christ. Müller, Geo. Roß- wag, Matth. Schmudde.
"10. " Messrs. Georg Dürrmeyer, A. K. Ernst" Christ. Herrling, Past. W. Müller, Matth Schmudde, Dietrich Thöle,... Fey.

Receipt and thanks.

With heartfelt thanks to God and the benevolent givers hereby confesses to have received for its support- From the LünglingSverein at Altenburg, Perry Co., Mo., 46.00 Gotthold Grüber.

Having received through Mr. Barthel, the undersigned gratefully acknowledges.
By Herm Horn \$1.59
. an unnamed 0.50
I. A. Hügli.

To the message.

The second issue of the Martyrs' Book has just left the press. The dear subscribers are asked to kindly excuse the late appearance of the same. An illness of Mr. Niedner was the cause, which this time has delayed the printing so long.

May the faithful God richly bless the confessions of our blessed blood witnesses, Adolph Clarenbach and Peter Flysteden, which are contained in this second booklet, to all dear readers.

All orders for the book are requested to be made to the undersigned, frankirt, unsrer der Adresse:

^er-. // Z^r'e^,

Modified Adrefsen.

Aev. Zsensee,
ZVew ^/saes Z'. O.,
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Books and pamphlets to have in the Erpedition of the Lutheran

for the buried prizes.

Third year of the Lutheran of 846 -47. N0.8 -26.
(The 1st and 2nd volumes are out of print).
Fourth, fifth, sixth," seventh year of the Lutheran, each 50
Conversations between two Lutherans on Methodism, (in Pamphlet. form) 1 piece 5
Dr. Marti "Luther's Treatise on the true church, 2 pieces 5
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ter Synodalbericht derselben Synode, jeder 10 Kirchen-Gesangbuch für evang. luth. Gemeinden, verlegt von der hiesigen evangel. luth.
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In Germany so just appeared and expect copies by the end of this month:

E. W. G. Keyl's,
Pastor of St. Paul's Lutheran Parish in Baltimore,
Catechism - Interpretation from Dr. Luther's writings and the symbolic books, 1st major, (450 pages) Price \$1,



Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mon., Oct. 11, 1853, No. 4.

The Blood Wheel of Thorn.

A picture from the history of the Jesuits of
K. F. Ledderhose.

(Conclusion.)

On 5 December 1724 the blood judges met at the town hall, the already mentioned voivode Rybinski and the ^dron chamberlain Lubomirski presided. On the side of the plaintiffs stood the Jesuit Martin Wolenski and the crown inspector. Mayor Schultz spoke on behalf of the city, along with several members of the Schöppengericht and the third order. Thereupon all the prisoners were brought in. They appeared in their usual clothes. Only the president had taken off his official dress and appeared in an ordinary citizen's dress with a stick in his hand. When one of the judges accosted him for this, he said: "I present myself as a pilgrim, who, if the rod is broken over him, must wander into eternity, or, if he is allowed to live, must go into misery. Therefore I have dressed myself as is necessary for both paths." The Warsaw sentence was now read to the prisoners lengthwise in Latin. But since very few understood it, it had to be interpreted. The Father Rector of the Jesuits was now asked if his confrere, Jacob Piotro

Witz and Michael Schubert, or one of them would be willing to take the oath. He replied that the rules of his order forbade the oath on blood and suggested seven other witnesses who were willing to swear the oath instead of him. The secretary of the city opposed the substitution, because it was expressly stated in the judgment that the two Jesuits themselves, or one of them, should swear. He also emphasized that it was already 4 o'clock in the afternoon, and so far oaths had only been taken in the morning. He rejected the witnesses, because among them a friar was known as a drunkard, and the six others, Polish students, had partly not been present at the riot. It is said that one of these witnesses, when later questioned by a friend about his perjury, replied: "The Lutherans and all other heretics are regarded by us Catholics as people condemned to the fire. If we can now help one of them to do so, we are doing a meritorious work." The friend called this an unchristian cruelty, but the latter said: "He and the other witnesses had already been thoroughly enough instructed by the Jesuits, and the excommunication which the Pope in Rome annually pronounces in a solemn manner against all heretics could already reassure him. With such a deadly conscience the witnesses took their oath. According to Polish laws Every one had won his cause who took the oath by three, five, or seven witnesses. The oath was already sworn, when a letter arrived from the papal legate forbidding the Jesuits to take the oath. It found no more consideration. The condemned were led back to prison. About 10 o'clock in the evening, Captain Röling announced to President Rösner and Vice-President Zernecke that they were to be beheaded early in the morning of December 7 and could prepare themselves for death. The others also heard the bloody message. On the following day, December 6, on the day of St. Nicholas, the sheepfold was erected for the execution. The monks of all kinds, as they were native to Thorn, now used all means of persuasion to make the condemned Catholics, with the promise that they would then be given life. They especially assailed the old president all day long. He asked them to leave him alone until 6 o'clock in the evening. Immediately the priests spread the news through the city that he wanted to become a Catholic and had only asked for a short time to think it over. Even great Polish men tried to persuade him to convert. They failed, however, because of the faith of the honest old man, who also rejected friends who smelled to him of denying Lutheranism only for appearance's sake. He remained steadfast, this dear blood witness,

as well as the others, and especially the pious Zernecke. When the people began to sing, the monks slipped away. tel, as they passed the corpse of President Rösner, said, Zernecke himself describes in his excellent book Thus the bloody 7th of December 1724 approached."Gottlob, our innocent father has overcome, we shall "Thornische Chronika" how a Jesuit persuaded him and Already in the night some Polish flags were let into the cheerfully follow him. God, the righteous Judge, convert his wife to become Catholics. He says: "To whom we city. Dragoons and infantry moved at 3 o'clock in the our enemies!" First came the turn of an impoverished clearly gave up all hope and on our faith in pure morning to the market place and surrounded the Schaffst. merchant Simon Mohaupt, then the sword struck the white innocence decided to leave this world. The Jesuit At 5 o'clock Captain Zweimann and the Reichsinstigator, tanner Hertel. They had their eyes blindfolded. But the listened to this with impatience and left. After a short time accompanied by 50 men, entered the President's house latter three, the shoemaker Mertz and Wunsch and the another man, Marianski, came with tears in his eyes, to lead him to execution. The old man took leave of the journeyman button-maker Becker died with their eyes telling him to hasten to their religion. He remained firm bystanders and, sighing deeply, left his house, which was unblindfolded. The Dominicans and St. Bernards had still and, as he says, patiently surrendered to the holy will of immediately occupied by armed men and the rooms used everything to make them apostatize from their our God, fervently appealed to Him for His: dearest help placed under seal. No sooner was he out than St. Protestant faith, but they remained firm and closed their and comfort, and "I then went to rest, and enjoyed it so Bernard's monks were there again, repeating their former fight full of consolation and faith. In prayer they awaited perfectly, as in the calmest days seldom, thank God." offer. He dismissed them, shook hands with his confessor the stroke of death. The preachers had to endure much Köhler, and under cover of 24 city soldiers, accompanied on the way. They often had to hear the monks say: "You by some friends, went to the old town hall. Here there are impostors, like your leader Luther!" One priest even execution was to be carried out in the lower room. Once called out to them in the street, "These were worthy to be again at the entrance the dear martyr had to defend there, and to endure what the prisoners should suffer." himself against the importunities of the Dominicans and But they were not misled, and the major protected them. St. Bernards. Rösner asked the Major in command of the The executioner was quite drunk, so that he only half cut execution if there was no hope of a pardon, and "when off the heads of the unfortunates, and so increased their the Major answered in the negative, the monks shouted: sufferings. "The bodies of the murdered, after being Yes! and raged so loudly that the President asked the stripped to the shirt by the executioners, were placed in officer to command the intruders to be silent. coffins and sent to the deeply grieved widows. They were Nevertheless, one of these wrong-doers cried, "President quietly buried. Roesner dies on the Roman Catholic faith;" but the Now the remaining convicts, Karwis, Gutbrodt, Schulz steadfast man said just as firmly, "No!" Now he had his and Hofft were brought to the place of execution. Before servants undress him, and prayed the last verses of the the beheading, their right hands were cut off on the block. old song of power, "Lord Jesus Christ, I cry unto thee from The executioner tortured the poor victims of the slaughter a soul deeply grieved." His confessor blessed him with most miserably by waiting a long time between the cutting deep emotion still; Rösner knelt down, his servantsoff of the hand and the beheading. Also during the blindfolded him. While he sighed, "Lord, I commend my beheading he tortured the lamentable ones. Three times spirit to thee!" he received the death blow from the hand he hit Gutbrodt in the head, and only at the fourth blow did of the executioner from Plock. The executioner from he lie still. The most gruesome thing was that the blood Thorne had refused his office. The head still hung on the was not even collected in the sand or sprinkled with it. It bloody corpse. The servants placed the venerableran around on the scaffold. The following knelt in this martyr's body in the coffin, and he was laid out on a bier blood, fervently praying and faithful to their faith in Jesus in front of the town hall until 10 o'clock in the morning, so Christ. After the bloodbath was finished, the executioner that everyone could see for themselves that he had been stripped the corpse and distributed the carcass, cut out executed. His pilgrimage had lasted 66 years and two the entrails, and offered them in a truly cannibalistic weeks. manner as fresh meat for sale to the spectators. He raised At 8 o'clock in the morning they prepared to bring the the heart aloft, and cried to the people, "Behold, a remaining battle victims to the execution. Militarily, the Lutheran heart!" The four corpses were driven out to the street corners were occupied and the guards around the city, and burned on a funeral pyre; but the bones, because Schaffst were reinforced. Only Catholics and Poles were wood was spared, remained mostly intact, and were present at this tragedy. With few exceptions, the dragged about by the dogs the following day. By evening Protestants kept themselves in their houses with closed the hands, which had been cut off, lay on the sheepfold. doors and shutters, but they prayed for their brethren for Eight women were widowed and 28 children orphaned by comfort and strength in their bloody sufferings. At 9 this blood bath. o'clock five of the condemned were brought in under After the blood of the innocent had flowed, eight numerous military coverings, and accompanied by their citizens brought the body of the faithful chaplains, who comforted them. They came in a genuine Christian frame. Her-

...and drive them away. Here it went like this. Hardly has

Executed president in a coffin covered with black clothThere was a cupboard in which there was gingerbread of our dear brother Baierlein, and with trembling hearts into his house. The following day he was buried on the St.with rat powder in it. They 'ate of it, but it got them so badwe asked, what will be the consequence? What will the Georgen churchyard under singing of some songs. Onlythat one fell ill and another lost his life. On December 18, future bring? If I had not known that the Lord is mighty in on January 7, 1725 the solemn funeral took place. the commissioners returned the keys of the city to the the weak, when they otherwise feel weak and want to

The remaining points of the Warsaw verdict were nowmagistrate and left. The most furious among them was become strong in him, and that he can also help much also carried out. The Burgrave Thomas and thePrince Lubomirski, whom a song of the time called the through little, truly I would have had to say, in view of the Councilman Zimmermann were deprived of their officesPrince of Executioners in memory of Rösner. The difficult office that has now been entrusted to me, I am and had to go to prison. The councilman Meißner and thepunishment followed the strangler on his heels. He went not fit to preach; send whom you will. But the faithful God secretary were acquitted by swearing an oath. Captainblind completely not long after the blood stroke. And what has helped so far, has been strong in our weakness and Graurock and spice merchant Silber were punished.happened to the other murderers and murderers, the day has proven himself mighty in the fight against paganism Heyder, who had been sentenced to death, converted tooof the Lord will bring to light. The executioner of Plozk and Methodism and other works of the devil, with which the Catholic Church and was pardoned. His son, who hadalso went away, and it is hardly believable, if it were notwe are abundantly surrounded. Yes, the Lord has done been taken away but brought back, was taken in by theproven, that the Jesuit students escorted him to the gate more than pleading and understanding, has put our Jesuits. Those who had been sentenced to prison orwith French horn music. unbelief to shame, and has graciously kindled our hope

whipping were partly punished, partly released, or taken The Lutherans of Thorn were given the strictest order in his further help. into custody again on further notice. Because the weddingnot to speak or write about the event. They wanted to bury If I am to share with you some of our recent missionary experiences, the most important are as follows: On the speech of Preacher Geret could no longer be found, somethe bloody outrage in silence. But the blood of the VII Sunday after Trinity, a man named Misguanaguot (i.e. sheets were publicly burned in its place with the beatingmurdered cried out to heaven, it cried out throughout Europe. About forty writings appeared. All the Protestant red cloud) was received into the fellowship of grace with of drums. The damage caused to the Jesuits wasestimated at 11,000 Polish guilders; the Father Rectorprinces, England, Denmark, Sweden, the German Christ through Holy Baptism. He is the father of five children, all of whom have been baptized for a long time. took possession of St. Mary's Church and the grammardisapprovingly against the Polish King- even the Pope He and his wife were so devoted to paganism and its school. On December 8, the Feast of the Conception oftook on the air of condemning this deed and publicly vices that not long ago we still thought he would let his the Virgin Mary, the Suffragan Bishop of Kulm solemnlyrebuked the Jesuits. King Augustus, whose wings had time of grace pass unused. If he had occasion to drink, consecrated the church, another priest said Mass, andadmittedly been badly clipped, sought to justify himself he escaped none without getting drunk and degrading the Jesuit who had led the complaint against the Toruans through his ministers at the Imperial Diet in Regensburg, himself by drinking among the unreasonable cattle. He in Warsaw gave the consecration speech. Strange is thebut the blood bath was done, the Jesuits' brood had was one of the few people in our village who most often entrance: "Jesus, Mary, Joseph!" That is the Trinity of, incited it. It had again become clear how the Roman helped celebrate pagan festivals in a fatherly way, or these people. He took his text from the Apocrypha: 1.Church, where it has power, knows no mercy. The even arranged them himself. And if the power of God's word came too close to his heart from time to time, he Makk. 4, 36. 48,57. The nonsense, the false piety, the wolfbloodbath in Toru is another proof of the deceitfulness of thought he had done enough by letting his children looking out from under the lamb's skin, the distortion ofRome and of the spirit of murder that fills the most faithful become Christians. Both he and his wife declared openly the Scriptures, which are found in this sermon, are withoutservants of the Vatican; a lesson for the present, which that they never wanted to become Christians. In this equal. seems to have forgotten all this. Otherwise it could not carelessness they went and let the Lord knock in vain at the door of their heathen hearts. But it was to become true in this man's case that the Lord will have the strong to rob, and that nothing is impossible to him. About a year ago the two men began to yield themselves more willingly to the prompting of the Spirit of God; they came now and then to church and listened to the preaching of the gospel, and when it came to their hearts that salvation in Christ and condemnation without him were laid especially before them, they gave up their former frivolity, with which they had often avoided a discussion of the one thing that is necessary; Instead of this, they declared that they would become Christians if such and such a one became a Christian; but those for whom they waited were no less careless about the salvation of their souls than they were themselves. But the Spirit of God worked silently in their hearts, and made them willing to hearken unto his voice.

On December 11 it was announced to Vice-President seek its salvation in those who say that they do not thirst for blood, but whose blood-stained hands prove the opposite. Zernecke, who was fully prepared for his death, that he had been given life. But he was deposed and had to surrender 60,000 florins. The Jesuits would have liked to have his house for a long time. Now they could take it. King August issued a decree of his own in which Zernecke was given the death penalty. In it he excuses himself that the circumstances would not have permitted a less severe sentence to be passed, or to moderate its execution. But the blood remains on him, since as king he had the right to pardon.

The remaining fines were also confiscated. The commissioners took from the property of President Rösner household effects, silver and the like worth 3,000 florins. Following the example of their masters, the servants also seized. But here the judgment already struck some of them. They came to a

(Submitted.)
Our Mission.

We share here an excerpt from the report of Missionary G. Mießler on the Bethany Mission Station, which he sent to the Mission Commission of the Evangelical Lutheran Synod of Missouri, Ohio and other states.

To the praise and glory of God, he writes, I may report to you that the work of our weak hands has not been in vain in the Lord even in the time that has recently passed. The Lord makes us see daily and abundantly the traces of his blessing presence, and learn that he still has thoughts of peace and not of sorrow over our poor Bethany. We were afraid to say goodbye...

But still the flesh was too powerful; still too strong were the ties that bound the man to paganism and its unfruitful works. He stood in this state of mind for a long time and could not wriggle out of it. As often as the word of God's grace approached him, he tried to avoid it at least for a while and waited, as Felix once did, for a more opportune time. He wanted to celebrate only one more festival and gather his pagan comrades around him only once more; he wanted to get drunk only once more, then he wanted to break off with this old life and begin a new one. The danger to his soul, which such a one exposes himself to who waits wantonly and recklessly for an occasional time, when it is a question of the salvation of the immortal soul, was seriously presented to him, but it did not help. He did as he set out to do, and what a wonder if he thereby came back far again, and did not leave it at one time, but repeated it more often. But how clearly the faithfulness of our good Shepherd was now revealed, who pursues poor sinners and tirelessly seeks them out! If the Lord had let him go, he would have fallen so low again that he would never have been able to rise again to a new life, in spite of all his good will and understanding. But the Lord did not let him go; on the contrary, he went after him to see if he could not bring his poor soul around and lead him to his flock. And he, for whom nothing is impossible, for whom no sinner is too bad, succeeded in making his heart hungry and thirsty for his salvation. After he had manifested a very serious nature for weeks and had attended the services almost regularly, one Sunday afternoon he remained sitting alone in church after the service and wished to speak with me. When I asked him what his wish was, he answered me in a very Indian manner, "Nothing at all." That is what they do, even if they have a whole lot of requests and questions to do. I was not misled by such an answer, for I could tell by looking at him that he must have something important on his mind. And it was this that now filled his heart, the desire for mercy. It was the question: "What must I do to be saved? He wanted to register for the preparation for Holy Baptism, for which he heartily longed. I spoke to him of the one thing that is necessary for salvation and called his attention to the untiring long-suffering and faithfulness of God our Saviour, who had now prepared his heart so far and made it willing. I then ordered him to attend catechism classes for the next few days and promised to baptize him at his request on the following Sunday, if he was prepared. This time of preparation might seem too short for an adult, but by much experience we have been taught to moderate ourselves in memorizing. The Indian Catechism is so astonishingly difficult to

The catechism is so difficult to learn that a whole year would not be enough for adults to memorize it word for word. In addition, they are so afraid of learning that they could easily be held back from baptism if we seriously insisted on memorizing the Catechism. On Monday he presented himself for lessons and was attentive, serious and eager for salvation. However, I was not a little worried when he told me that same evening that he would not be able to come to class tomorrow because he had to fetch flour for his family. That I was so worried about this was because I feared that he would fall back into his old vice of drinking, for he had never made this journey without getting drunk and bringing home brandy.

I drew his attention to the danger and did not conceal from him my great concern for him, but he so satisfied me with his answer that my worries about him soon vanished. He said with a friendly face that I need not be afraid of this, that he had now experienced how far one could get with drinking and with a life such as he had led until now; he now wanted to put an end to such a life with God's help. Pleased with this statement, I entrusted him to the grace of God and let him go. The next morning he started on his journey, and although the place to which he went was thirty English miles from Bethany, and the way very bad, yet he returned on the second day, safe from all temptation. He used the following days for his preparation for Holy Baptism, which he received the following Sunday. During the solemn baptismal ceremony he was serious and revealed a deeply moved heart, "Aninde nintebwoienina" i.e. "yes indeed, I believe in him/" he said in a loud and emphatic voice. In blessed memory of his baptismal covenant he received the name Christian. May the faithful and merciful God grant that he may remain a truly valiant Christian and glorify the beatific name of the one after whom he is named, in life and in death. He brings us much joy with his upright conduct, and gives us hope that perhaps through his example others will be stirred to leave the way of destruction and turn to God. His wife is still a pagan, but will soon follow his example and be baptized.

Another elderly couple is now also determined to be baptized soon. Their previous attitude towards the Word of God was similar to the one just told. They have been determined to become Christians for some time, but they were still so indifferent to the salvation of their immortal souls that they put off baptism from one time to another, and let this one and that one go before them. And this is the sad state of most aged Indians; they do not want to be baptized.

They would like to become Christians, but they think there is still time for someone else to make a start. But the Lord bears them with great patience even in this sin and does not immediately withdraw His searching hand from them. We have seen this clearly in the case of this couple. Their hearts have been tremendously shaken by the death of a beloved grandchild whom the Lord took to Himself a few weeks ago. In the funeral sermon I took special account of the old grandparents, as well as of all those who had not yet been baptized (on such an occasion the Indians are all gathered together, as many as there are in the place), and spoke of the great blessedness into which the little child had entered through death, and of the necessity of using the means of grace offered to us, in order to be able to die blessedly one day. Now the Lord did not let his word be in vain, as we can clearly feel in the hearts of the grandparents. When I visited them some time ago, the woman whom I found alone at home told me that she and her husband had now firmly decided to be baptized soon. She then came to speak of her grandchild, and said, "If what the word of God says of the blessedness of believers be true, our little child is very blessed indeed." What better and dearer thing could I do than to prove to her again that it is true that such unspeakable blessedness awaits those who believe. Then she told me that before his departure her husband had said, "We want to be baptized soon, for we do not know how long we shall live; we are well today, and tomorrow we may be dead, and how terrible it would be if we should die without baptism, and therefore without Christ!" May the Lord continue and complete the good work begun in their hearts, to his praise and their salvation.

Besides the one already reported, another sad death occurred a few weeks ago. Some Indian women, a great-grandmother (our old centenarian blind Sarah), a grandmother, a mother and some children travelled in their Konoe for several weeks to fetch rushes and to visit Pastor Sievers, whom they still love dearly from his time here, once in his place. On the return journey, God, according to his inscrutable counsel, caused a child, about one and a quarter years old, to fall into Pine River and meet his death therein. The Methodists, in their diabolical gloating, thought they saw in this another finger witness of God how displeasing our Lutheran doctrine was to him; they were not ashamed to say that this death was a clear proof of the falsity of our doctrine. But how will they prove it? It happened, of course, miraculously, that the circumstances seemed to be in their favor. One Sunday morning, when a Methodist from another band of Indians came upon these Indians camped on the Pine River

As a great saint who does no work on Sunday, helege in the narrower sense and even lower classes. The ground floor, the two storeys and the attic are divided warned the mother of the child who was later drowned, into two halves by central passages. On the ground floor, who wanted to go into the forest and pick berries, that shewant to describe the locality in a few words. The the southern half is divided into two rooms, one of which should not do such work on Sunday. But the woman,Mississippi flows famously in a southerly direction. On the serves as a kitchen, the other as a living room for the driven by necessity, does as she has resolved; she goesright, i.e. on the western bank, lies St. Louis. The ground caretaker; the northern half is the dining room for the into the forest and picks berries. And when she arriveson which the city is built rises gradually from the river in pupils. On the lower floor, the southern half is also divided home, she finds this scene of misery, her child drowned,both a westerly and southerly direction until, after into two rooms; the front is the teaching and study room and her relatives seized with the deepest grief over thisreaching a certain height, it continues as a broken or for the students of the theological seminary, the back is sad incident. That same day the Methodists bring up theundulating plain. A (Engl.) mile south of the town, on a the library; the northern half is the teaching and study mail of the sad case to Bethany, crying out, "This comesknoll, is the college building. It is known that only the two room for the students of the grammar school. On the from the false teaching of these whites; the second floor, both halves are undivided and serve as wings are listed. These are two large brick buildings, two bedrooms. The southern attic room is used as an People are not being taught rightly in the keeping of thestories high with a basement and attic rooms. They face infirmary; the northern one is used as a teaching and Sabbath." This is their theme year out and year in. Now, least, leaving space between them for the middle building. did not exactly care that the sad case had happened underIn front of them passes the wide Jefferson Avenue, which study room for older students of the Gymnasium. The these circumstances, and that the Methodists had got soruns from north to south. Behind the same are yard rooms on the floors are 11 feet high and sufficiently apparent a right to these blasphemies, but I commandedspace, gardens and playground of the institutionThe land provided with large windows, the northern halves, each the matter to the Lord, and let him see to its success. Now,belonging to the college is two acres. Nearly all the with two windows on the east, on the north and on the however, something else was added. There was talk that neighbors are larger landowners, some of whom have west. There are wide porticos on the backsets of the two the two oldest women mentioned above had gotten drunkalready furnished their seats quite nicely. In particular, wings for both floors. in Saginaw. It is, however, to be noted that the one who many peach trees are planted in the gardens around the It might interest the reader to take a look inside the first allowed herself to be seduced into drinking (by the college, which are a splendid sight in the spring when building. In the study room of the Gymnasium students chief from Sibiwaing, with whom they met in Saginaw)they are covered with red blossoms. From the situation of there are now 9 long tables, all facing the windows belongs to the Methodists, or belonged to them in formerthe college the reader can already conclude that its towards the inside of the room, around which the students times. It happens now and then that individuals of our inhabitants always have fresh air and a wide view, and so sit on benches, three or four at a table. On the fourth inner Christians once more succumb to the temptation to drinkit is. Even in the hottest season of the year there is always side of the room are book cases, in which the pupils have which so often comes to them, and thus show how hard it a gentle cooling breeze, and the view is not only wide but their books. In the bedrooms there are beds all around is to deny the sinful nature altogether, and to live chastely, beautiful. To the northeast, across the commons, the walls, one high and one low, so that the low ones can righteously, and godly in this world. But this is not covered in good season with grazing cattle, show the be pushed under the high ones during the day. considered by the Methodists, among whom even more church spires of the city of St. Louis; to the east, the The days pass mostly monotonously, but quickly and atrocious vices are rampant. beautiful naval hospital towers behind orchards; to the happily. The day's work is regulated by a clock in the new south, where a small ravine stretches down to the wing and a bell in the courtyard that rings far away. At 5 Mississippi, one sees red and white country houses in o'clock in the morning the latter gives the signal to get up gardens on the hill opposite the college, the wide road to to those whom it does not find already at work. Fifteen Carondolet stretching between them, and through the minutes later, under the direction of one of the teachers, ravine the water level of the Mississippi, where communal morning prayer is held in the large teaching steamships often glide by with their black and white room. At half past five breakfast is taken and then work clouds behind them; in this direction, the view is already begins. At three quarters to nine the bell gives the signal limited in the blue distance by the Bluffs in the to get ready for the morning lessons, which begin at nine and last until noon. After twelve, lunch is served and the neighboring state of Illinois, stretching along the and pupils are free until two. Five minutes before, the bell Mississippi. The west offers a wide plain, now and then rings again and the afternoon lessons begin, which last occupied with farms and bordered with forest at the until five o'clock. From then until half past seven there is horizon. To the northwest, the graveyard of the St. Louis free time, and at half past six dinner is served. At half past Evangelical Lutheran congregation is visible, with its seven the bell gives the signal to go to work again, and at graves and grave markers under young trees and close three quarters to nine it calls for the evening service, enough to hear the devotional singing of friends burying which is again held in the presence of a teacher, and after their loved ones in the ground. which the younger pupils go to rest. During the working

Concordia College near St. Louis, Mo.

Among the Lutheran's dear readers, there are certainly some who, although they have a warm interest in the above-mentioned institution, which they have already proven by deed, nevertheless have little knowledge of it. Likewise, there are perhaps some among the Lutheran's dear readers who, if only they were more familiar with the institution, would gladly entrust their sons or foster children to it for education. The following message is written especially for the benefit of such.

In the name of the institution, the word college is taken in a broader sense than it is usually taken. It actually means a learned institution consisting of four classes, which, as far as the subjects taught, the achievements and the age of the pupils are concerned, are roughly equivalent to the four highest classes of the grammar schools in Germany. Our institution, however, comprises a theological seminary and a grammar school, thus in the latter a col

The first wing built is now occupied by the teachers and their families. The northern wing, completed last year, is occupied by the pupils and the caretaker. The interior of the latter is as follows

supervised. In the free hours one sees the pupils either s be provided with beds and towels, and have their linen playing all kinds of games on the playground, or doing drawn. physical exercises on the gymnastic gyms located there, At the end of the school year there is a public or busy with the care of their gardens, of which each has examination, and both then and during the middle of the a small one, or with the beautification or maintenance of first year a public report on the diligence and conduct of the immediate surroundings of the buildings, or in the the pupils is issued and sent to the parents. summer evening going to the bath (under the Holidays are fourteen days at Christmas, the same at supervision of a teacher) in the Mississippi, which is Easter, three days at Whitsun, and in summer from July hardly a mile away. On Sunday mornings they all go to 33 to September 1, with which day the school year church in town, and return at the close of the afternoon begins. Foreign pupils then have an opportunity to visit service. their parents and relatives.

As is well known, the purpose of the seminary is to Finally, we feel compelled to urge all parents who educate capable and faithful preachers for the Lutheran have sons who do not lack the necessary gifts for the Church of this country, who can preach in the German ministry to give them up, if God wills. Dear parents, language; that of the grammar school is to promote and consider the need; the harvest is great, but the laborers are few. Put selfish thoughts out of your mind; consider and especially their future usefulness as members of that your children are not really yours, but God's; human society, through a Christian education and Consider that if you have a son whom you would rather thorough and comprehensive instruction. The instruction choose a worldly profession than have him become a preacher, because this seems to you more earthly in the lower classes of the Gymnasium is also important advantageous for you or for him, you can no longer be for those who, although they do not choose a so-called calm on his account, that God will not even take him learned subject, want to do something capable in their away from you because you want to deprive him of the profession one day. same, or be calm that he will even perish, because you want to let him go your own way. Neither look at the outward appearance of the ministry, which is indeed unsightly, but at the essence, which is delicious; do not look at the affliction, which is, to a greater degree, the lot of righteous preachers than of common Christians, for it is small and short; but at its reward: the teachers will shine like the brightness of heaven, and the many will be pointed to righteousness like the stars forever and ever. Foolish parents, unloving parents, who rather desire for their children good days here, than eternal unspeakable glory there.

Some of the special advantages that this institution has over many others are as follows. First of all, the Christian spirit which, thank God, has long prevailed among our dear pupils, and which must not only soon make the new arrivals love their stay here, but also have the most salutary influence on them. Then, that it is striven to give a thorough education, as it is usual in Germany, but still quite rare in America; and finally, that the pupils learn German and English at the same time. In addition, the location of the institution affords the advantages of the country, as healthy air, absence of frequent bad examples 2c., and of the city, as immediate and skilful medical care, ease of communication 2c.. At the same time, the prices for food 2c. are set as cheaply as the maintenance of the institution always permits.

The boarding fee amounts to \$1.25 per week, and is paid every month, at the latest every quarter of the year, as a rule in advance. Since the institution often receives gifts in kind for the benefit of the pupils who want to become preachers, these are credited to them, so that the boarding fee for them only amounts to P4.00 per month. The school fees amount to H6.00 per quarter for pupils in the Lower School and H8.00 per quarter for pupils in the Upper School. Those who wish to become preachers receive all tuition free of charge. Sums of money from outside 'for board and tuition, as well as for other needs, are best sent to the Cassirer of the institution, Mr. F. W. Barthel; however, the teachers are requested to take over the special supervision of expenses for the pupils in individual cases at the request of the parents.

Children who enter the institution must have

Letter from a Lutheran,

who had become a papist for the sake of temporal advantages, written to a Lutheran preacher in 1681.

A certain distinguished gentleman, D. B., in Silesia, converted to the Roman Church in order to gain the temporal advantages that were promised him for his conversion. In consequence of this he was raised to the baronetcy and lived happily for a time. But at last his conscience awoke. His peace was now gone. Fear and shame, however, kept the unfortunate man from publicly repenting. When at last he came to mortal peril, his oft-suppressed restlessness was almost changed into utter despair. However, since he knew a Lutheran preacher living nearby, whom he knew to be a most godly and experienced pastor, he wrote the following letter to him on his deathbed with a trembling hand.

"My Lord! The Furies (the spirits of vengeance) have now for some years made known to me how hot the fire of hell burns. I have sought consolation in the hope of God's mercy and have several times used means to deprive me of all memory, but after clouds of sleep and wine *) I have been put to the former torture and my injured conscience has presented the fruits of my marriage to me as serfs of the evil enemy and as children of eternal torment II). O of the innocent souls whom my ambition has overthrown! Tell me, you sincere and God-learned friend-but let, I pray, what I ask of you in despairing pining be said to a stone-: Is also the grace of divine mercy so rich that a droplet of the water of grace may fall upon my panting soul? Shall I hope that my life will be as valid as that of the penitent David? The latter has killed Urias, I myself and my branches!-Ah, no! I cannot, I will not hope; I go the way of Ahitophelf); I choose doubt for hope, even despair for good trust in God. My given vexation hath at length moved God to say, Depart from me, thou wicked one. And I say with my tongue: God be merciful to me a sinner! but my heart makes me regard God as an enemy, because I have neglected to avail myself of the term given me by him, and because I have not, for fear of reproach and ridicule on earth, raised up again by my example those who were fallen or angered by my example. How can I come before the God of truth, because, against my better judgment, I have loved untruth, and my, alas, cursed tongue has often defended what my heart has thought to be the greatest error? I see that I must soon leave what I have gained by the loss of my very troubled soul; and I am very anxious for comfort. My Lord, let Him be my heart's final refreshment, and, if He finds according to His wisdom and godliness, let Him say that God will forgive me: then His report will set me from hell into heaven, and I will praise His love shown me, as long as Eternal is eternal, before God and all the blessed to His glory. Mercy! Mercy! for the sake of the refuge He has in the word and wounds of Jesus."-

This is the letter. The famous theologian Walentin Löscher has translated the same from the original in his so-called innocent news of the

*) So he had tried to make himself senseless by frequent drinking of wine, in order to be free from his torment at least for a few hours.
**)He had several children and now saw them irrecoverably lost through his own fault, since he had indeed seduced them to the wrong religion, but had not been able to convert them to the truth again.
***) That is, my constant cry, "God, have mercy!"
†) See: 2 Sam. 17,23.

year 1703. He reports that unfortunately, when the answer to this unspeakably miserable sinner arrived, he had already been called out of time into eternity. Certainly a warning example not to sin wantonly against one's conscience, especially in matters of faith and religion!

General Synod.

The General Synod of the Lutheran Church in the United States, as it prefers to call itself, held its last (the sixteenth) meeting at Winchester, in the State of Virginia, during the days of May 21-26, of this year. The printed extract of the proceedings held there is before us. We inform our readers of the following. This body is known to have been formed in such a way that a number of synods have united to conduct certain ecclesiastical matters jointly, in that elected representatives of these synods meet from time to time to deliberate on the matters that fall within their circle, and partly to make proposals, and partly to pass resolutions that are valid for all the synods concerned. At present, the following 20 synods, which call themselves Lutheran, belong to this association:

- 1. the Synod of Maryland, (34 nirt preachers),.
- 2. the Synod of Western Pennsylvania,
- 3. the Synod of South Carolina, (31 preachers,
- 4. The Synod of North Carolina, (12 Ecclesiastes),
- 5. The Hartwick Synod, (22 preachers),
- 6. the Synod , of New-York, (40 sermons.)
- 7. the Synod of Virginia, (25 preachers.)
- 8. the Alleghany Synod, (19 preachers.)
- 9. the Eastern Pennsylvanian Synod, (25 preachers.
- 10. the Miami Synod, (25 preachers),
- 11. The Wittenberg Synod, (29 preachers),
- 12. the English. Synod of Ohio, .(21 preachers),
- 13. the Synod of Illinois, (9 preachers),
- 14. the Synod of West Virginia, (15 preachers), n
- 15. the Synod of the South-West, (13 preachers),
- 16. the Olive Branch Synod in Indiana (15 preachers.) .
- 17. the Synod of Pennsylvania, (88 preachers,)
- 18. the Synod of Northern Illinois, (8 preachers),
- 19. the Synod of Pittsburg, (30 preachers),
- 20. the Synod of Texas, (8 preachers).

Those preachers who are not ordained, but only licensed to preach and administer the sacraments on a probationary basis, belong to the 559 preachers in the association of the General Synod. The preacher who is served by the same

The total number of congregations is 1229, to which 112,993 communicating members belong. †) The synods belonging to the General Synod have to under them 5 institutions for the education of preachers. The first is the theological seminary at Gettysburg in Pennsylvania. In the report given on this, it is reported that the number of students in recent years has not been as great as in earlier years, and that in general, the number of students has not been as great as in earlier years. never more than 20 at any one time. The other institution of this kind is the seminary at Hartwick in the state of New-York (Othego Co.). The other institution of this kind is the Seminary at Hartwick in the State of New-York (Othego Co.). During the past year it has been attended by not more than 13 students of theology. The 3rd seminary is that at Lering ton in South Carolina. The number of theology students here is 14 in several doctorates. The fourth institution is the recently established Illinois State University at Springfield in that state, where 14 are presently preparing for the preaching ministry, 8 of whom are of Norwegian descent. The fifth institution is the Wittenberg Collegium at Springfield in Ohio. How many of the pupils in this institute are devoted to the study of theology is not stated. It is remarkable that the number of theology students in these partly already and richly endowed institutions is so small. From resolutions that zeal for pure doctrine... of our church, or even recognition of the same, is found in the whole voluminous report of this supposedly Lutheran General Synod; but evidence in abundance that this body uses the name "Lutheran" only for its figurehead, while it is nothing but a unionistic association. It feels flattered when irreligious synods (such as those of the German Reformed, the Presbyterians, etc.) send delegates to it, and it extends its hand to them as fellow believers and accepts them. Dr. Harkey even moved that the General Synod enter into a fraternal correspondence with the so-called Evangelical Church Association of the West of the local Uniате, and the General Synod unanimously adopted this resolution. In this un-Lutheran, religiously indifferent, unionist sense, the report states, among other things: "We believe that the day is not far off when our entire church will be united.

†) Those Synods in the Ver. St. which bear the name Lutheran and do not belong to the so-called General Synod. wish to belong to are: 1st The Frankish Synod, 2nd The Central Virginia Synod, 3rd The Eastern District Synod of Ohio, the Western District Synod of Ohio, 5th The English Synod of Ohio, 6th The Indiana Synod, 7th The Synod of Michigan, 8th The Synod of Wisconsin, 9th The Synod of New-York, 10th The Synod of Buffalo, 11th The Tennessee Synod, and 12th Our Synod of Missouri, Ohio, and other States. According to a computation made in the Lutheran Almanac, there are said to be in the Ver. St. something over 900 preachers calling themselves Lutheran, with near 3000 congregations.

Church in this country will direct her attention only to those points of doctrine on which we all agree." (We hope to God, by the way, that this sinful "hope" of the "generalists" will not be fulfilled; for if this were to happen, it would certainly be for our entire Evangelical Lutheran Church in these lands, as it has already happened for the same in the General Synod, in that the latter has betrayed and sold the doctrines of distinction of our Church).

God look into it, and soon put an end to the hypocrisy, most displeasing to God, with which they still adorn themselves with the name of our church, and yet either reject the very doctrines of distinction, or declare them to be unessential points. The Synods of Pennsylvania and Texas do indeed profess on paper all the symbols of our Church: but, first, hardly decidedly, for if they really did so earnestly, the many secret and open Zwinglian and Methodist false brethren in the General Synod would certainly soon drive them out; and, secondly, the very Synods which subscribe to our public ecclesiastical confessions commit a double sin before the others. For if their consciences tell them that the Lutheran doctrine is the pure truth, how can they pull at the same yoke with the enemies of it? There it is said, "By thy words thou art justified, and by thy words thou art condemned."

Church News.

By God's grace, a new Lutheran congregation has gathered at Downersgrove near Chicago in a settlement mostly populated by Elsäffers. This congregation had been almost without any spiritual care for ten years; the Word of God was preached to it only very rarely, and then by wandering enthusiasts; the celebration of Holy Communion had never taken place in it. The celebration of Holy Communion had never taken place in it.

Now the merciful God has taken care of his children, who were also bought here at great cost, and has given them grace that they have established the holy preaching ministry among themselves and have duly appointed Pastor Ottmann from Cincinnati as their preacher and pastor. They have established the holy preaching ministry among themselves and have duly appointed the Rev. Fr. Ottmann from Cincinnati as their preacher and pastor. The dear brother was publicly inducted into his office by the undersigned on the 15th Sunday after the feast of the Trinity, after he had preached on 1 Tim. 1, 3: "The episcopate is a precious work, 1) because it was instituted by God Himself, 2) because through it the body of Christ is built up. -May the faithful Saviour, who said, "Be of good cheer, I have overcome the world!" also give courage and victory to this congregation and to its pastor, for the glory of His heavenly Father.

Father and to the blessedness of his redeemed brethren!
Amen!
The address of the dear officemate is:

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Drc Oo. ///\$.
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The Pastoral Conference of the New York District will meet in the beginning of November. The various conferences of preachers are therefore requested to send the reports and lists of catechisms to be recommended by them for the preparation of a Lutheran catechism with brief explanations to the undersigned as soon as possible.
Washington, D. C-
W. Nordmann, d. Z. Secretary of said Conference.

Changed address.

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Aa-'ne? 20.

Lutheran Calendar.

The Lutheran Calendar for 1854 is now under press and should be ready in the first days of October.
September 22, 1853.
S. K. Brobst, Allentowu, Pa.

Papist ordination hood. The Jesuit Franciscus Toletus writes in his instruction for priests: "Even if ordination were granted before the use of reason (to a child), it would still remain a true ordination and thus the character (the indelible secret sign) would be expressed. Also, that the presbvtrc dignity may be conferred on children who have not yet the use of reason, is the common doctrine of theologians and teachers of canon law." (Vs institutiovs saeor- äotum lid. 1, e. 55.) To such inconsistencies it leads when a sacramental character is attached to ordination, and this is pursued in a conclusive manner!

Great and small sins. I want to say something strange: we do not have to guard against great sins with as much diligence as we do against small sins, for the latter deter us by their very ugliness, but these, because they are small and no in our eyes, make us careless, and because we despise them, we do not make much of an effort to avoid them.

Chrysostom.

Atheism (Denial of God).
"The reason why one denies the Deity is that one may not fear it," says the pagan Plutarch.

The Demuth.

The first thing commanded is humility; the second, humility; the third, humility; and as often as you would ask me, I would say this. Not that the others are not commandments, which are so called, but for this reason: if humility has not preceded and accompanied and followed all that we do well, then, rejoicing in a good work, pride wrests all things from our hand. For while other vices are to be feared in sins, pride is to be feared also in good works, lest what is praiseworthy be lost again through desire for praise.

Augustine.

The pope, a governor of Christ. Verily, verily, Luther writes, the pope is a governor of Christ, for he has cast out Christ and put himself in his place.

*Received

L. to the Synodal.Casse:	
Of the congregation of Mr. Pastor Häckel at Gulphurspring and on Big River .	- H5.15
namely:	
1.00f Kerkhos	
2.00 - Jeide, Heim. Hesse, Dittmer, Fadri, L-50 Cts.	
1.75 - Litkemeier, Lindhorst, Christ. Hesse, Bäumner, Seipp, Willing, Roter- mund, L-25 Ets.	
0.20 - I. Plack,	
0.20 Keßler, Dimming n-IOCs.	
from Mr. W. in Altenburg	0.50
- . DeM in St. Louis	---1 .50
- of Trinity Parish in Lamasco City at EvanSville, yeah. -	, -° 12.25
b. to the Synodal Missionary Fund:	
By Hrrn Pastor Nordmann in Washington	
City zum Theil bei Kindtaufe" collectirt-2	.12
Collection at a child baptism in Altenburg,	
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by Mr. Adolph Heinicke in St. Louis --5	.00
,- Dellit here	--- ,, -1.00
c. for the support of Concordia College: from Mr. Andreas Wagner in Ann Arbor, Mich. 2.50 " of the congregation of Mr. Pastor Nordmann in Washington City	
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(Offenb. Joh. Cap. 14, v. 6.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 23rd Oct. 1853, No. 5.

Jesuitism.

Not only are the activities of the Jesuits themselves, especially in America, becoming more and more impudent, but all the local newspapers of the Roman Church are also in their service. More and more impudently they are celebrated in them, and are represented as always just as innocent and pious, as everywhere spreading blessings. Every one who has glanced at the history of churches and states knows that with their shameful and immoral principles and ungodly intrigues and tricks they have hitherto caused everywhere only misery and heartache, disruption in church and state, sedition, secret murder, and the destruction of the church and state, so that their wickedness has become proverbial throughout the world, and everyone understands by Jesuitism the most cunning wickedness, and by a Jesuit a vile hypocrite who has become a master. Everyone knows that there was once a time when the Jesuits became bolder and bolder, and at last made it so coarse that even almost the whole of Roman Christendom cried out against their mischievous game, which penetrated into all conditions and sowed ruin, until at last the pope himself abolished the order of the Jesuits as one that was becoming more and more corrupt, however lukewarm it was to him, the Antichrist, that his

...to give up, at least outwardly, his beloved, faithful sidekick...

The more one now, especially on the part of the local "Catholic" newspaper writers, e.g. the editors of the New-York church newspaper, the Cincinnati s. g. Truth Friend, the St. Louis Herald of Faith 2c., is bent on making the atrocities of the Jesuits in the past forgotten, and on erasing from the book of the past the blood-soaked history of their work in all parts of the earth, on lulling the world again and luring it anew into the newly opened nets of the Jesuits as the final saviors in this time of need: The more necessary it is to lift the whitewashed tomb of Jesuitism again and again and to show the world how the tomb of Jesuitism is "full of dead men's legs and all filth.

For this time only one example again.

Among the many bloody wars, many of which were either instigated or prolonged by Jesuit incitement, one of the most terrible examples is the Thirty Years' War, which continued from 1618 to 1648, and which gradually transformed the flourishing Protestant Germany almost into a desert.

How active the Jesuits have been in this, is testified among thousands of other still existing documents by a letter of a Jesuit, which the

written by the same on April 8, 1628, from Prague to a distinguished gentleman and communicated by the famous antiquarian V. E. Lösch in his collection of documents of the year 1712 from the original manuscript which had come into his hands. The letter is rather long and full of bloody, devilishly clever advice on how Protestant Germany should either return to the Roman Church or be destroyed. It says:

"For the guilty continuation" (continued) "of our intimate Christian correspondence, I cannot refrain from telling him that, with God's help, by order and information of our blessed Lord General of the Order at Rome, I have so far promoted it to the most Christian, most zealous Catholic and most happy Roman Emperor and his most secret counsellors, that Your Imperial Majesty the Pontifical Holiness, in my and most happy Roman Emperor and his most secret counsellors that Her Imperial Majesty swore anew a bodily oath to Papal Holiness in my presence, that of the Duke of Friedland and two ecclesiastical gentlemen...: not to rest your head until you have brought all heretical kingdoms and countries back to the ancient and only beatifying Roman Churches and to the absolute obedience of Papal Holiness. For which God will give thanks to the Lord by a solemn feast specially decreed by the Papal Holiness in

<p>of the Christian churches henceforth eternal thanks. †) I, for my own part, count myself blessed by this."</p> <p>After the Jesuit has given advice on how the cities of Magdeburg, Brunswick, Hildesheim, and Hanover can be brought under control by all kinds of fraudulent practices and finally intimidated by bloody examples, he adds: "For to keep the faith of the heretics, as E. E. knows, is nothing else than to deny the Catholic faith and to help the poor deceived souls to the devil with all courage. Have not the Catholics been great fools hitherto to keep their promise to the Lutherans and Calvinists so long? It reminds me just as if one, who wanted to be especially prudent, were to prevent a mad, raging man, who had seized a mere knife or other deadly weapon, from doing harm, and could, with good words and promises to return the knife or a better one, snatch it from his hands: but if, according to the promise, he were to give it back again! Would they not think him an arch-fool, and impute to him all the harm that had been done? -What, rather, would one have to say of us Catholics, who want to, ought to, and must make the spiritually mad, senseless people, who have seized the knife of temporal power, impotent (free) of it with divine cunning, good words and promises for the blessedness of all their souls, if we want to enjoy the eternal glory in any other way! I am being a bit more expansive here, but not for E. E.'s sake, but solely because I want to have fraternally admonished you to be the more diligent in presenting these Considerationes to the General-Obirst and your counselors."</p> <p>In the following, the Jesuit shows how Hamburg, Lübeck, and Bremen can easily be obtained by trickery and bribery, and then adds: "And if this should already come about, (fail), "then all extreme force will be applied to it; people have to be put to enough use." So the disgraceful Jesuit does not care if so many of his own people are harmed in the process and perish, if only his plans against the Protestants are achieved by it!</p> <p>In the following part of his letter, the Jesuit advises that in order to at least induce Denmark not to come to the aid of the Lutheran cities, one should try to bring into the service of the Danish king a Lutheran gentleman who is as devious as possible and who is already Roman in heart, so that he will work the king over and over again in favor of the plans of the Romans.</p> <p>†) Thank God, nothing has come of this feast! - and as many traitors and apostates as there are in the Protestant Church, whom the Protestants would like to put back into the lap of the Babylonian whore, they will not succeed, God willing.</p> <p>D. R,</p>		
<p>The Jesuit then continues: Her Imperial Majesty's people are said to have already proposed a very suitable subject. As he described to me, it should be a very handsome, practiced, cunning, practical, well-reasoned, and concealed person, so that in the future one will have nothing to desiderir (miss) in him but the Catholic faith's public profession (confession)." †)</p> <p>In the following, the Jesuit comes to Sweden and how it is to be kept from coming to the aid of Protestant Germany. Among other things, he says: "As far as Sweden is concerned, your imperial majesty will honor it exceedingly with outward friendship, but will also incite the Pole against it with the highest fortune and strengthen it with people, so that it" (the Swede) "may not take possession of the cities in Germany. In the meantime there is good hope, because the Swede loves the danger, that he will soon perish in it. After his death there will be a wretched state in Sweden." ††)</p> <p>After the Jesuit has reported that the emperor swore to the pope, "if he could have no acceptable pretexts," notwithstanding the friendship he had sworn, that he would invade Denmark in the end and subjugate this Protestant kingdom to the pope again, he adds the following excuse for such perjured disloyalty: "Because the highest degree of human duty is to promote the happiness of men. Now this cannot be done in the case of heretics, but by all manner of deceitfulness, obtained by unavoidable force; so that the holy catholic faith holds it to be: "if the heretics are brought to the end" (to make them blessed) "if they can, unconvinced, commit a sin against the holy spirit, the once-confessed heresy is regarded as a sin against the holy spirit. The Holy Catholic faith holds that "if a heretic does not commit a sin against the Holy Spirit when he can, he cannot bring back the opportunity he once missed, and thus remains in eternal mortal sin, and no repentance can take place.</p> <p>The neat letter, which in addition to the above gives many important information about the course of events in Germany during the Thirty Years' War, concludes as follows: "It is a work on which the welfare of the Catholic Church consists;</p> <p>-)-) One can see from this how dangerous Roman-minded people are within the Protestant Church, especially if they do not formally convert to the Roman Church. Such people are often bought by the Jesuits to remain in the Protestant church for a while, because then they can work more for the papacy than if they quickly take off the mask. Since the Jesuits have the principle that the good end justifies an otherwise evil means, it is quite compatible with their conscience that one of their own, as has often happened, does not confess his faith even to the point of death and figures as a Protestant superintendent, minister, and the like. D. R.</p> <p>††) As is well known, that plan to keep Sweden from providing assistance to Germany by fraudulent displays of friendship also failed. Even Jesuit policy was no match for such a man as Gustavus Adolphus was.</p> <p>D. R.</p>		
		<p>(Submitted.) Our Mission. (continued)</p> <p>They (the Methodists) rejoice in the weakness and missteps of our Christians, and instead of warning them when they see them lacking, they point fingers at them and say, "I thank thee God that I am not like these." They think themselves pure from all sin, and therefore in their pride look upon the missteps of others with tenfold eyes. Therefore, as often as we have to do with Methodists, talking with them about God's Word, in which they are usually very poorly versed, we seek to</p>

they always pass the time by trying to expose the would have to obtain permission beforehand. Then the transgressions of our Christians that occur from time to time. All this, whether there was much or little truth in it, gave me the opportunity to make the funeral sermon a serious sermon of repentance, and the faithful God gave me grace to be able to hold before them with all joy and fearlessness the seriousness of God's chastisement. Of course, I had rather in view the sin of drinking and revelry, to which some of the relatives of this child were addicted, than the pretended sin which the afflicted mother should have committed by picking berries on Sunday. The Methodists were mostly present at the funeral, and their preachers were not absent. Their mouths are now shut, and as far as we humans can see, the affliction has left a peaceful fruit of righteousness among the relatives of the drowned child.

The Lord has given us a new unexpected joy yesterday, on the 14th Sunday after Trinity. Trin. A little Indian boy, about 7 years old, rejected by his mother, was brought to Bethany to his grandparents, who are also still hardened Gentiles. The boy, however, was not to have come into our midst in vain. He came to us from time to time, kept company with our boys, begged a piece of bread from time to time, and became so gradually accustomed to our house that there was nowhere he preferred to be than with us. Now that he had heard that one had to be baptized if one wanted to be saved, he said to me one day: "You blackcoat," (that's what they call their pastors) "ask my grandfather if I can be baptized, too. Last Saturday his grandmother came to me, and I told her what the boy had told me to do; she said her husband was not at home, but would be back soon. Yesterday, on the day mentioned above, the woman came to church with some of her household. I was preaching on the gospel of the ten lepers, and pointing out the truth that all who call on the name of the Lord shall be saved, I spoke of the importance of calling on the name of the Lord because He is near to us. Just as I was speaking about the proper time to call, these people entered the church and I had no idea what they wanted. After the service was closed and I had already left the church, I was told about the baptism of the above mentioned child. They wanted it to happen on the same day. I spoke with them about it and since I found that there were no obstacles, I scheduled the baptism for the afternoon. When I asked if we would not rather wait until the boy's grandfather came home, the woman said that the boy had been given to her, that it was up to her to decide, and that she knew her husband would not object if he were baptized. Now I remembered the mother. I asked her if we could not have her consent.

On the whole, we can give almost all the members of our congregation the good testimony that they love God's Word and also like to hear and learn it. Most of them attend church regularly, and they are proving themselves more and more in their ordinary lives as Christians who follow their Lord. Admittedly, there are also many sick and weak among them, and of some we must unfortunately say that they are asleep; they sleep the sleep of sin. May the Lord once again give them his power and convert them from the error of their ways. For the time being I can also report to you that the chief, with the consent of his wife, both of whom belong to the Methodists and of whom especially the wife was otherwise our worst opponent, sends his eldest daughter to me for instruction. Since, according to Indian custom, the girl is free to choose, after having received instruction, where she wants to belong in the future: whether to us or to her church (the Methodists), I hope that she can soon be accepted into our church, all the more so since the girl desires it with all her heart. May the Lord make it happen for the glory of his holy name and for the protection of the devil and his servants.

The school has been little attended for some weeks, as most of our Indians have been absent; now they are beginning to gather round us more again. Brother Nöd has the boys and I the girls. This division, as it did not take place before, has made itself as if by itself. For I had for some time two girls, the daughter of our interpreter and the daughter of an English man who belongs to our church. In addition, there were some young Indian girls whom I taught Indian lessons and who otherwise would not have come to school. Since I had to teach these additional Indians Indian lessons as well as English, I later added the only other girl in the school from Röder's class. In this way a division of the school came about, as I had long wished.

Having gone more into the grammatical construction of the language, I have made not only great discoveries in facilitating its learning, but also important advances in

of the language itself. Since the lexicon is almost finished, I am now partially occupied with working on a grammar. I find in the structure of the language, with a more precise examination of the forms, such a striking similarity with the Hebrew language that I can work on the grammar according to the model of my Hebrew and thereby make things much easier for myself. Later, I will report more precisely on the language.

(Submitted.)

Church consecration.

Just recently our dear fellow believers have received news of three church dedications here in Eastern America. Once again a new church has been completed for use here and dedicated to the service of our God. On the 17th Sunday after Trinity, Sept. 18, 1853, our new St. Peter's Church in Hartford Co. in the state of Maryland was dedicated. It is a frame building 41 feet long and 22 feet wide, with a sacristy immediately and quite appropriately attached. For 6 years less about 2 months the Word of God has been preached in this area. Much hostility and denial has been experienced by the dear gospel and the Lutheran flock there during this time. Now, at last, with much effort and work, which only a few could undertake, through the help of God and the love and support of our dear sister congregation in Baltimore- which we do not want to deny ourselves here with heartfelt thanks to God and the same- we have come to the point where we can now hold services in our church.

On the aforesaid festive day, which was favored by beautiful weather, many guests from Baltimore, about 24 miles away, and almost the entire congregation from Franklinville with Jericho, about 13 miles away, as well as some members of the Long Green congregation, were present and increased our joy. The order of the celebration and the service was quite similar to the one followed at the consecration of the church in Washington City last year - see 'Lutheran', Vol. 9, No. 11 -, only with the modification that we could only hold one service, and also shortened it somewhat. As beautiful as it was the case in Washington, it meets with church consecrations, of course, only rarely, namely, that all church acts, which should be performed in the new church in general and for the future (as confession, gospel sermon, celebration of Holy Communion, catechism practice, marriage and baptism with singing and praying), could also be performed in the new place of worship on the church consecration day. It should, however, take place on this occasion, wherever possible; for by the fact that these actions take place in the place, and

not by certain magic formulas of Roman priests, a church is consecrated, which is why it is known that this was the custom of our fathers.

The order was briefly this. The undersigned first spoke a few words of farewell in the little house church that had been used until then, following Ebr. 13:14: "For we have no lasting place here," etc., after singing the verse: "May God bless our departure," etc., with the Lord's Prayer. After that we proceeded in a long orderly procession to the nearby little church on a hill, preceded by the sacred vessels and our weapons: The Word of God, the agendas, and the hymnal. Thus the Lord went before us in His Word, though not visibly in the pillar of cloud and fire, as before the people of Israel. In front of the church door the song, "Now give thanks to God," resounded far and wide with the sound of the trumpet. Then we went in. Inside the church, as well as outside the doors and windows, everything was occupied. The prayer of consecration was followed by the confession service, which was held by Pastor Keyl from Baltimore. Mr. Pastor Nordmann in Washington City, who had done much for the building of the church, unfortunately could not be present. The service was held liturgically. The whole celebration was significantly elevated and decorated by the performance of the newly rehearsed piece of music and song: "Die kirchlichen Feste," by A. Bergt, by the church music and singing choir of the Baltimore congregation. This piece of music was chosen as pompously as it was performed by the participants with appreciable accuracy and sincerity. After that and

After the rest of what belongs here, the sermon on the Sunday Gospel followed, also held by Pastor Keyl, in which he dealt with it in several ways in relation to the feast: How the Lord Christ is now still mighty in deeds! and words, namely, 1. in deeds, and 2. in words. May the Triune God bless the testimony of His servant in many hearts to eternal life! -After this, a few verses of the delicious hymn, "Macht hoch die Thür, die Thor' macht weit," 2c., No. 31 of our hymnal, were again performed by the Baltimore choir of singers alone, in four voices, with solos, with a gripping grace and freshness. This was followed by the celebration of the Holy Communion. This was followed by the celebration of Holy Communion and then another baptism, after which we closed the service with singing and silent prayer and left the house of God in order to refresh each other in Christian fellowship.

We thank all our guests for their friendly participation, but especially our dear friends who strengthened and delighted us with their kind participation. The fact that we were able to celebrate the consecration of the church at all was also a powerful testimony against our many enemies; they could hear and see, even grasp it with their hands, that the Lutheran group, "a poor little people"-Zephaniah 3:12-is not alone, and that all the enmity and bitterness neither the punishing testimony of Christ's servants nor the confessors of the pure doctrine in this place have yet been able to eradicate. Let the merciful guardian of Israel lead out this beginning to a beautiful victory, and bring in our tribesmen living near by, many of whom have hitherto left our assemblies and held the preaching in low esteem; for "there is yet room," as Christ says, even for them. Let him do it, here and in all places, and let the

The silent sighing of those who often scatter hope against hope will be heard, so that soon many witnesses will shout: "Out of Zion comes the beautiful splendor of God! Ps. 50:2.

We greet you all, who with us are members of the one body, pray for us and with us, dear brothers! To Him who is able to do exceedingly above all that we ask and understand, to Him be glory in the church which is in Christ Jesus, for ever and ever. Amen.

M. W. Sommer, Pastor.

(Sent in for the "Lutheran.")

The political St Vitus dance in 1848, from Dr Kerner.

In the year of the Lord 1848 spread in the month of March, coming from France, over Germany, a peculiar madness, which they the political St. Vitus' dance, also called March fever. This contagious disease spared no age or sex; men, women, youths and girls were afflicted with it; especially did such a disease prevail in the cities, where before there had been effort and prosperity among the tradesmen, since they had had many opportunities to earn money in many years of peace and quiet. It was less prevalent among the country people, the vine-growers and farmers, who diligently pursued their business with all privation and remained faithful to nature.

The attack was such that one would have thought that the people had all drunk from the cup of stupor of which Isaiah writes. In such a frenzy they went in heaps into taverns and also into the open air, where they gathered in great numbers, jumped on tables, benches, barrels, and poured out in eraltirte speeches with words, of which the following were most repeated in speech and writing in those days, as: "Märzerrungenschaften," "breitste Unterlage/" "Volksouveränität," "Hecker hoch!" "to fit the times," "good and blood," "modern times," "like a man," "mindedness," "consciousness of the times," "traitors to the people," "special desires," "interpellations," "reaction," etc.

It was particularly striking that the facial features of those afflicted with this mental plague underwent a noticeable change in a short time.

Some who used to be quite skinny suddenly got fat, puffy cheeks, red noses, and sparkling, often dripping eyes. Many faces were quickly covered with hair, which often grew from the chin into a long, often red beard, and so it happened that the father often no longer recognized the son, the friend the friend; for in many people their human appearance changed completely and took on the appearance of a forest devil.

The longer and shaggier the beard and hair of such a man were, the more he was seized by this plague; if he let his beard and hair be cursed, this was already a sign of incipient

But if he took off his beard completely, one could reliably expect that the disease would leave him permanently.

This remark was also made after the confirmation of several lunatic physicians on common lunatics, namely, that the first sign of their improvement is to have their beards taken off.

Wonderful cravings were manifested in this disease, even among boys, for feathers of cocks, which they put on their hats, and the persecution of these animals was then very great. Those who were extremely affected by this disease grew red combs, like the cocks, and they were especially affected by the red combs.

color a fierce desire, because of which they also often carried red flags in front of them, but this color increased their frenzy, as it does with the welsh roosters, and they fell into rapacity and bloodlust, spoke madly of beheading machines and robbing the nobility and the rich. Others cried out very violently for rifles and sabres, even for cannon, and marched about in all sorts of suits, beating drums and singing war songs, in the alleys of the city and on the pastures of the cattle, crying, "Good and blood!" and, "Like a man!" At that time there was much misfortune with shooting, because the bakers and tailors did not yet know the conduct of arms, by which they often injured themselves or those near them without will. A perpetual drumming scared away all the songbirds.

Others, seized by this plague, left their shops and stood around in the streets as if waiting for things that were to come and yet did not want to come. All business came to a standstill, and so did trade and commerce, while those so afflicted lingered in the streets and taverns, festing over their lack of trade and industry (themselves no longer creating anything). It often happened that such people, in a large community of others who were also so afflicted, went about at night in the streets with watering cans, boiling pots, fire tongs, cowbells and tubs and let them sound in the most terrible blare and meowing (cat-cry) in front of the houses of those who had indicated in speeches or in magazines means for the suppression of this hopeless epidemic, and at that time one called these nocturnal mad processions "cat-musics.

But this epidemic did not only affect craftsmen and commoners; it also raged among other professions, and especially among the lawyers, especially if they were of Jewish origin. The eloquence and garrulity of the latter was greatly increased by this epidemic, and they were the most dangerous because of the contagion that most often emanated from them. As in the preceding years a striking pestilence, which had never been seen before, had also come among the potatoes, they called those the people

The disease, which also affected people here and there, was the political potato disease, in which the people's powers were also made sick and inedible, just like the potato tubers. In the ventricles of the brains of the people who died of this disease, black, red, and golden-yellow stripes were found in the sections that were taken. The so-called corpora striata in the brain also had such a colouring, which, however, immediately turned to water on exposure to air and light. Through the lapse of time, this epidemic gradually diminished of its own accord in some regions, or assumed a benign character, just as that older epidemic of St. Vitus' dance also gradually disappeared when it had become a boredom. It may also have contributed greatly to its cessation that in various places where it raged very fiercely, especially in the city of Vienna, one knew how to end it quickly, as in former times that epidemic of St. Vitus' dance, by beatings as well as by shooting and kicking.

"The Messenger of the Gospel."

We have just received the first 3 numbers of a new religious journal to be published under the above name - it is printed in Philadelphia and appears once a month. The editor is a certain Mr. K. A. Fleischmann. Judging from the signboard, one would certainly think that the paper has set itself the task of not serving any sect and into of being concerned only with the spreading of the unadulterated gospel. But this is not so. The paper carries its name in a sense in which to which so many other local papers bear their names, such as: "Der Wahrheitsfreund," "der Herold des Glaubens," "der christliche Apologet," "der christliche Botschafter," and so on. The alleged "messenger of the gospel" is nothing less than a resurrected apostle-for "messenger" is the translation of the Greek word apostle-but a messenger of the local German Anabaptists, or, as they like to call themselves, Baptists.

It is often difficult to say what peculiar doctrines the Anabaptists have, since they not only often do not want to know of any public, general creed and doctrinal confession or symbols, but also distinguish themselves from other sects in that they have split up into a multitude of smaller sects that play with the most diverse colors. All Anabaptists are united only in this, that they reject infant baptism, and, strange enough, that they hold baptism in low esteem in general, namely, that they do not regard it as the bath of regeneration, as the apostle Paul does, but as a mere bath for admission into their "visible church," not as the bath of the "visible church," as the apostle Paul does.

The people of the Church do not consider it a sign of grace, but at the most a mere sign of grace. Otherwise the most variegated difference of doctrine and faith takes place among them. "The history of Baptism is, as Dr. Rudelbach *) quite truly says, like a thorny tangle, which, the farther one gets into it, becomes the more confused, so that many have formally renounced the disentanglement of it." Even before the Reformation there were indeed people here and there in Christendom who rejected infant baptism, but no definite doctrine can be found by which such Anabaptists, appearing here and there, would have been united in any other way, but here they combined these errors with their Anabaptist principles, and there they combined those errors with their Anabaptist principles. And when they subsequently made their appearance in the general movements brought about by the Reformation in Germany, Switzerland, the Netherlands, and Lievland, they appeared as widely divergent sects. Among them, for example, the Anabaptists, who had been gathering in Münster since 1533 under Johann Matthiesen, a baker from Harlem, and Johann Bockhold, a tailor from the Hague (called Johann von Leyden), fell into equally horrible errors as unheard-of abominations, which we reserve for another time. †) A certain Menno Simons, former Roman priest from

Witmarsum not far from Franeker, tried to gather the Anabaptists who had been scattered after the unfortunate outcome in Münster, to give them a certain doctrinal concept and to lead them to Christian order, but also the Mennonites (or "baptism-minded") named after him got into great disagreement about church discipline still during Menno's lifetime, which resulted in a complete separation after his death in 1561.

*) In his "Theological Opinion on the Question Concerning the Relationship of the Baptists to the Church and to the State, and the Religious Liberty to be Granted Them. Magdeburg, 1846," in which Dr. Rudelbach decides not to expel the Baptists from Denmark by force, but to grant them religious freedom.

†) The present Baptists are admittedly ashamed of those carnal enthusiasts and deny that their fellowship had any connection or contact with them. But even if we do not want to put our local Baptists, as far as morality is concerned, on the side of those abominable fanatics, the basic error of both is common. It is undeniable what Dr. Rudelbach says in the paper referred to: "If, however, the Baptists are right in saying of the Anabaptists before the Reformation, 'This is flesh of my flesh,' how can they, with any semblance of right, break the chains which bind Thomas Muenzer and the Münster Anabaptists to the older ones? The bloody stream that rolled from Allstädt (in the Peasants' Revolt), to Münster, was a point of passage, showing with a judgment of God in every exit, what fruits this doctrine might bear, if the roots were not pruned and purified." It is known that Melchior Hoffmann, from whom the Dutch Anabaptist part of the Melchiorites or Hoffmannians originated, had spread the seed of the Anabaptist errors through his own emissaries in Münster. Such a messenger was, among others, Johann Matthiesen, who, together with Johann of Leyden and Knipperdolling, perpetrated the most horrible atrocities to establish the millennial kingdom in Münster that all Anabaptists had hoped for.

had. The so-called fine ones or the old Flamingians retained Menno's strict discipline, while the other party, the so-called coarse ones or fatherlands, abandoned it. Later, in 1664, the coarse ones again split into two parties, one of which, the Apostoolians, held among other things to the Calvinistic unconditional divine predestination of men to blessedness or damnation, while the other, the Galenists, adopted more and more Arminian and rationalistic principles, e. g. denying the mystery of the Holy Trinity. Trinity. Finally, in 1800, the last two parties united again, but in such a way that the more rationalistic party gained the upper hand. The English Baptists fared similarly to the Dutch. Since 1633 they have begun to form their own congregations in England, but as early as 1691 they disintegrated with each other, one party, the "Particular Baptists," adhering to the Calvinistic doctrine of election by grace, the other, however, the "General Baptists," adopting not only the doctrine of universal grace, but also, in addition to the common Anabaptist errors, other special rationalistic heresies. In North America, where especially the English Baptists have transplanted themselves, there are still quite a number of other Baptist parties separated from each other by different doctrines; e. g. the Snake-Baptists, who hold that the non-elect are not at all the natural descendants of Adam, but of the serpent, that is, of the devil, so that there is absolutely no blessedness for them; the Seventhday-Baptists, who instead of Sunday celebrate Saturday as the Sabbath; the Dunkers, the Christians, etc. ††).

From this it is evident that, in view of the Babylonian confusion which prevails among the Baptists themselves, it is not possible to judge of all of them in the same way. We ourselves have encountered the most diverse German Baptists. Some, with the exception of the point of infant baptism, were strictly Calvinistic; others, e.g. in the doctrine of original sin, were Zwinglian; others were so strongly rationalistic that they not only rejected the belief in the Holy Trinity, but also rejected the idea of the Holy Spirit. The first part of the book was written in the same style as the first part of the book.

What kind of faith does the new German Baptist so-called "messenger of the gospel" profess?

As far as can be gathered from the first three issues of the paper, we can report the following.

††) As is well known, the North American Baptists are at present again in the midst of a mutual estrangement and divorce, in that a significant number of them are rejecting the common English translation of the Bible and intend to produce a new one, apparently of first only in order to introduce the word *immersion* instead of the word *baptism*, while other Baptists recognize this approach to be just as unnecessary as it is dangerous to their entire fellowship:

The mystery of the Holy Trinity. "To our joy, the Baptist party, which the messenger wants to serve, seems to recognize the mystery of the Holy Trinity without reservation. Yes, Mr. Rauschenbusch writes in the paper that "the doctrines of the Trinity and of justification are more important to him than the doctrine of baptism."

The "Messenger" also seems to believe in original sin. At least it says in the second number: "God says of every living man who is not a believer, whether he be young or old, that he is dead," namely, as it goes on to say, "spiritually dead. "All men without exception have need of it" (regeneration). All are children of the same earthly progenitor, who fell through sin, and can only be changed into children of the heavenly Father by a new birth. That we cannot do this work ourselves is certain. We can change our sins, but not our hearts." Man, before and before he is born again, and becomes a new creature, by the Spirit and faith, does nothing to this end, neither can he strive aught, that he may prepare himself for spiritual regeneration, and the kingdom of God."

The more and more sincerely we rejoice over every ray of divine truth, wherever it may be found, for in every one there are powers of regeneration and new life out of God, and the greater therefore was our joy to find at least those truths spoken by the 'messenger,' the more grieved we were to find in it, besides these truths and in contradiction to them, also "many grievous and most dangerous heresies. Of this, the Lord willing, next time.

Review of the Scripture published by our Synod:

"The Voice of Our Church in the Question of Church and Ministry." That there are still men in the old fatherland who profess with us the old Evangelical Lutheran doctrine of church and ministry, which we have upheld and defended against the local Grabauische Parthei, is shown by a review of the licentiate and high school teacher Karl Ströbel, which appeared in the "Zeitschrift für die gesammte lutherisch; Theologie und Kirche von Dr. Rudelbach und Dr. Guericke" (third quarterly issue of this year). We hereby communicate this review in accordance with a resolution of the St. Louis District Preachers' Conference. It reads pages 571-573, as follows:

"That Lutherans are now ambivalent about the important doctrines of church and ministry, and what is directly related to them, comes from departing and deviating from the teaching set down in the public confessions of our church and developed in the private writings of its orthodox teachers. . . . And who, for instance, of us, shall regard principles and doctrines with astonishment as

principles and doctrines of the Lutheran Church, which he has hitherto perhorrescited as a raving, we can confidently refer him to the proofs which we have adduced for it, and leave him the choice either to leave us the glory of Lutheran orthodoxy, or to deny it to the whole cloud of faithful witnesses from Luther on down to a Baier and Hollaz." Thus the Synod of Missouri pronounces itself in the "Preliminary Memoirs" to Walther's book, and Nef. can only add his cheerful yeas and amen to this declaration and hail the glorious American "Testimony of Faith" as the decisive turning point of the church and ministry controversy. Henceforth there can no longer be any question as to what evangelical Christianity teaches about this important subject, or what is compatible with its principle and spirit at all. The valiant Walther has irrefutably shown that it must give itself up and return to the Pabstacy, if it does not hold fast to the following propositions: 1. "The church in the true sense of the word is the congregation of the saints, i.e., the entirety of all those who, called out of the lost, condemned human race by the Holy Spirit through the gospel, have believed in Christ. The church is the church of the saints, i.e., the assembly of all those who, having been called out of the lost and damned human race by the Holy Spirit through the gospel, truly believe in Christ, and through this faith are sanctified and incorporated into Christ. 2. "To the church in the proper sense of the word belongs no ungodly, no hypocrite, no unregenerate, no heretic." 3. "The church in the proper sense of the word is invisible." 4th "This true (invisible) church of believers and saints, it is to whom Christ has given the keys of the kingdom of heaven, and it is therefore the proper and sole possessor and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, &c., which Christ has purchased, and which exist in his church." 5) "As the visible communities, in which word and sacrament are still essential, bear the name of church, according to God's word, because of the true invisible church of true believers which is found in them, so also, for the sake of the invisible church which is hidden in them, even if these were only two or three, they have the authority which Christ has given to his whole church." (6) "The office of preaching is not a special, sacred estate, as opposed to the common Christian estate, like the Levitical priesthood, but an office of service." (7) "The office of preaching is conferred by God through the congregation, holder of all church authority or keys, and by their divinely prescribed profession. The ordination of those called, with the laying on of hands, is not divine appointment, but an apostolic ecclesiastical ordinance, and only a public solemn confirmation of that profession." (8) "The sacred office of preaching is that conferred by God through the congregation as the holder of the priesthood and of all church authority.

The power to exercise the rights of the spiritual priesthood in public office by common ways." - These are the fundamental articles of the Lutheran doctrine of church and ministry, and in order to save the friends of the opposing views the useless trouble of narrowing those articles of faith by interpretation, I also note that they are understood by our proven church teachers in the broadest sense. From now on, the official and church controversy will be reduced to the question: Is the Lutheran conviction divine truth or human error, pernicious "enthusiasm? Shall we accept the Reformers and their spiritually related successors as true preachers of the Gospel, or flee as false teachers and wolves? Henceforth that controversy will no longer be between members and members, but only between members and enemies of the evangel. - Lutheran church. Whoever does not swear by our banner is not a confessor of the Augsburg Conf. Conf. but a Roman outpost advanced into our army camp, who will sooner or later be pushed back from his present position to the more appropriate, natural one on the Tiber. On our side is Christian truth, and with it the certainty of final victory. Walther has proved by numerous passages from the Holy Scriptures and the Fathers of the Church. Walther has proved by numerous passages from Holy Scripture and the Fathers of the Church that in apostolic and papist times no other doctrine of church and ministry was valid than that once defended by the Reformers and now by us. We can therefore very well put up with our doctrine being called "democratic" in the "Second Synodal Letter" of the Vatican Lutheran Church at Buffalo, and its defenders (especially Walther) being called "protectors of the mob". As Protestant Christians, we need not attach any importance to this, but rather be prepared that it can get even worse, that we will perhaps not only be called a "democratic mob," but after a while will also be treated as such, as happened to our own fathers. The language and principles of the masters of Buffalo leave no doubt that Eck, Emser, Murnar, Bellarmin, and the like have risen from the dead and (allegedly against us, but in reality) against Luther, Melanchthon, Chemnitz, Chyträus, Joh. Gerhard, against Ignatius, Irenaeus, Origen, Chrysostom, Cyprian, Ambrose, Augustine, Jerome, against Paul, Peter, John, against Christ, the divine Word, and the whole ecumenical church on earth, have resumed the time-barred official and church controversy. Should they succeed anywhere in winning Mr. Omnes or the brachium saeculare for themselves, they would make very little fuss with us poor sectarians. How the excellent Löhe got into this society and how he was so completely deceived about the relationship of his views to the Bible and the Protestant-Lutheran church doctrine.

let someone else understand! Let us hope that continued examination will guide the brave editor of evangelical core prayers on right ways in short. Ref. refrains here from any further discussion of the "New Aphorisms," but reserves the right to subject them (at the same time as the second buffalo's Synodal letter) to a detailed discussion in this journal.

(For the Lutheran.)
1.

The pastor B. in E. often used to go wild about the poor old Lutherans. Once a man who had not been in the country long asked him what kind of people they were and what terrible things they were doing. Well, said the priest, these people have crucifixes and lights on the altar. Well, we had that on the altar here (in Bavaria) too, replied the questioner. What else do the old Lutherans have? They sing at the altar, said the priest, and even the blessing. /'Well, that's just the way it is at home,' said the studious man, 'and if they have nothing more than that, I don't see why they should be so dangerous, for that never did anyone any harm. But, added the priest with a puzzled expression, they have something else and that is the confession of the ears! The confession of the ears, the man asked in astonishment, what is that? have never heard of it in our country. The priest may have said this and that to explain or rather to twist this word, in short, the man who had asked actually knew as much afterwards as he had known before about auricular confession. Then it happened that this man and other men met with another priest. They put the question to him, "What is auricular confession? I will tell you that right away, dear people," the priest replied. See, when a man comes to confess his ears, the preacher gets him by the ears with both hands and shakes him until he says everything; that is why your priest should not come to confess his ears, for he would be shaken by the ears until he was brought to confess what the confession of the ears really is.

2.

A baker once came to a priest and asked him about something he wanted to know. When the priest told him, he asked the baker which church he went to. The baker said that he used to go to such and such a church, but that he had not been going to any church for a long time. The priest asked: Why? Well, replied the baker, I don't trust any priest any more, for I was once led on. There you go, said the priest, with the

I don't trust any baker any more, because one once led me on with a loaf of bread that was supposed to be newly baked and was still hard as a bone. The baker said: But not all bakers are like that, to which the priest replied: Not all priests are like the one who led you on. With that, the baker left the priest.

3.

Ban

of Bible reading among Roman Catholics.

(Cf. "Lutheran" 9th year no. 26.)

The well-known theologian of Württemberg, Bengel, once told the following story: "Frieds Fulgratius, theologian of Venice, preached on the words of Jesus Marci 12, 10: Have you not read " 2c. thus: If the Saviour today would ask this question, all the people would have to say: "No, they would not have read it, because it was forbidden to them to read".

And about Pilati's question, Joh. 18, 38: 'What is truth?' "He said: "Pilati's impatience and discontent is very annoying to us today; if he had waited for Jesus to answer him, or if his own vices had not prevented him from answering, we should not now have such trouble in seeking the truth. I have sought it in the desert, in the cities, in the societies and monasteries, among the hermits, in the court of the pope who says he is infallible, and have found it nowhere. At last I have found it, namely, in this book!"-and then he drew out a New Testament, but put it away again, and said very dryly, "But see that you do not seek the truth in it, for it is forbidden to read this book."

(Süddeutsche Originalen, ed. v. Barth)

Luther's letter to Marcus Crodell, teacher at Torgau, when he sent his son Jöhanneſ to him.

"Mercy and peace! As we have agreed with each other, I ſend you, my dear Marcus, my ſon John, that you may take him in among the boys who are learning grammar and muſic, and that you may watch over his manners and improve them; for I have a very great confidence in you in the Lord. I will willingly pay the expenses. In due time you will let me know what progress he has made and how far he can be brought. I have ſent the boy Florian along, mainly becauſe I ſee that ſuch boys need the example of many boys who are their comrades, which ſeems to me to have a greater effect than if the boy were to be ſent to a ſchool.

they may be taught and educated privately, each for himſelf. God bleſs the work that has been begun. If I ſee good ſucceſs in that ſon, you ſhall ſoon, if I live, have my other two ſons alſo. For I fear that after you there will be no ſuch zealous teacher, eſpecially as regards grammar and the ſeriousneſs of morals. One muſt therefore be aware of the time, time paſſes quickly, and even more quickly diligent teachers diſappear. Afterwards the pupils will return here prepared for higher ſtudies. Farewell in the Lord and greet Johann Waltern and aſk him to recommend my ſon in muſic. For I can give birth to theologians, but I alſo wiſh to give birth to grammarians and muſicians. Farewell again and greet me alſo Gabriel with his own. For the third time and forever farewell! Saturday, Auguſt 27, 1542. Yours, Martin Luther."

Luther on Matth. 2, v. 11. They opened their treasures and gave him gold, frankincense and myrrh.

Therefore we, who are able, ſhall give gold and goods, ſo that the kingdom of our Lord Chriſt may be preſerved and increaſed, and the child in miſery may have its food, that is, we ſhall help with money and goods to have diligent preachers of the goſpel, fine church ſervants and ſchoolmaſters, ſo that the poor, who cannot manage becauſe of their food, ſickneſs or other need, may be preſerved. And eſpecially that young boys who are capable of learning be raiſed up, ſo that our deſcendants may alſo have righteous preachers and church miniſters, for in ſuch a caſe we ſhould act like a prudent, careful gardener who is alwayſ raiſing up young trees, ſo that when an old tree falls for a year or two, another one is ſoon planted in its place that will bring forth fruit. He that layeth up hiſ money in this manner giveth and offereth it unto the child Jeſus, as well as unto the wiſe.

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Catechiſm interpretation from Dr. Luther's writings and the ſymbolic books compiled by Ernt Gerh. Wilh. Keyl, paſtor of the Evangelical Lutheran Church in Baltimore. St. Paul's pariſh in Baltimore.

This ſcripture, which has already been diſplayed, has finally arrived and has been diſtributed by the bookstore and

at the address: Schäfer & Koradi, Philadelphia, Pa. for purchase. The price is \$1.00 We can only say this much, after we have oriented ourselves in the book: You preachers, you school teachers, you home fathers and all you already confirmed, buy/read and read again, and you will praise God for this precious incomparable gift.

Church News.

1.
On the 18th Sunday after Trinity, September 25th Mr. Heinrich Bauer from Nuremberg, hitherto a pupil of the theological seminary at Fort Wayne, was ordained by the undersigned in the midst of his congregation, under obligation to all the symbols of our church, after he had passed the prescribed examination and had received an ordained profession from the German Evangelical Lutheran congregation of St. Emanuel's in Bluegrass Warrik Co.

Pastor Saupert, who acted as assistant, preached on Acts 26:28-32. 26,28-32: "How the evangelica preaching ministry becomes a blessing-"

The lovely weather greatly enhanced the joy of the day by bringing in large numbers of fellow believers from Evansville, as well as from my Trinity and St. Stephen's congregations in Warrenton. A large field of work, which for nearly a decade had to be taken care of by one worker of our association, has necessitated two workers for less than a year, and, thank God! new needs of such a kind are in sight that we may with pleasure lament: "The harvest is great, but the workers are few.

The dear congregation, which had hitherto laboriously preserved itself in the struggles against bottomless unbelief and the unfortunate swarming spirits, greeted this festive day with great joy.

May the Arch Shepherd of His sheep, our dear Lord Jesus Christ, continue to preserve, protect and bless her by His grace, and may the dear brother minister, whose address is, be a great blessing to her:

Len. ZZer-r-Zc/r Laue-', ZManLur'/Ze, Zr.
A. Wepel, pastor,

2.

After Pastor Bilz received a call from the German Lutheran congregation in Cumberland, Md. and accepted it with the consent of his former congregation in Dissen, Perry Cy. Mo. and accepted it with the consent of his former congregation at Dissen, Perry Cy. Trinity he took up his new office.

The address of the dear brother is: Leu. To/rus LrLL Ou-Tröe-VanZ, ZZZ.

Reverend Father!

The Rev. Adam Detzer, of Defiance, Defiance Co, Ohio, having received a regular call from a Lutheran congregation 7 miles from Defiance, to serve them with Word and Sacrament, and the same having accepted this call, was, by order of the Vice-President, solemnly installed in this new congregation on the 16th Sunday after Trinity, by the Rev. A. W. Bergt, of Williams Co, O.

May the Shepherd and Bishop our Lord Jesus Christ also feed this flock, and richly bless the work of our dear brother.

I greet you warmly and wish you God's grace and rich blessings. I remain

Your Lord-bonded

Brother in Christo, .A.
W. Bergt, Fr.

Written the 2nd of Octbr. 1853.
Williams Co. Ohio.

Copies of the Catechism - Interpretation of Mr. Past. Keyl are still expected. As soon as these have arrived, the orders received will be filled as far as possible.

F. W. Barthel.

To the message.

The 6th Synodal - Report of our Synod is completely out of print due to insufficient circulation.

Br.

Correction.

In our Synodal Report this year, my Post Office is incorrectly listed as being in Troy, Spencer C o. Ja. - it remains as vo inLe- 'l-'z/ (7c/., Ig..

Mrs. Eppling.

Received

L. to the Synodal Treasury:

From the pastors Schliepsiek and.Freder- kingL-Kl.M	\$2.00
" of Columbia Township, Ills.....	2.80
" Mr. Conrad Eckhardt at St. Louis.....	2.00
" of the parish of Mr. Past. Birkmann at Wa-terloo, Monroe Co. lsts.	4.20
" of the parish of St. Louis	68.40
d. to the Synodal Missious Fund:	
Of St. Louis Parish	\$11.90
"to the schoolchildren in the local triunity-Church	5.00
an unnamed person in Frohna, Mo.	1.00
" Mr. Conrad Eckert at St. Louis	1.00
" Hm. Uhte at St. Louis	3.00
" of Collinsville Township, Ills.	4.45
dnrch Hm. Pastor Keyl in Baltimore sent in- 1.62)g neml: Ws. 12ZL Bl.u.Tu.-L25Cts. .50	
Bk.Tn.-L 50 TtS. 1.00	
c. for the maintenance of Concordia College byN. N.	\$.25
" Mr. Conrad Eckert at St. Louis	1.00
" of Collinsville Township, Ills.	6.00
" of the Township of Schaumburg, Cook Co. Ills. collected from the harvest festival for the	

The undersigned Cassirer cannot bring himself to suppress the thoughtful wish that other - especially rural - congregations of our Synod might also be moved.00 The undersigned Cassirer cannot bring himself to suppress the thoughtful wish that other - especially rural congregations of our Synod might be moved to remember the planting here "in blessing", especially with the increased and still upcoming higher needs, according to 2 Cor. 8 and 9 (cf. Luther on Matth. 2,11, in another column).

Sent in by Mr. Past. Keyl in Baltimore-- \$12.90 nemlich: \$11.90, collected for Mr. Prof. Biewend by Mrs. Leutner and HeinrichRuPPel, 1.00 for for the same v. B. ä. For poor students and pupils in the C o n cordia care and seminary: e. to the Concordia College building:

-F. W. Barthel, Cassirer.

Paid

The 7th year Mr. Past. Best (5 Ex.) " 8. " " " Clöter (5 ex.) the Messrs. Past. Clöter (5 Ex.), Carl Eigen-brodt, I. Gebhardt,P. Husmann (2 copies), Past. Matth. Loy, Joh. Lang, Gottft. Lorenz, Gottfr.Markworth,Gottfr. Seiler, Jacob Schaible,Jacob Thres jun., Heinrich Twenhefel, Peter Ziegenhein. Den 10. Jahrg. die Hm. H. Behme, Adolph Bergt, Gottlob Fiehler, Jacob Föüinger, Wilh. Freie, Lütje Grother, Past. Grüber, Dietrich Hellwege, G. E. Holls, H. Kollmeier, Georg Lüders, Past. Matth. Loy, Past. Löber, Gottft. Müller, Friedrich Weisel, Phil. Merz, Christ. Puscheck, Gustav Rother, Past. Schliepsiek, Friedrich Schrodt, Scherrs, Jacob Lhrees jun-, H. Wolf, Past. Wolfs.

(Delayed)
Received for the Lutheran congregation at Neumelle, Mo. for their church building:

From the congregation oes Mr. P. Keyl in Baltimore \$82.21

(namely from Wr. Mr. L - Cts.; Sz. Rl. VI. Gh. At. L. 12)^ Cts.; Mr. Mn. Dr. WS. Wt. Fg. Bh. Ke. Wr. Wn. Br. (P. u. G.) Bl. Lz. Ll. (W. and C.) Hn. Sb. Sk. Kn. L 25 Cts.; Wd. Br. (H. and Fr) L Cts.; Et. Hn. Sb. Kn. Sr. (H.) Hg. Ng. He- Wn. Rl. Bl. Fz. (I. and M.) Hk. (F. and I.) Tn. Si. Lp. Er. Kg. Sk. Tn. (W) Ne. Mg. Kr. Wh. Je. Lr. Wn. (A.) Sn. Bn. L 50 Cts.; Ls- Bn. a 75 Cts.; Rr. Sr. Bt. Wn. Bs. Nn. Pt. Wn. (G.) Lr. Fk. Wn. (K-) Ls. Br. Fh. St. Ks. Tr. Te. Si. Lc. Mr. At. Tn. Wr. Kh. Sz. Rr. (G.) Mr. Wr. Hn. (V.) Bk. a Kl.; Nn- \$1.50; .Bm. Sk. Oo. u \$2.; Pr. \$2.36.; Hs. \$2.50.; Nn. \$4.00.; Al. Wn. -H5.00

From the congregation of Mr. P. Swan in Cleveland, O., ---\$31 .00

Subsequently by some members of the congregation" in St. Louis. \$9.25

(Namely by Mr. B. Leonhard \$1.50; Louis Rohlfing \$1.00; White, Christian Rohl- fing, A Frerking, L 50 Cts.; Wood 25 Cts.; Adolph Heinicke \$5.00)

I. F. Bünger, P.

Der Lutheraner.



(Offenb. Joh. Kap. 14 v. 6. 7.)

„Gottes Wort und Luthers Lehre“ vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 9th Nov. 1853, No. 6.

Lutheran Bible Society.

Since April 24 of this year, a Bible Society has existed here in the West, the nature and purpose of which can be clearly seen in the following Constitution. We communicate this Constitution to our readers, having been requested to do so by the Society, with the wish that the need for such an association for the dissemination of the Bible in good editions may also be recognized elsewhere, and that not only the formation of branch societies in the local area, but also of independent societies in other parts of our German-American Lutheran Church may be initiated and brought into being. We now let follow the

Constitution of the German Evangelical Lutheran Central Bible Society for Missouri, Illinois and Iowa.

Chapter 1.

Name and purpose of the company.

§1. The name of the society shall be, "The German Evangelical Lutheran Central Bible Society for Missouri, Illinois and Iowa, at St. Louis, Mo."

§ 2. the purpose of the Society is to promote the distribution of German Bibles and New Testaments, in complete and correct editions, where ,

possible with good summaries and parallels, in good print and paper, and in durable binding to promote.

Chapter 2.

Conditions of Membership.

§Only Lutherans, and only those who are members of the Lord's Supper, can become and remain members of the Society as long as they are.

§4. Each member of the Society shall pay dues of not less than two cents per month.

§The signing of a regular subscription commits the member to the payment of this subscription for at least one quarter. At each quarterly meeting, a member may change the amount of his regular dues for the next quarter.

§Anyone who does not pay his regular dues for a quarter of a year, without having excused himself, ceases to be a member of the Society. Those who nevertheless wish to remain members shall apply for readmission anew.

§Members who have resigned or been expelled shall not be entitled to the repayment of contributions previously paid or to a share in the property of the Society.

Chapter Three.

External establishment of the company.

§ The society elects the following officials to take care of the current business: a chairman, a deputy chairman, a secretary, a treasurer, who is also the chief agent of the society, and four commissioners and four collectors for the city of St. Louis.

§ The officers shall all be elected for a term of three years, namely at the meeting held on the Sunday after Michaelmas ss. §13), by a majority vote of the members present.

§ After the lapse of three months, a meeting of the members of the Society shall take place on the Sundays after Epiphany, Easter, St. John's Day, and St. Michael's Day. At each of these meetings, an account is given and all the affairs of the Society are discussed together.

§ 11. every meeting shall begin and end with prayer; for the recitation of the same

The preacher of the time in which the meeting is to be held is requested.

§ 12: In every year on September 22, as the day of the completion of the translation of the New Testament in 1522, the Society holds the Bible Festival.

§At the quarterly meeting after this festival, i.e. on the Sunday after Michaelmas, the chairman shall present an annual report and the treasurer the annual accounts.

Chapter Four.
Duties of officers and members.

§The chairman shall preside over the meeting, submit the annual report on the Sunday after Michaelmas, and supervise the official duties of the other officers.

§The deputy of the chairman shall take over the business of the chairman if the latter is incapacitated.

§The secretary shall keep the minutes of the meetings. He shall also keep the archives of the Society and all documents relating to the Society. He shall keep a list of the members of the Society.

§The agent (treasurer) is responsible for the purchase and sale of Bibles and ensures that the necessary supply of the same is always in stock. At the same time, he has the treasury of the Society, administers it, and submits quarterly accounts. Regarding the General Meeting, see §13.

§For the city of St. Louis, the agent is assisted by four C o m missionaries as sellers of Bibles, two of whom live in the upper and two in the lower part of the city. They shall take care of the individual sales, shall be responsible to the agent, and shall hand over the proceeds of their sales to him every month.

§The four collectors appointed to collect the regular contributions, two of whom live in the upper part of the city and two in the lower part, shall collect the regular contributions from the members of the society and hand them over to the treasurer every month.

§Section 20: Officers of the Company shall be responsible for their actions at the Company.

§21 Every member of the Society must, where he becomes aware of a lack of a Bible in his circle, see to it as far as possible that this need is remedied.

Chapter Three.
Management of the company.

§The Company sells the Bibles at the purchase price with only the transport and packaging costs added. The agent of the Company is responsible for the conscientious observance of this principle.

§Only to the obviously poor are Bibles exceptionally given away or sold at reduced prices. How many copies can be given away and how many can be sold at reduced prices in the course of a quarter is determined by the chairman and the agent. In individual cases, the agent decides whether a copy can be given to a person free of charge or at a reduced price.

§The Society is willing to provide Bibles on credit to who, although they make much talk and praise of Luther, reliable colporteurs who are dedicated to the dissemination of the Holy Scriptures. The Society is especially as a man of the people; indeed, they are not able to understand him in all his greatness and willingly to provide Bibles on credit to reliable colporteursdeliberately withhold such passages from the people in who are dedicated to the distribution of the Holy order to keep them in their stupidity in this respect as well. Scriptures.

Now what is the passage to which these people refer

§There shall be a treasury consisting of regular and by name? It is in Luther's church postilion in the sermon voluntary extra contributions. These are to be used to on the 2nd Sunday after the Epiphany and reads literally ensure that the Society always has a stock of Bibleslike this:

corresponding to its needs, that it can, depending on the circumstances, give away a certain number of Bibles, or sell them at a reduced price, and that, if possible, it is able to undertake a correct and complete Bible truck itself.

Chapter 6.

Connection of the company with two - companies.

§Although the Society is prepared to provide Bibles to independent societies, both within and outside the limits of its activity, at their request, it nevertheless considers it its duty to initiate and promote the formation of branch societies within the above-mentioned limits.

§Only such foreign societies may be considered as branch societies which have properly constituted themselves by electing a chairman, secretary and treasurer and whose constitution does not conflict with that of the Central Society. Societies wishing to be admitted as branches shall send their constitution together with the names of their officers to the President of the Central Society. Their admission shall take place at the quarterly meetings.

§The members of the branch societies enjoy the same advantages as those of the Central Society. The treasurer asked to send the money collected for the Society to the administration of the Central Society.

(Sent in for the "Lutheran.")

What does Dr. Luther teach about dancing?

Those who refer to Dr. Luther in defense of worldly dancing, cite the following passage as a true gospel or message of joy. Luther, cite the following passage in particular, which to them is a true gospel or a true message of joy, that they can now dance freshly to it, which they therefore incessantly carry in their mouths, with which they cheerfully fiddle to the dance, like a minstrel on a string, which they write in their flag as a watchword and shout in triumph, swinging it: "Behold, you Lutherans, what a man our Luther is, what a beneficent influence his teaching has on the cheerful organization of social life! Therefore, let us follow the great Reformer in this, too, and once again grant the noble pleasure of dancing, which is also an achievement of the Reformation, its place in civil society, from which the delusion of narrow-hearted clergymen has shamefully removed it.

Is it a sin to whistle and dance at a wedding, since it is said that many sins come from dancing? Whether there were dances among the Jews I know not; but because it is the custom of the country, as to invite guests, and to adorn, and to eat, and to drink, and to be merry, I know not how to condemn it, without the excess, if it be lewd, or too much. But that sins are committed is not the fault of dancing alone, since such things are also done over the table and in the churches; just as it is not the fault of eating and drinking that some become sows over it. But where it is done modestly, I let the wedding have its right and its custom, and I dance all the time. Faith and love cannot be danced out or danced in, if you are modest and moderate in it. Young children dance without sin; so do thou, and become a child, and the dance shall not hurt thee. Otherwise, if dancing were a sin in itself, children should not be allowed to dance.

First of all, we must ask against whom Luther is defending dancing, whom he means when he says right at the beginning: "sinternal man spricht. You can find this yourself, dear reader, just before the above passage, where it says: "That in this (in the food and nature of the wedding) no one should turn to the sour-faced hypocrites and self-grown saints, to whom nothing is satisfied but what they themselves do and teach, and should not suffer well that a maid should wear a wreath and adorn herself a little." Consequently Luther here takes the dance in defense, not for the justification of the dancing and voluptuous people, but against the then and now sour-seeing hypocrites and self-grown saints, as if one were to take the enjoyment of spiritual beverages in itself in defense against the condemnatory judgments of the temperance men, by which, however, one would by no means become an advocate of the drunkards and of those who help them.

For the other, Luther speaks of dancing in itself (and that first of all at weddings), though he does not speak of it quite free from occasion of sins that occur thereby, saying, "but that sins happen there, is not the fault of the dancing alone 2c." To prove that dancing in itself, that is, leaping and jumping, is not sin, he gives

Luther refers to the young children, who dance without. namely, carnality, lust of the eyes, and the life of hope... In a sermon on Genesis 4:21, he says: "From him came any dancing, and adds: "If dancing were a sin in itself, Fourthly, Luther says: "Faith and love will not dance the fiddlers and pipers," that is, "the third son of the other one would not have to allow it to the children. But in order not sit down if you are chaste and moderate in them. women has gone about dancing, jumping, and courting; that no one should get the idea that Luther approves of Now here the god of this world bewitches his dear faithful he has set his date to good days, lust, and fruit. This is giving dancing lessons to children, his own words should in many ways; they persuade themselves and others that the course of the world. So it is with one another; to seek be quoted in the interpretation of the commandment they are already so full of faith and love that it is not great food and riches, to subdue land and people, to where he includes among the elders who corrupt the children those who give their children cause to love the while the real reason for this is that they have but little or days." (3, 17. B.)

world, who take no further care of their children than that nothing to lose. But if faith and love cannot be danced out, Among the saints chosen as patrons for all kinds of they may step bravely, jump, dance, and adorn they can certainly be danced in even less; at least nothing things in the papacy, Luther also mentions St. Vitus, themselves, please people, excite their desires, and of this is found in the Scriptures. At least nothing of this is saying: "he has his part in the miserable dancing and make themselves equal with the world. (3, 1824) to be found in Holy Scripture. Furthermore, the devil jumping." (3, 1734)

That Luther speaks of the dancing of children only in deludes such people, who are happy to dance, but very When he lists the transgressors of the third so far as it is a childish game, in which they need no unhappy to believe and love, that they think they are a commandment, he also includes: "Whoever eats, drinks, instruction, is also evident from his explanation of the fulfilling Luther's conditions, and at the same time are gambles, dances, is idle, is foolish" (10:190), and thus words of Zachar. 8:5: "And the streets of the city shall be quite 'chaste and moderate,' although their actions assigns dancing its place in a less than respectable full of little children and maidens playing in their streets; speeches, and words testify to the very opposite, and they society.

for he says: "The founders and monasteries ought to themselves have stigmas in their consciences. In particular, however, Luther punishes the sins that give half their goods and sanctity, that their nature and consciences. At the same time they stiffly imagine that occur at public dances quite emphatically in his works may have half as much testimony in the they can really follow Luther's advice: "Become a child, explanation of the sixth commandment; for after he has Scriptures; how will they stand when Christ shall say that and dancing will do you no harm. Oh, if only these poor spoken of the outward signs of unrighteousness and the children's singing and dancing in the streets is dear people would begin to repent somewhere else and mentioned as such, in particular, looking at, hearing, to him than all their howling and grumbling in the become like children. For dancing is indeed an entirely talking, offering and holding hands, and kissing, he churches." Is not this at the same time a clear new way of entering the kingdom of heaven! How is it that continues: "These mentioned signs never occur more explanation of what Luther meant above by the source these people only want to be children when they dance, often and more grossly than in public dances. It is not to faced hypocrites and self-grown saints? and yet they let themselves think that in understanding, in be said how many and great sins are committed there, faith, in love, in short, in all things, they have already and what the face and the hearing grasp there: in

For the third, Luther says that he does not condemn dancing, "except in excess, if it be lewd or too much." ripened to perfect manhood and are far above other addition, what mischief is brought about by touching and And then he speaks with a clearly emphasized condition: people? If they had danced and played with the children gossipping. In short, the world is a world, yes, an "But where it is done modestly, I leave the wedding its in the street for a while in their childish ignorance, and had environment and an enemy of God. One must not look right. That even at that time things did not seem to be allowed themselves to be laughed at, they should now for something good in the world that pleases God, for going on very demurely is evident from the description consider the word of St. Paul, 1 Cor. 13:11: When I was there is one sin above another. One also feels the great Luther gives of popular life just before the passage on a child, I spake as a child, and was wise as a child, and wrath of God; still one laughs, one leaps and jumps, is dancing, in which he says: "Such excess as goes on in had childish ways: but when I was a man, I put away merry and in good spirits, as if there were no danger and our day is out of the way: "For people do not eat and childish things. Finally, the father of lies maketh a blue all our doing were good and delicious things." (3, 1937) drink, but eat and drink, indulge and fill themselves, as if haze before their eyes, that they see not how they have At last, in the Postil of the 2nd Advent, Luther speaks it were art or strength to eat and drink much; nor do they nothing at all of faith and love, since they believe not all of the speedy coming of the last day, and, in the words seek to be merry, but to be mad and full; but these are things, and practise not all things, which the word of God of Christ, "Beware lest your hearts be weighed down swine, not men; to such Christ would not give wine, nor saith in the two important chapters Rom. 14 and 1 Cor. 8, with eating and drinking," says: "When they are most have come to them." Luther speaks even more bluntly of concerning the abuse of Christian liberty; for, supposing secure, beating the trumpets, leaping and dancing, they they could really dance with a good conscience, they will lie there unawares"; and then: "As it was in Sodom, of the deep corruption of the popular life of that day in a ought, as Christians, to avoid all offence to their fellow they ate, drank, danced, rejoiced, and would not have sermon on the 2nd Epistle of Advent at the words, "Let Christians in the world, and rather refrain from it, wished a penny to the pious Loth. 2c.-so it is this day us walk honorably, as in day 2c." "Today's are not sows, according to Paul's word and precept: "I have indeed all also 2c. When this one leaps about with the matzo and but coarser than .sows; you desperate sows, you are power, but it mendeth not all things." (1 Cor. 10:23). dances, he will suddenly lie there.'

sows and remain sows; where pious, respectable But now let us also look at the passages in which Now, if the explanation of the first passage from citizens, women, and virgins walk, one must be Luther bears witness against the worldly dancing without, Luther's writings, which the lovers of the dance cite for ashamed who wants to be a man otherwise. any reservation, without being a sour-faced hypocrite and themselves, should not have sufficed the readers, they Consequently Luther does not take the word of either the a self-grown saint. will hopefully find in the last five just as many powerful then or the present worldly dancing; for even if here and

there one wants to give it a finer veneer and a more of the godless Cain, the Jubal slingshots from David's shepherd's pocket against the beautiful larva, yet underneath remains the three-headed idol which the world thereby serves, the sneezing Goliath, namely, the infernal patron saint of the world's evil.

The only people who can make the highly enlightened Dr. Luther the patron saint of this sinful pleasure are those who have their senses disturbed.

But those for whom all this is not enough, because they want to know everything better, they should know that all this is not written for their sake. If I were to write a little saying in their book of records, it would be something like the one which Luther brings to the minds of those who, among others, rejected private confession without giving anything better in return. This little saying is thus:

Master hanger, the shrewd man,
He who can bridle the horse in the butt, And rides
backward his course, His bagpipe's reverberation
Is the very best sound.

Must not even the Holy Scriptures put up with being misused by the children of this world in many ways? Must not even the Holy Scriptures put up with being misused by the children of this world in many ways to whitewash their ungodly nature? How gladly do men, who otherwise do not ask the Bible at all, refer to the saying in Ecclesiastes 3: "There is a time for dancing," without considering that choking, hating, fighting, and other things also have their time, as is written there, without God having commanded or even permitted them. May we now be surprised if Luther's writings, too, as we have seen in that passage from the church postilion, have had to serve to be abused against himself and against the truth? He himself complains about this in the preface to the Schmalkaldic Ar- I am still alive, preaching and reading daily, but there are still such poisonous people, not only among the adversaries, but also false brethren who want to be of our part, who presume to lead my Scripture and doctrine straight against me, let me watch and listen, whether they know well that I teach otherwise, and want to adorn their poison with my work and deceive the poor people under my name; what is this?

will become more and more after my death?"

Finally, if those who invoke Luther to defend the dance would choose him as their teacher in other, more necessary matters, they would not fall into such foolishness and thereby seduce themselves and others. If they would and could examine themselves, they, who prate so much about faith and love, would rather feel desire and impulse in themselves to jump around the golden calf with the idolatrous Israelites and to demand the head of a witness of truth with the treacherous, lustful daughter of Herodias, than to dance and rejoice with David over the holy ark of the covenant. The Holy Ark of the Covenant dancing and rejoicing, or with the Holy Virgin Agathe for Christ's head. The Holy Virgin Agathe, for Christ's sake, into the dungeon and death as if to dance.

K.

(For the Lutheran.)
As long as the Synod of Buffalo persists in its opposition to the Lutheran doctrine, it is of little help to it that it appeals to the age and experience of its congregation, *) as it helped the apostle Peter to have known the Savior longer than Paul accused him of a similar, only not so gross, violation of the article of the evangelical freedom of Christians, as the Saxon brethren proved to the Prussian Lutherans. Rather, it only proves that even if one's senses are trained to distinguish truth from error, it is a matter of grace not to get on the wrong track, as the proverb says: Age is no protection against foolishness.

But the revelation of the errors to which they pay homage in Buffalo, and of which No. 5 of the Ecclesiastical Informatory provides new proof, comes largely from members of the congregations who are associated with the Buffalo Synod. Why is the right of such to examine the doctrine, which, according to the confession of the Informatory, they are qualified to do, not given to them to the same extent as it is given to the young men?

By the way, neither experience nor deep knowledge of the Word of God is necessary to understand that it does not rhyme to want to prove the effective power of the ministry in the sacrament with the plowing of the plowman. In the end the oxen also come and presume that the Saar flourishes, and it will be
It would be difficult to reconcile this with 1 Cor. 3:7: "Neither he therefore that planteth, nor he that watereth, is anything; but God, which giveth increase. It seems, of course, that the members of the Buffalo Synod are just as unresponsive: therefore silence is probably the best answer to the whimsical assertions of the power of the ministry, which No. 5 of the Ecclesiastical Informatorium makes.

K. R.

When a hiker looks down into the valley from the summit of a mountain, the next step is already downward, and he who wants to keep him up warns him against it. But if he wants to climb up again from the deep plain at the foot of the mountain, it would be foolish to forbid him to take the path which, of course, leads downward from the summit but upward from the valley. Only he shall not stop on such a way.

R.

It is peculiar and essential to the Lutheran Church that she places the main emphasis on the pure teaching of the Word and the right administration of the sacraments, because she knows that in Christ only so much has a part as has a part in his pure Word- She confesses that only from the preaching and the faith of the preaching can a holy life force and life fellowship, a communion of the saints, come forth, as truly as only from faith can love*) This was done in the Informatorium. D. R.

The church is the only thing that can come out of the faith and its edification, and this fellowship of faith and holy spirit in the heart is the church for it alone (proprie, principaliter). This is also the full concept of the church in Augsburg. Conf. art. 7: "It is also taught that there must always be and remain a holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel. Sacraments are administered according to the Gospel. For this is enough for the true unity of the Christian churches, that there the gospel is preached with one accord according to a pure understanding, and the sacraments are administered according to the divine word." And this is further explained in the Apology, Article 4: "But the Christian church does not stand alone in the company of outward signs, but stands foremost in communion inwardly of the eternal goods in the heart, as of the Holy Spirit, of faith, of the fear and love of God. And this same church also has outward signs by which it is known, namely, where God's word is pure, where the sacraments are administered according to the same, there is certainly the church, there are the Christians." ... Apology, Art. 12: "For the proper outward adornment of the church is also the proper preaching, the proper use of the sacraments, and that the people be accustomed earnestly to them, and come together diligently and chastely, teaching and praying." For there is no thing that keeps the people more in the churches than good preaching. But our adversaries preach the people out of the churches..." and so on. In this direction of the Lutheran Church, which is directed toward the inner as the essential and true, that it primarily (principaliter) wants to be an inner Christianity, and only knows as many true members of the church as there are saints, i.e., those who are truly converted by the Holy Spirit, i.e., those who are truly converted by the Holy Spirit. If the church wants to be an inner Christianity and only knows as many true members as there are saints, i.e., who are truly converted by the Holy Spirit, i.e., who are in the faith, the faith-awakening, Holy Spirit-giving preaching of the Word of God must be given to it. All external institutions (order) must appear to be secondary (secondary matter). But it is not indifferent to external form; rather, it considers it necessary that the church have a body, as the soul must have a body. Apology, Art. 4: "And we do not speak of a fictitious church, which is nowhere to be found, but we truly say and know that this church, in which saints live, is and remains true on earth, namely, that some children of God are now and then in all the world, in all kinds of kingdoms, islands, countries, cities, from the going forth of the sun to the coming down, who have rightly known Christ and the gospel, and say that this church has the outward signs, the preaching office or gospel, and the sacraments. And the same church is actually, as Paul says, a pillar of the truth, for it keeps the pure gospel, the right ground." (1 Tim. 3:15.) Just so she knows

all fellowship of Christians proceeding solely from the Your soul, which would have been caught in the word preached in truth, and from the faith of the precious cup from which you drank the sweet wine of preaching: Great. Catech. Luth. 2 Th. art. 3. "For where the gospel, shall only be lifted up to heaven; therefore one does not preach of Christ, there is no Holy Spirit let the Lord press it thus.

of him who makes, calls, and gathers the Christian church. For where Christ is not preached, there is no Holy Spirit to make, call, and gather the Christian Church, apart from which no one can come to the Lord Christ." Everything, therefore, which, as a form of existence, wants to be in line with the doctrine of faith or wants to be something in itself. Everything that, as a form of common life, is supposed to have in itself a life-giving, church-building power, yes, everything that in the church does not necessarily give the faith and its preaching the sole honor of only being able, through the Holy Spirit, to give life to the faith. It must reject everything in the church that does not necessarily give the faith and its preaching the sole honor of being able to work life through the Holy Spirit, as obscuring the Gospel, the honor of Christ, as running counter to its most sacred jewel, as un-Lutheran, and as destroying churches; otherwise, let the form be as smooth and precisely structured as it wishes. This is precisely where the Lutheran church differs from the Catholic church, which places the power of salvation and life in the external institution of the church.

Past. Althaus in Celle.

Now that time has set its wisdom above God's word and has mastered the Creator, by whose grace it lives, it wants to prove how deeply Satan's lie, "you will be like God," clings to it, that it affects divine wisdom as before, so now divine power, for it begins to create. But first it makes its way and creates what is, so that some day it may make something out of nothing. Since she will still have at least heaven and earth left over from the old Creation until the last day, only then will her boasting cease. So long she has the advantage that she can meet all objections to her creative omnipotence with the bold pretence: Everything will be found when I have eradicated everything with stump and handle: nothing must be produced until I can prove that my art is greater than the power of the old Lord of hosts!

R.

The cross is an open window of heaven, bringing God's pure breath and fresh air into the pressed rooms full of earth's vapour.

R.

King August is said to have been so strong that he squeezed a silver drinking vessel in his hand in an instant, and then the wine splashed up to under the ceiling. Often the Lord Christ would like to be likened to such a Samson in this respect also. What will he do but brandish the wine of God's word the higher, when the vessels in which he drinks it are ...had clashed with each other? - Also

From a letter of the Lutheran pastor Eichhorn from Baden, who was persecuted by the Unirte, to the editor of the Stade Sonntagsblatt.

Dear brother in the Lord!

-----If you read in public newspapers that the granting of free religious practice and my release from this heavy and sad exile is in the near future, do not believe it. Humanly speaking, there is no prospect of this at all. An audience which a deputation from our congregations finally received from our Regent at the end of January of this year, after many attempts and humiliations which had long been in vain, had a sad outcome. Our Prince-Regent several times persuaded these men to resign with their own to the Union, and when they remained steadfast and firm, he in anger had them immediately dismissed. "We go in the name of God," they said as they departed.-In recent days these same men again presented an urgent petition to our all-regarding Herr Minister v. Marschall. About this audience the following is reported to me by letter just now:

"The gentleman minister was hard and brusque, and knocked off everything, everything, even scoffing, saying still: "I tolerate you, yes:-but you must have the children baptized and taught in the unchurched church; the communion

you must take in the unchurched church; but you can believe what you want, and if you don't like it that way, you can leave! Pastor Eichhorn's best friends (!!), the clergymen

If Turks came into the country today, I would not build them a mosque either. I'm a Lutheran, too! Oh, these little differences in the Lord's Supper, what...

are they?" R. asked that we might receive Holy Communion at Easter through our pastor Eichhorn, but the minister said several times, "No, I will not do it! I cannot and will not do it!" -Then C. said: "It is appalling that you (Past.

Eichhorn), who in 1849, out of unshakable adherence to the Grand Duke, had been imprisoned for several weeks, would now, for the sake of your faith, be held in severe exile by the Grand Duke's government," to which the minister replied: ""Pastor, Eichhorn is a fanatic."" " Yes,

The minister even said to the men: if they wanted to become Catholic, he would have nothing against it. -When F. said that he would not drive the Lutherans out of your country by not even tolerating them, he said: "I will not drive you out! Just go back to the Uniate Church!" ---

You see, beloved brother in the Lord, that for the time being we have no concession to expect from our authorities, and that heavy pressure still lies upon us! But to my joy and elevation it is written to me: "All three deputies said: they felt newly strengthened, for they had seen anew on what weak feet the cause of the Union stood, and with what unworthy weapons the clergy of the same were engaged. Now they wanted to fight all the more and make submissions again and again; they also told the minister on their way out: they would not let up and would come again and again. But what is to become of the poor churches, what is to become of the children, if they are to be deprived any longer of the preaching of the Word, of the strengthening by the Lord's Supper? I hurried here from Rade with the joyful hope that over Easter I would finally be able to visit the dying once again and call out to them: do not be afraid, the Lord "has truly risen! He lives; He reigns; He protects; He speaks, so it happens. But, now I am more keenly observed again and see no way to get to them at first. Baptisms are coming up.

The parents do not want to perform the emergency baptism, because they have, as they say, their rightfully appointed pastor, who is unjustly withheld from them. Moreover, our plight is to become more and more evident, and in the end our government must itself be embarrassed by the fact that it is putting a church that is solemnly recognized and publicly accepted in Germany, the blessing and still the only saving anchor of the German people, through this almost unheard-of

I will try at all costs to perform the baptisms myself in the very near future. I will try at all costs to perform the baptisms myself in the very near future; but then I will have to expect a new, even more severe and longer prison, namely my fifth prison!...

In January I received a "confidential inquiry from His Majesty the King of Prussia: whether I would be inclined to join the Prussian Union as a pastor? I answered immediately that I might be a faithful subject of His Majesty, but I do not dare to be a faithful servant of the unchurched national church. How this inquiry became public, I do not know.

With heartfelt esteem and love, your brother bound to you **in the Lord**

Eichhorn, Reverend.
Kembach near Werchheim in the Grand Duchy of
Baden, March 26, 1853.

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Proof that Professor Crämer in the Gemeinde Frankenmut, has really been a demagogic theologian and preacher, but not according to the spiteful portrait which Prof. Winkler put up in No 2, Year 3 of the "kirchl. Informatorium".

Let the following first serve to explain the proof: All mankind is essentially a band of fighters and is in constant battle, but there is a fundamental difference among them as to what is to be fought, and this difference divides the fighters into two classes. The one part-and this, unfortunately, is the larger-are the children of unbelief, who have the devil for their captain; for he has, as the Holy Scripture says, done his work in the children of unbelief. Scripture says, his work is in the children of unbelief. Against whom these "fight," the Lord Christ says in these words, "He that is not with me is against me." So against Christ and his truth punishing them they contend. These, of course, are evil warriors and as such they also use evil weapons. The other part are the true believers, the children of God, who contend from the victory of Christ and in his victorious power, not against but for Christ, and confess concerning their weapons: "The weapons of our knighthood are not carnal, but mighty in the sight of God, to destroy the fortifications; that we may destroy the assaults, and all high things: that they may rise up against the knowledge of God, and bring all reason into captivity to the obedience of Christ." To this part in particular the apostle's exhortation is addressed, "Suffer thyself to be a good soldier of Jesus Christ." In the same way there are two kinds of seducers. One part is in sympathy with the devil and, driven by him, seeks to lure and lead those who walk on the narrow way to the broad path that ends in the brimstone lake of hellish damnation. These are evil seducers. The other part, driven by the Holy Spirit, seeks with the voice of the divine Word to snatch poor captives out of the devil's kingdom and introduce them into the kingdom of Jesus, wherein dwelleth righteousness, peace, and joy in the Holy Spirit. These are good deceivers; such as St. Paul describes, and among whom he numbers himself, namely, "As the deceivers, and yet true."

As there are evil and good warriors, evil and good seducers, so there are also evil and good demagogic theologians. Both of these qualities are the same in their outward color, for demagogic means seditious. But inwardly they are as different from each other as the heavens are from the earth. Now when such a demagogic theologian becomes a preacher in a congregation, it cannot fail that, because he is a rebel, he must also do the work entrusted to him.

Encourage the congregation to riot. If he is an evil stirrer, which encourage and exhort to fight the good fight of faith the riot he stirs up will have the same evil character. But against the enemies, against whom Christ, the almighty God, once himself fought so valiantly and overcame them if he is a good stirrer, he will also stir up a good rebellion in those he encourages. But he who instigates seditious all gloriously for us. must also have reason for it, and must indicate what the sedition is necessary for. When the goldsmith Demetrius once blew the horn of sedition at Ephesus, the apostle Paul was the object of the seditious mob like-minded moved to ingratitude against him under Pastor Crämer's Demetrius. Paul had done great harm to Demetrius and leadership and pastoral care, may one day, if he can, his companions by preaching, "There are no gods made answer to God himself.-By the way, according to God's with hands," in his ungodly work, as everyone can read Word, it is the manner of a Christian not to let the left in detail in Acts 19. So also those who are still Christians hand know what the right hand is doing. ' today show the rebels, whether they are in the ecclesiastical or political field, the reason and cause why they are willing to stir up trouble.

Now, what kind of rebel was Professor Crämer among us, and what was the nature of the rebellion that he was eager to cause in all of us publicly and especially through his sermons and exhortations? He was a rebel, as the Lord Christ Himself has been one, saying: "I am not come to bring peace-namely, carnal peace, dangerous to the soul-but the sword," and as such he also faithfully cried out under the banner of sedition, not into the blue, but with reference to our cruel enemies of the soul, devils, world and flesh, who as a right allied choir, according to the interpretation of the third petition, are up to no other purpose than to prevent God's name from being hallowed by us, and his kingdom from coming to us, and according to the interpretation of the sixth petition are bent on deceiving and deceive us into misbelief, despair, and other great shame and vices, And not only hath he rightly shewed us these our enemies of the soul, who they are, but he hath also faithfully taught us in what order and with what weapons we should fight against them, namely, not with a club of a block of wood, nor with swords of steel and iron, but with the sword of the Spirit, which is the word of God, and with faith, of which it is written: 'Faith is the victory that overcame the world.' That Prof. Crämer has in such a way carried us by nature and encouraged lazy people to rebellion, I know not only from my memory, but can also give it in black and white, in that I have distinguished many of his sermons, even if not word for word, but in the main. The Christian reader may now judge for himself to what kind of demagogic preachers Prof. Crämer is to be counted, whether among those who, in arrogant self-conceit and carnal presumption, stir up the people to act against Christ and his Word, or among those,

That, furthermore, Prof. Winkler unjustly shouts to the world that we, to whom he did much good on their passage through Detroit, had allowed ourselves to be moved to ingratitude against him under Pastor Crämer's leadership and pastoral care, may one day, if he can, answer to God himself.-By the way, according to God's Word, it is the manner of a Christian not to let the left hand know what the right hand is doing. '

H. Pinkepank,

(Submitted.)

Acknowledgements.

The undersigned, in the name of his congregation, hereby expresses his heartfelt and warmest thanks to the generous donors for the many and abundant gifts they have contributed to the reconstruction of our church, which was burned to the ground by the hands of an evil-doer. At the same time, we also thank you for the wonderful letters of comfort and encouragement which were sent to us from various quarters during that difficult time. We were not only encouraged by them, but also abundantly comforted and refreshed. We saw from them the sincere sympathy of our brethren, and it was just this that was especially good for us in that time of need. We were in great embarrassment. It seemed that the Lutheran Church was finished here. Our enemies were already rejoicing, "Now they will have to leave the church building on the road! But behold, God awakened the hearts and hands of the brethren, who gave us so abundantly that we can now build a more beautiful church than we had before, and would hardly ever have had before. When we received the first love offering of \$225, we were quite amazed at such a rich contribution. Some could hardly believe it and were moved to tears over such love. But all hearts joyfully offered: "Praise the Lord, my soul" and "Thanks be to the brethren". What shall we say, however, now that the sum of the gifts of love has gradually risen from 747 dollars? With what' shall we repay such undeserved love of our brethren? May the God of all grace repay all the sacrifices of mercy which Christian love has brought us with temporal and eternal blessings in Christ. Courageously we went to work again. After a house of rough logs had been hastily erected for the temporary use of the school and church, the first need was to build a dwelling for the preacher who had been driven out of the former parsonage. This has been completed. Preparations are also already

We have already made arrangements for the building ofThe madman enters. Then the administrator askedwe are too weak to do so, and thereby believe ourselves the church. If we had wanted to build the church again,whether it was demanded that these wretches should be to be doing more harm than good to the church we it would already be finished; but because we have beendriven out again and that those monstrosities should be serve."

so richly blessed, we should now also do what we can,reintroduced? Everything was silent. The trial was and we have therefore decided to build a church ofdecided. In spite of all the anger that appeared in the red stone; not in the opinion that we could thereby preventfaces of the monks with their abbot, the imperial any possible destruction, but so that our church maycommissioners nevertheless withdrew, shrugging their stand all the longer as a lasting monument of brotherlyshoulders and leaving the matter undone, not daring to love to the glory of God. In addition to our heartfeltclaim that in this way a church robbery had been thanks, which we hereby express to our dear fellowcommitted and that goods had been taken from the believers, we cannot fail to recommend ourselves anew"clergy" and given to the "seculars.

to their faithful intercession. Not only do we ask that you pray for us, that the Lord, against all the raging and praising of Satan and the world, may protect and preserve our new church by the protection of his holy angels, but especially that the small measure of tribulation may be beneficial and conducive to our

growth in the grace and knowledge of Christ, to become the following. And yet it is Wabrhcit: so writes the like the crucified Christ, to persevere in the faith and toShepherd of the Valley, an organ of the present fight the good fight, so that we may finally be crownedArchbishop of St. Louis in the State of Missouri:

with the crown of righteousness and bring the end of our "We admit that the Roman Catholic Church is faith, namely, the salvation of our souls. We also askintolerant, that is, that it does everything in its power to you to remember our adversaries in their prayers, thateradicate error and sin. But this intolerance of hers God may grant them grace to repent, and that they mayfollows inevitably from her infallibility. She alone (the sober up from the devil's snare, and walk with us inRoman Church) has the right to be intolerant, because harmony of faith and love on the one way to heaven. she alone is and has the truth. Heresy, according to her

Neumelle, St. Charles Co, Mo. law, is a sin deserving death. The Church tolerates A. Claus, Pastor. heretics when and where she is forced to do so, but she mortally hates them and spends all her strength to bring

A history of confiscation of 'spiritual' goods. about their destruction. When one day the Catholics will have an immense majority, which will certainly be the

At the time of the Reformation, there was a Cisterciancase, although only after a long time, then the religious monastery in Hayn in Upper Hesse, not far fromfreedom of this republic will have come to an end. Our Walreck, in which the monks were so disgracefully lewdenemies say so, and we believe it. Our enemies know it,

that it became disgraceful to the town and the country.that we are no better than our Church, and as to the latter, Landgrave Philip of Hesse therefore had the monasteryits history lies openly unfolded before them. They know

dissolved and turned into a hospital, in which 500 poorhow the Roman Church dealt with heretics in the Middlethe people were now received and cared for every year.Ages, and what it still does with them nowadays wherever

The monks, crying out about the theft of the church,it has the power to do so. Nor do we by any means pass to write special things, and we will fall back into the old

appealed to Pope Clement V, and he succeeded inby denying these historical facts, or censuring the saintserrors, because the devil is a thousand artists, can dress

persuading the emperor to send commissioners tooof God [!] and princes of the church for having done andup and decorate an error in many ways.

Hayn, who were to reinstate the abbot and his family inapproved such things. Heresy is a mortal sin, which kills the soul and plunges the whole man, body and soul, into

When the negotiations were to begin, the administrator,hell. It is also a highly contagious and endlesslydelusion and mind, and give glory to the truth of the divine

Mr. Heinze von Lütter, stood up and gave a speech topropagating disease that endangers the temporal andword: No, they see and hear nothing, as Michel Stiefel did

the commissioners full of strength and life, in which heeternal welfare of countless generations to come.when he preached in the year 33 that the last day should

told the course of events, described the stinkingTherefore, true Christian princes will root out heresy income in that same year; he neither saw nor heard me.

laziness and the vicious fornication to which the presenttheir lands, and Christian states will, if they can, drive itThroughout my life, no adversary has spoken so evil to

fat monks had hitherto submitted, finally gave a wave tout of their domains. And if we now refrain fromme as he did.

someone close to him and fell silent. The door waspersecuting the heretics here, it is only because

opened, and a large crowd of cripples, the blind, the seducers, and the nobles, are all the time

deaf, the dumb, and so on came in.

Mr. Anstädt's judgment on the dispute between our Synod and the Synod of Buffalo.

Mr. Anstatt, former pupil of the Gettysburg Seminary, at present editor of the so-called "Lutheran Church Messenger", makes, among other things, the following judgment about the above-mentioned controversy in the last number of his paper: "These two so-called old Lutheran sisters have, as is well known, been terribly at loggerheads for years and have been insulting each other in their respective papers, the 'Lutheran' and 'Informatorium', in the most disgraceful manner. For the [they?] honor of the Lutheran Church and of the name of Christ, it would be wished that they would soon make a duck of this unchristian goings-on."

This judgment shows a righteousness and a value of pure evangelical doctrine that is worthy of a Gettysburg disciple. This judgment shows that the false teachers, who do not spare the name of God, are even less just against men and that they can only become zealous when their dear belly is attacked. Serious struggle for pure doctrine is an abomination to them. Their highest aim, when they publish a paper, is to get many subscribers, because every subscriber is worth a thaler. We readily admit that we must give Mr. Anstatt much credit if he judges wrongly about a dispute such as ours, since he has certainly not yet grasped what it is all about, nor is he capable of grasping it with the best will in the world, unless he first makes some studies in Christian doctrine. But that the poor wretch, in spite of his limitations, which he must be aware of, takes the liberty of speaking like a man who has an understanding of the matter, and indeed in the manner indicated above, betrays a good deal of malice that deserves chastisement.

In 1539, January 29, M. D. lamented and lamented the sects that would still come from false brothers. He said that the least grammarian and philosopher will want to write special things, and we will fall back into the old errors, because the devil is a thousand artists, can dress up and decorate an error in many ways.

Luther. No heretic can be persuaded to depart from his own delusion and mind, and give glory to the truth of the divine word: No, they see and hear nothing, as Michel Stiefel did when he preached in the year 33 that the last day should come in that same year; he neither saw nor heard me. Throughout my life, no adversary has spoken so evil to me as he did.

Luther. The heretics, and the riffraff, and the Jews, and the seducers, and the nobles, are all the time

The attitude of the Christians is more arrogant, more hot-tempered, and seems greater than that of the true Christians, for which reason it is thought that they are righteous, and that their thing is a holy thing. But they can and must be met with this argument and reason, and asked, "Is this also the commandment of our Lord God? Then they must fall silent.

Luther.

Oh, it is soon done for a man that the devil takes him over so completely that he has neither sense nor reason. We do not believe that we are such weak people, and that the devil is so powerful.

Luther.

He that seeketh glory in the scriptures is a fool, yea, foolish and foolish.

Luther.

If the devil were so wise as to keep silent, and let the gospel be preached unhindered and unpursued, he would have less damage to his kingdom, for if the gospel is not challenged or persecuted, it rusts away.

Luther.

Do thou thus with the scripture, that thou mayest think as God himself speaketh. But because God himself speaks it, it is not for you to direct his words from where you wish.

Luther.

When Satan torments and tortures the conscience by the law, as it is written in the Revelation of St. John that he accuses the saints day and night before the face of God, then it is time and highly necessary to reproach him with this verse and say: "What do my sins concern you, devil? I have not sinned against thee, but against my God. I am not your sinner, what right have you to me? .. But my lord God is not a devil, nor a fierce man, nor a tyrant, nor an executioner, as thou art, which does nothing but to terrify us both men, and to threaten us with death and hellish fire.

Luther.

(Submitted.)

Blessed death of a child.

Henrictte, the 11-year-old daughter of Pastor Best in Palmyra, Mo., died on September 29, after a five-day illness. The Lord, who wanted to call her away, revealed his intention to her on the very next day of her illness. She declared to her mother that she was going to die and the next day she said to her father, "Papa, I am dying pray that I may go to our Savior." When they tried to talk her out of it, that she would not die yet, she replied, "I wanted to go to heaven, there stood the devil, he would not let me in, so another man came and helped me. Later she would take no more medicine, for, she said, "I am now going to my Savior."

Two days before her end, when she might have thought that the hour of parting was now at hand, she recalled her father, mother, grandfather, brothers and sisters, and all her acquaintances to her bedside and said: "Farewell! Pray that we may meet again in heaven!" and then prayed several times, "Father, into thy hands I commend my spirit. Thou hast redeemed me, thou faithful God!" But she still had many pains to endure before she should enter into eternal joy. She did not speak much in these pains; she only sighed. At last her hour came, and with her eyes turned towards heaven she gave up her spirit.

This is taken from a letter written by the father of the blessed child.

Luther.

Praise be to the Lord that He has also prepared for Himself an heir of heaven in this first child, and through the certainty of the blessedness of their child, raise up the grieving parents, and awaken our dear youth to strive in that time for eternal blessedness in Christ Jesus!

Received

n. z ur Syn "d al -E a s se:	
By Mr. Grumbhard at Buffalo, N.	I. Z1 .00
" I. William in Bergholz	" 1.00
" A. Koch at Buffalo	" 1.00
" Pastor A. Claus	" 1.00
" Professor Walther, for 1852and 1832 - > "	2.00
., C. Ph. H.	-- . "1.00
" Pastor Fr. Ottmann	" 1.00
b. to the Synodal MissionS Cass er	
From the parish of Pap. Lochner in Mil- waukie, Wisk.	Z 3.19
" F. L.	" 1.15
Of the young man's verem in the church of the Lord	
Past. Citizen at Buffalo--.,	2.50
In two missionary communities of the same congregation, we are all together ...	
Don Mr. I. William in Bergholz, for the purchase of Land for the Indians	5.00
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in Zanesville, O. - - "10.00	
Collection at the wedding of Mr. Past. Holls...,	
From Mr. C. Ph. H.	"1.00
c. for the maintenance of theConcordi"-College: for the maintenanceof college teachers, by F. L.--" 1.00 From the congregation of Hrn. Past. Werfelmann in	
Auglaize Co, O.	"4.00
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From the congregation of Mr. Pastor Baumgart in Elkhorn Prairie, Ills.	" 9.20
From the St. Johannes parish in Minden, Washing. Co., Ills-, Erndtefrp-Collecte "	
(l. For poor students and pupils in the Con- cordia College and Seminary:	
From an unnamed person in Hrn. Past. Johannes GemeindeZ1 .00	
From a member of the congregation of Mr. Pap.	
Claus in Neumelle	" 3.00
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By Mr. Friedr. Lange of Troy, Ills.::	
15 bushels potatoes, 20 cabbages, 9 bushels aepjel,	
3 bushels peaches, 1 chicken.	
" George Schneider at Troy:	
6 Bush. Potatoes, 4 dergl. corn, 2 chickens.	
" Meyer from Mr. Past. Holl's parish in Centre- viller	
i 5 Bushel Pracht", 1 dergl. Aartoffekst.	

"Merz from Mr. Passport. Müller's parish: 2 bushels yours.

" Helkemann from Mr. Passport. BaumgartS Meant" 1 Barrel Mell.

From an unnamed person: 3 Bushel Peaches.

F. W. Barth"! , Cassirer.

Paid

The 9th year Mr. Carl Bracher, Past. Claus, Erk, Au gust Erzfeld, Joh. Fehler, Past. Goldamm" (--50 C.), I. Jeude, Georg Koch, Heim Knacke, L. Sticgrmryrr, Past. Echmiedinz Fr. Windhorst, Wulfenköttrr. I

Dir I. half of the 1o. year Mr. Gottlieb Funke, Pasu Goldammer, Hcinr. Kühlendes

The 10th year Hru. Tan'el Bohnbardt, Grrh. Buchl proud, Christian Mute, Friedr. Brück, Tone" Bär, John Timmig, Past. Jul. Erhärt TZ H. Hossmeier, Heinr. Hesse, Heinr. Mryr" Past. Fr. Ottmann, Wittwe Schüßlea Gottfr. Schmidt, I. P. Schultze, Ms Thomä. . I

Receipt and thanks. f

In the name of the Lutheran congregation of St. Jacobi. St. Jacobi GemeindezuLogan"? port it is hereby certified with heartfelt thanks that lvm have received 26 dollars from the rv. luth. Gemeinde zu Baltimore for u" srm church building. I

May the Lord our God bless the dear congregation for such a gift of temporal and heavenly goods through Jesus Christ. ,W

LoganSport, Oct. 20, 1853.

El. StSrcke",1 Rev. I

Misprint in previous issue. k

Page 40, column 2, there must be hot! collected on the last cell at the Erndtedaukfeie.

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Third Annual LutheranS of 8i6-17. no. 8 -26....

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Printed by M. Niedner, dei third "nd Chestnut

Der Lutheraner.



(St. Louis, Mo., Nov. 14 u. 15. 7.)

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 23 Nov. 1853, No. 7.

Jesuitism.

"Si fecisti, nega!" "If thou hast done evil, deny it!" Such is the Jesuit principle of necessity and salvation. And this seems to be practiced also by the editors of the "Herald of Faith" in our St. Louis. In No. 5 of our paper we had also mentioned this "Herald" among the papers which are in the service of the Jesuits and which seek to whitewash them. What does the courageous "herald" do now? -First, he denies that the document which we have communicated is genuine, because the cunning and cowardly Jesuit did not dare to put his signature on saints of the world, -and in the very same essay he denies, 'Herald' already sensed something like this, and only in the clean letter. Secondly, the 'Herald' denies that thenay, rejects it with deep indignation as a foolish and Jesuits cherish the immoral principles for which they are ridiculous imputation, by which one would offend his integrity, that he is in the service of the Jesuits! First, he blames, but rather calls the Jesuit Order: "a society which has rendered itself so much service to the world presents himself as if every Christian man ought to fail in every respect, and which stands alone" (indeed!); thirdly, and finally, and this is the strangest thing, the 'Herald' nevertheless denies that he serves the Jesuits! Yes, he writes: "He (the Lutheran) makes the stupidly ridiculous imputation to us that our paper is in the service of the Jesuits!"

"Finally, we would like to know of any writing or work by a principle, and is not ashamed of it: "The good end of Jesuit in which the principle is expressed that the good justifies an otherwise evil means?" Or is not boldly end justifies an otherwise evil means"-so we must deny the revealed truth an evil means? and is not confess that the "Herald" is too valid against us. He defending the Roman Church to the 'Herald' a good end? He evidently wants to save us the trouble of first copying passages from the works of renowned Jesuits. For what Although we could therefore be brief in answering this more striking example of our assertion that the Jesuits what the 'Herald' has presented to us, and refer him to and their comrades in spirit cherish this shameful principle his own columns, where he finds the principles we have could there be than the dear "Herald" himself? - First he mentioned most beautifully unfolded, we nevertheless defends the Jesuits with great warmth, as a society which prefer to give the 'Herald' something fuller to drink, and, in every respect has rendered service to the world and we fear, to share with him more testimonies against his stands alone (not to be compared with anything else), and "Jesuits, who are so deserving and unique in the whole thus lifts them up to heaven as true Socii Iesu, as fellow-world" than he might like. It almost seems as if the and the hope of relief from New York took heart to throw down the letter of feud to us from his castle. The 'Herald' writes: "Our college in New York, Mr. Maximilian Oertel, will not fail to give the Lutheran the proper answer, for which he congratulates himself on being in the service of such a quite the man." The 'Herald' hopes, then, that Mr. Oertel, who has so often brought the laughs to the side of the Jesuits in his church-newspaper circus, will this time, too, by a few harlequinades, quickly put an end to the fatal mood into which the presentation that the 'herald' himself is a

Now when the "Herald" says, among other things:

of some scenes from Jesuit life and doctrinal history. The dear 'herald' does not consider, however, that black on white, that facts, that what has already happened is of a very stubborn nature, and that little or nothing can be completely." done about it with all sorts of sophistical argumentations (creeping keys) and even amusing, amusing antics and leaps.

The first testimony against the Jesuits, which we herewith hold up to the 'Herald', is one that even the 'Herald' will allow to stand, it is the testimony of a pope. We have already mentioned that the Jesuits once made such bad machinations that even the whole of Roman Christendom revolted against them. Thus, in the second half of the last century, since the pope would not or could not put a stop to them, they were gradually driven out of almost all strictly Catholic countries as falsifiers of doctrine, as seducers and corrupters of morals, as creepers, as seditionists, as regicides, namely, from Portugal, France, Spain, Parma, Malta, and so on. The complaints about the pernicious order became louder and louder everywhere. From all countries of the Catholic world they rose up against them as enemies of ecclesiastical and civil peace and welfare, and urged the popes to use their power against them? Thus it finally happened that Pope Clement XIV Ganganelli, in the year 1773, July 21, issued a bull which begins with the words: "Dominus ac redemptor noster," i.e., "Our Lord and Savior," in which, despairing of a mere reformation of the Jesuit Order, he declared it, as he says, to be abandoned and abolished for perpetual ages †). We will now let some things follow from this papal bull.

As an introduction to his statement that the Jesuit Order should hereby be abolished, the aforementioned Pope first makes the remark: "It cannot be doubted, however, that among all that contributes most to the welfare of the Catholic community, the Regular Orders are to be given almost the highest place. "But," he continues, "if it came to pass that the Christian people either ceased to derive from any Regular Order such exceedingly abundant fruits and desirable benefits for which they had originally been instituted, or if it appeared that they served more to the detriment and disturbance of the tranquillity of the nations than to the advancement of the same, then that very apostolic see which labored for their planting, and for which it was his annexation to the Church, has not been able to provide for them.

†) As is well known, the Popes do not take the decisions of their predecessors very seriously, but the one infallible always freshly corrects the other; therefore Pope Pius VII did not care about the abolition of the Jesuits "for ever" by Clement XIV, but since he had such a guard necessary again, he reinstated them in 1814 by another bull in their old rights.

After Pope Clement has remembered the various liberties and privileges with which the Roman See has from time to time most generously endowed the Order of the Jesuits, he adds: "From the contents and the words of the Apostolic Constitutions themselves, however, it is evident that in this very Society, almost from its beginning, the seed of all kinds of dissension and envious jealousy sprang up, not only among the members themselves, but also with other Regular Orders, with the secular clergy, the Academies, the Universities, the public literary Gymnasia, and even with the Princes in whose territories the Society had been received; and that these very disputes and divisions were soon over the nature and character of the vows 2c., soon over the unrestrained power which the superior general of this society arrogated to himself 2c. , soon over different principal pieces of doctrine 2c. were excited. And at last there was by no means any lack of very serious charges brought against these members, which disturbed not a little the peace and tranquillity of the Christian states. Hence many complaints have arisen against the society, which have themselves been corroborated by the reputation of princes, and brought to our ancestors in office."

Clement then shows what had already been done on the part of his predecessors to counter the ever-growing evil, and continues: "But far from all this being enough to dampen the loud cries and complaints against the Society, the most dangerous disputes spread more and more almost through the whole world about the doctrine of the Society, which most people branded as contrary to the orthodox faith and good morals. Disputes also arose within and without, and the accusations against the Society became more and more frequent, mainly because of too great a desire for temporal goods. Therefore it happened that this Society, in order to obtain a new confirmation of its Constitution (Institutum) from Pope Paul V, was forced to ask him to confirm certain resolutions (in 1606), in which it is read in clear words that both internal enmity and disruption among the members, as well as complaints and grievances against the Society from outside, have driven it to establish the following:.. Since especially in these very dangerous times, in several places and with various princes, perhaps (?) through the fault of some, and either for the sake of their ambition, or for the sake of their imprudent zeal, our Order is in bad repute,

so the Congregation strictly and seriously forbids all of ours to be involved in such public affairs (secular and political). . . However," Clement continues, "we have seen, with the greatest sadness of our hearts, that both the above-mentioned means, as well as many others that have been applied, have done almost nothing *) to remedy the so numerous and so grave disruptions, accusations and complaints against the often-named and that our other forefathers have endeavored in vain, who have tried to establish the so desired tranquillity of the Church by the most salutary constitutions; both in regard to the worldly dealings which cannot be undertaken, and in regard to the very serious disputes and quarrels aroused by the Society against all kinds of communities in Europe, Asia, and America, not without frightful destruction of souls; then also in regard to the interpretation and practice of certain heathen customs, which had been here and there applied with the omission of those which have been duly confirmed by the general Church, further in regard to the application and interpretation of such opinions as the apostolic see has justly outlawed as vexatious and "manifestly injurious to good morals." **)

Therefore Clement says further that the papal letter of his predecessor, Clement XIII, in which the constitution of the Jesuits was recommended and confirmed anew, was "more pressed upon him by force than received from him. But, it is said further, the Jesuits had caused more and more misery, so that even the most Christian "kings of France, Spain, Portugal, and Sicily had been forced to dismiss and expel the members of the Order from their kingdoms, territories, and provinces, convinced that only this extreme remedy against so many evils was left and absolutely necessary to prevent the Christian peoples from tearing each other apart in the bosom of the holy mother, the Church.

Clement continues: "Since, moreover, we recognized that if the aforementioned Society of Jesus were to retain its existence, a true and lasting peace of the Church could either scarcely, or by no means, be restored, we wish to draw from these high

*) How could a law, e.g. against interference in secular affairs, be of any help, which the Jesuits, as the Pope himself says, had only "forced", i.e. as a sham, to include in their Constitution and to have confirmed?

**) As is well known, the Jesuit missionaries allowed their new converts (?) in China, first even despite the objections of the popes, to continue to dedicate a certain cult with incense and the like to their pagan founder of religion Confucius and other deceased persons, as far as they could achieve their purpose only by this means.

***) Already Pope Innocenz XI had condemned 65 "*propositiones laxorum moralistarum*" i.e. propositions of loose moral teachers in 1679, most of which were taken from Jesuit works.

important causes, and urged by other reasons, which both the laws of prudence and the good government of the general church give us to hand, and which we keep in the depths of our hearts, *) after mature deliberation, from certain knowledge, and according to the fulness of our apostolic power: have hereby extirpated and suppressed the society often mentioned, and have abolished and abolished all and every one of its offices, houses, schools, colleges 2c. in every province, kingdom, and territory." **)

In the following the pope declares concerning the other consumption and employment of the exjesuits. "Moreover, we desire that if any of those who professed the Constitution of the Order shall administer an office for the instruction of youth in the sciences, or shall be a teacher in a college or school, after the entire removal of all (Jesuits) from the supreme direction, administration, and government , only those should be permitted to remain in the teaching office, and given power, who give signs that good is to be hoped from their teaching, and provided that they show themselves averse to those disputations and pieces of teaching which, either by their largeness (loose moral teaching) or by their uselessness, cause the most dangerous disputes and so great harm."

In what follows, the Pope now also deprives the Jesuits of the privilege, hitherto enjoyed, "of reading the books of the heretics and other writings rejected and condemned by the apostolic see."

The whole long bull finally closes with a threat of the great ban, which the pope and his successors reserve to impose on those who do not recognize his abolition of the order and the name of the Jesuits, do not carry it out, or declare it invalid again under any pretext, for, says Clement, "we want this present bull always and forever to be and remain valid, firm, and in force . . and be hereafter inviolably observed."

From this testimony of a pope himself, the reader may now judge with what brow the local 'herald of the faith' can dare to write "that all the accusations (made to the Jesuits by us) have long been refuted, and are daily refuting themselves before the eyes of all who want to see and hear, wherever the Jesuits work!" Further, that he can dare to give the Jesuit Order a

"What testimony, then, would the Jesuits have received from the Holy Father if he had not, out of prudence, concealed the worst?

**It is known that the Jesuits themselves did not submit to this decree of their Pope where the Pope's arm could not reach them. For since Frederick It. of Prussia and the Empress Catharina II. did not accept the papal bull, the Jesuits remained unchallenged in their possessions in Silesia and in Russian Poland, among others; while, moreover, the ex-Jesuits secretly continued to operate also in other states where action had been taken against them.

Society, "which has rendered services to the world in every respect and which stands alone." Only a newspaper that is not only in the service of the Jesuits, fuerit, mergatur," that is, whoever has been re-baptized but is also edited by trained Jesuits, whose highest moral principle is: "the end justifies the means, even if the depths of the sea. **)

means made the Holy Father himself a lying desecrator, our old Lutheran Church, presented by Dr. Rudelbach to is capable of such impudence.

Moreover, we must remark about this, whoever, having only read the passages of Pope Clement XIV's bull of abolition, which have been extracted verbatim above, still does not want to convince himself that the Jesuit order is a society corrupting body and soul, undermining religion and morality, and devastating state and church, must either be a Jesuit himself or struck with the most terrible blindness from God's judgment. For what a monster must a community be, whose main purpose is to support and spread the papacy, if a pope himself, overawed by the clamor of all Christian peoples, saw himself compelled to brand them, his most faithful adherents, as a society, and to destroy them before all the world with shame and disgrace, as Clement XIV did!

This by way of introduction. The next time we will let the Jesuits speak for themselves and give their verdict; whereupon we will also provide proof of the authenticity of the scandalous Präger Jesuit letter that we have communicated.

(To be continued.)

The errors of the local German Anabaptists or Baptists.

As little as we have reason to fear that the German Anabaptists, who have now also left, will make great progress among the German Lutherans here-their teachings are too confusing and too full of contradictions-we nevertheless consider it our duty not merely to report the appearance of the so-called "Messenger of the Gospel" as other papers do, or even to report it in sinful indifference to lies and the seduction of souls, without any warning, but to prove the false and dangerous nature of the special Anabaptist teachings. A servant of the church should be a fisher of men, who, where the net of the gospel is torn, must be at work to heal the tears again. He should be a watchman (not a sleeping, mute dog), who, wherever the enemy raises his voice against the truth, immediately reports the enemy to the inhabitants of the fortress of the church, and discovers to them the stratagem and the ambush of the same. If by this means even one soul were warned of a dangerous error and kept back from it, that would be fruit enough of his little labor. We are, it is true, far from agreeing with the crude Zwingli, who himself once spoke at the Marburg Colloquium in a

The first time this happened, he appeared in a black surcoat and with a rifle in his belt, *) saying: "Qui mersus newspaper that is not only in the service of the Jesuits, fuerit, mergatur," that is, whoever has been re-baptized with a stone on his neck in the depths of the sea. **)

We rather share the principle of the King of Denmark in an official objection, that freedom of religion and conscience should also be granted to the rebaptizers, unless they, like their grandfathers from Münster, cherish principles dangerous to the state and plot to overthrow the civil order. We therefore also declare it to be a lying delusion when Onken, the Hamburg Anabaptist who now roams about here, makes the Americans believe that he was persecuted by the Lutherans in Germany, since he knows well that the same authorities (who call themselves Lutheran, but are rationalistic and unorthodox Protestants), who did not want to permit him his vagabonding and proselytizing, have persecuted those who are really Lutherans just as severely and even more severely. However, as far as we are from begrudging the German Anabaptists the freedom they enjoy here, we must warn against their false doctrines and declare them to be so great and pernicious. All kinds of errors, as they are found scattered in the other sects, are found among the Anabaptists, as if collected in one basic soup. Reformed, papist-antichristian and socinian-rationalist errors are united here, like the monsters in the old fables, into one whole. And these errors are so strong in them that they permeate their whole system of faith and doctrine like a poison and leave not one article of faith pure and unharmed.

In order to do complete justice to the German Anabaptists here, we want to adhere strictly to what they have stated in their new organ, the "Messenger of the Gospel", as far as the errors we blame them for are concerned.

From the above-mentioned sheet, of which we have so far received only the first three numbers, it is already clear that the German Anabaptists here, among others, teach falsely in explicit opposition to Holy Scripture: about the power of baptism in general, about infant baptism in particular, about the essentials of baptism, about Holy Communion, and about the church. They do not take into account individual statements, from which it is only too clear that they compare the kingdom of Christ with the kingdom of the Holy Spirit in a good and coining way.

*) See Greser's (an eyewitness) history of his life.

**On Zwingli's advice, the Anabaptist Manzius was drowned by the magistrate of Zurich, just as the Senate of Geneva, on Calvin's initiative, had Servet, the denier of the Trinity, burned. Luther, on the other hand, interceded with the Elector on behalf of Carlstadt and wrote a letter of comfort to Tezel when he was abandoned by the whole world.

They are not interested in the distinction between the classes in civil life, they wait in a swarming spirit for the millennial kingdom, and in a good Jesuit way they excuse even an evil act with a good purpose.

We will now take a special look at each of these pieces. About his belief or rather unbelief concerning baptism the "messenger of the gospel" speaks as follows: "We do not consider baptism as the door to the kingdom of heaven because the thief on the cross (Luc. 23,42.) and many thousands have gone to heaven without baptism; but we regard it as an indispensable part of entrance into the church of the Lord on earth, and therefore teach in accordance (!) with the word of God, that if any man would enter into this church, it behooves him also to fulfill all righteousness concerning baptism. (Match. 3, 13-17.)-Neither do we regard baptism as the bath of regeneration, but as the covenant of a good conscience with God (1 Pet. 3, 21.) In which a child of God manifestly shows his willing obedience to the divine commands (Acts 2, 41.). 2, 41.) The bath of regeneration (Tit. 3, 5) is not baptism, as falsely taught by Dielen, but (the bath of regeneration is) the renewal of a man who has fallen away from God by means of the word of God (1 Pet. 1, 23) and the Holy Spirit (Rom. 8, 14). Spirit (Rom. 8, 14-16). Through this regeneration the sinner gains the power to believe in Christ as his substitute and guarantor and therefore receives forgiveness, peace and blessedness. But this bath of regeneration must precede baptism . . If any man should think to be saved by baptism, he would be greatly mistaken, for there is salvation in no other (Acts 4:12.) but in Christ 2c. -Just as no one can enter the kingdom of heaven without the Saviour, so no one can enter the church he founded on earth without the baptism he ordained and instituted himself. Through the Lord Jesus Christ the believer attains salvation, and through the baptism ordained by the Lord he attains membership in his church founded here." (No. II, page 3, column 4). In another place it is said, "I called attention to the fact that baptism could by no means give a man, forgiveness of sins, redemption, and eternal blessedness" (as Luther writes in the Little Catechism), because salvation and blessedness are in Jesus Christ alone." (I, 2, 4.) At last Mr. Rauschenbusch, declaring the doctrine of baptism to be a secondary doctrine, writes in a letter sent to Germany, indented in the "Sendbote," "Since I am only forbidden" (in the American Messenger) "to pronounce upon the doctrine of baptism, I can, with the full consent of my

conscience into it. From this you see unmistakably and unequivocally that the great fundamental doctrines of the gospel, in which all true believers agree, are more valid and important to me than those doctrines in which I differ from some of my brethren, (1, 3, 1)".

The reader sees from this that our German Anabaptists do not consider baptism to be a work of God, but a work of man, not something that God does for man, but something that man does to please God; they do not consider baptism to be a means by which man is sanctified, but an empty sign by which one should see how holy people they already are; they hold baptism not to be a door into the kingdom of grace of Christ, but a door into the Anabaptist religious society, not even a distinguishing mark of Christians, but only the social mark of Baptists; they hold baptism to be the covenant of a good conscience with God, wherein one does not get a good conscience, but whither one must bring a good conscience, and where one must only promise the preservation of it; they hold baptism to be a seal of grace only in so far as, like Christ, they thereby "fulfill all righteousness!" Matt. 3:15.

It is clear that these Anabaptists, who would think it of them, have reached the top in their disrespect, even desecration of Holy Baptism. Baptism. It is true that Zwingli himself was so incensed at the word sacrament that he wished to see it entirely eradicated, and therefore wrote: "I wish very much that the word sacrament had never been accepted by the Germans, except in its proper meaning. For when people hear the word sacrament, they immediately understand by it something great and holy, which by its power frees the conscience from sins.!" (De vera religione p. 2.) Further, Zwingli writes: "The church receives by baptism him who is previously received by grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has already become to him to whom it is given." (See: Confession, to be delivered to the Emperor in 1530. p. 19.) "Baptism is an outward ceremony, which signifies the thing, not performs it. (Opp. 3, 1, 567.) Such grossly rationalistic talk of the most holy endowments of the great holy gracious God was offensive and annoying even to a Calvin, who, to be sure, later taught essentially the same thing. Calvin wrote the following in September 1542 to Viretus of Zwingli: "Perhaps he (Zwingli) recanted and corrected towards the end of his life what had slipped out of him there by mistake. But I remember how ungodly (profana) is his doctrine of the sacraments in his earlier writings." Our German Anabaptists, however, surpass even a Zwing

li. On the one hand, they make the Lord Christ a miserable master of ceremonies, who has ordered that his faithful be received into his church by an empty ceremony, as here the "odd fellows" also receive their new comrades with certain empty ceremonies; on the other hand, they make Christ and his holy apostles manifest liars. Christ says: "He that believeth and is baptized shall be saved. (Marc. 16, 16.) "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Joh. 3, 5.) Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. Spirit." (Acts 2:38) "By water, which also maketh us blessed through baptism." (1 Pet. 3, 20. 21.) Ananias said to Saul: "What forgivest thou? Arise, and be baptized, and wash away thy sins." (Acts 22:16.) Paul writes, "We are buried with him (Christ) through baptism into death." (Rom. 6:4.) "We are by one Spirit all baptized into one body" (1 Cor. 12:13.) "As many of you as were baptized sink, they have put on Christ. (Gal. 3:27.) "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water in the word. (Eph. 5, 26.) "Ye are circumcised with the circumcision without rank, by the putting away of the sinful body in the flesh, even with the circumcision of Christ: in that ye are buried with him by baptism." (Col. 2:11, 12.) "Not for the works of righteousness which We had done, but according to His mercy He made us blessed by the bath of regeneration and renewing of the Holy Ghost. Spirit. (Tit. 3, 5.) John finally writes: "Three are they which testify in the earth: The Spirit, and the water, and the blood: and the three are together." (1 John 5:8.) Now what do our Anabaptists say to this? They declare all this to be a vain lie and error; and because they cannot say this in bare words, they so long disinterpret and pervert the words of God, that they have made a No out of the divine Yes, and have interpreted and twisted into it the miserable thoughts of their blind reason and their unbelieving heart. They are pleased to say that they walk only by the Scriptures and care nothing for the ordinances of men, but when they teach God's adorable promises of the power of his blessed baptism, they act as if these words had been spoken by a drunken man, trampling them under foot and blaspheming all those who rely on the glorious, great, eternal words of the great God. The ungodly babblings wherewith they have

The fact that the people of this country seek to obscure the sunny words of God concerning the saving and regenerating power of holy baptism is not worthy of the refutation. This is not worth refuting. He who allows himself to be seduced by such wretched gossip into departing from the clear words of his God and Saviour is worth nothing better than that he should thus be deprived of the most precious divine consolation, which is placed in the fountain of grace of holy baptism. He is worth nothing better than to be robbed of the most precious comfort of God, which has been placed in the fountain of grace of Holy Baptism, by such frivolous, arrogant, and self-sacred people. O dear Lutheran Christians, let yourselves therefore be warned! Hold fast to those words of God concerning your holy baptism. And whosoever would make them unstable to you, and darken their bright light to you, and pervert and pervert them with his own reason, cry unto him, "Depart from me, Satan; thou art vexatious to me: thou meanest not what is divine, but what is human." (Matt. 16:23.) As often as the Anabaptists say to you, "Yea, should God have said" (Gen. 3:1.): that man should be saved by baptism? "Should God have said": that man might be washed from sins by baptism? "Should God have said": that baptism is a bath of regeneration? etc., etc., etc.-so know that it is Satan who again speaks through them, as he once said to Eve, "Yea, should God have said?" and as he said to Christ, "Art thou the Son of God?"-and then do not engage with him, as Eve did, in reasoning and disputations, but speak with Christ again and again: "It is written!" (Matth. 4, 4. 7. 10.) Before this weapon all traffickers and destroyers of holy baptism will flee and troll. Baptism flee and troll themselves.

There is only one thing we want to mention here concerning the objections of the Anabaptists. They seek to make a pretence of their ungodly heresy, that baptism is nothing, by saying, "How can baptism save, since Christ alone saves? With this objection, however, the poor Anabaptists prove of what a frightful lack of understanding they are. For here they confound the meritorious cause of salvation and the means of it. To be sure, Christ is the only meritorious cause of salvation, and if God would, the wretched Anabaptists would recognize and believe this with all their hearts! But not only do they not recognize and believe this, †) but now they also want to deprive us poor men of the means ordained by God, by which God offers, presents, and seals to us the blessedness bitterly deserved by his dear Son Jesus Christ, as the only Beatificator. Blind men do not see that it must be said: Christ makes

†) Just as the Anabaptists consider baptism to be a good work of human obedience, which they only do in order to fulfill all righteousness like Christ, they overturn the basic doctrine by this teaching of baptism that Christ alone and no work makes righteous and blessed and that Christ alone and no man, not even a haughty Anabaptist, "fulfills all righteousness" and can attain it. Matth. 13,15.

The word and the holy sacraments alone make blessed; namely, as the only powerful means of grace; faith alone makes blessed, namely, as the only hand that grasps the offered blessedness; grace alone makes blessed, as the only inward cause that moves God, and so forth. The same is true of the objection that St. Peter clearly says that holy baptism is the covenant of a good conscience with God, 1 Pet. 3:21. Therefore it is not a bath of regeneration! This is a side issue to the objection of the Reformers, who also say, that since Christ says, "These things do in remembrance of me," therefore the body and blood of the Lord are not in the holy supper. Such objections can only be explained by the judgment of God which is coming upon them, and by which those who wilfully shut their eyes to the brightness of the gospel will be made ever more blind. For what man of sound senses does not see that when one thing is said of another, lest that which is said of the same be denied? What man of sound senses, when it is said to him, "Eat and be glad, and be glad and not to eat? What man who still has sound senses, when God says to us, that in holy baptism he made a covenant with us, will conclude that he should only rejoice and not eat? What man in his right mind will conclude, when God says to us that in holy baptism he establishes a covenant with us, that baptism is only a covenant, and that all the other promises of forgiveness of sins, of regeneration, of blessedness, which God has attached to his dear holy baptism, are nought and nothing?

God have mercy on these poor blind people'.
(To be continued.)

(Sent by A. H.)

News from Europe.

Letters that have just arrived tell us that Pastor Eichhorn, the faithful champion of the Lutherans in Baden, has again been thrown into prison. For some time now, Lutherans in other countries, e.g. in the Kingdom of Hanover, have been pooling love offerings to help this good witness of faith in his distressed situation. At Stade in the Hanoverian Province of Bremen and Verden, on September 9, several Christian women, on behalf of many Christian sisters, delivered 350 Rth. to the treasurer of the "Association for the Support of the Lutheran Church in America", in order to use this sum for the support of our Concordia College and Seminary in St. Louis. This is the proceeds from female handicrafts, which were donated by those friends.

of our "good" cause were brought together. The instruction for German immigrants, which was issued by the Immigration Committee of our Synod to Messrs Brohm, Bergmann and Birkner in New York, is already printed in its entirety in the Stade Sunday Gazette and is also available individually in Stade at 4 pfennigs a piece. Would that the readers of the Lutheran, when they write to their relatives in Germany, would call attention to this excellent enterprise. For some years now there has been an institution for the training of missionaries among the heathen in Hermannsburg, a beautiful village in the middle of the forests of the Lüneburg Heath. The local pastor Harms, best I should say", the farmers under the leadership of pastor Harms, have established this mission house, whose head is Theodor Harms, the brother of the founder. As much as we must now deplore the fact that that highly gifted preacher, the elder Harms, often spurned the sound and wholesome doctrinal form and manner of the Lutheran Church, and adopted the violent and spirit-pushing method of the Sectarian Church. Although the Lutheran sect is a very violent and spiritually destructive method, we must rejoice that in no missionary institution in Germany, with the exception of the one in Leipzig, is the Lutheran doctrine taught as purely as it is in Herrmansburg, and that more and more ecclesiastical character and discipline are permeating the teachers and listeners there. Pastor Harms has placed his missionary institution under the supervision of the Lutheran Consistory of Hanover, and many who not long ago regarded the whole enterprise and its leaders as un-Lutheran and sectarian have become warm friends of it. None of its kind in Germany costs as little as this institution: in the last year they have used only 1000 Rth, although just eight young men could be sent for missionary service. The storehouse, cellar and kitchen are constantly filled with all kinds of supplies brought in by the farmers. 128 shirts were sewn, 80 were in the making; stockings were available for many years. When the time approached for 8 pupils to be prepared for missionary service, Pastor Harms looked around among the heathen nations to see where God's finger might point him. He decided to send all 8, 6 preachers namely, Cohrs, Hohls, Meyers, Schröder Schütze, Struve, and 2 teachers among the wild people of the Gallas in eastern Africa (descendants of the Hain) and to give them, where possible, some farmers to lead in this way a small Christian congregation among the heathens. But what ship should bring the missionaries to those regions? There are no ships from Germany that go there. Harms decided to build a ship for missionary service himself. Schreiber himself laughed when he heard the story and said, "That is terribly impractical! But the ship is finished, a brig of 120 lane.

The price of 14,000 Rth. has been paid; a Hamburg merchant has loaded it with goods for the Cap der guten Hoffnung and is paying the costs of the voyage for the freight. The ship has been inaugurated by a beautiful sermon by Pastor Harms, and the missionaries have been examined by the Lutheran Consistory in Stade and found capable.- Hear, you Lutherans, does not our Lord God also preach to you from this story: I will provoke you to iron? Hear also, ye younger confessors, that fifty young men have just enlisted for missionary service in Lunenburg Heath; could not fifty of you also be in our seminaries at Fort Wayne and St. Louis?

How I would like to tell more such stories; but the other news I have is of a sad nature and should provoke us to pray.

From September 13 to 16, a church congress was again held in Bersten, i.e. a free assembly of Christians from all parts of Germany, at which they wanted to discuss the best of the church. These people, headed by Nitsch, Krummacher, and Julius Müller, have so far declared: "Everything is our Lutheran and Reformed confession," and have therefore helped to increase the confusion in doctrine and faith. This, however, aroused dissatisfaction and discomfort among themselves and their friends. Now, this time, they have recognized the confession of the Protestant (i.e., the mixed Lutheran and Reformed) Church, the unchanged Augsburg Confession, only that with respect to the 10th Article (of Holy Communion), everyone should believe and hold as he must. As if the 10th Article did not contain the main change in the amended Augsburg Confession, and as if the change in the 10th Article did not consist in giving people permission to confess what they like. So the people at the church congress confess the unchanged Augsburg Confession in so far as it is changed, i.e., since they thought they were wise, they have become fools. A superintendent declared at the Kirchentag that he was a friend of all sects.

Mr. P. Grabau was expected to come to Waren in northern Mecklenburg on October 7, where he was to give a lecture on his dispute with us.

In Germany, the free congregations and revolutionary preachers are nowhere to be found. Wislicenus, a main leader of the free congregations in Prussian Saxony, and Dülon, one of the worst revolutionary preachers, who caused a terrible nuisance in Bremen and was deposed there, are on their way to the United States. Help God, how we poor Germans are afflicted here in this country with the refuse of Germany. Pray diligently that the kingdom of God may come among us!

You also want to hear something about world affairs? How far back in Turkey the nations are striking at each other? Well, they are not beating each other yet, but the Turkish Sultan has really declared war against the Emperor of Russia. The old Prince Paskievich at the head of the Russian troops in Moldavia and Wallachia, and Omar Pasha, the leader of the Turks, are facing each other on the Danube, and the Russian and Turkish fleets in the Black Sea are not far from each other. The French and English fleets are also moving towards Constantinople, after several ships of the latter had already laid in front of the city in order to protect the Sultan against his own subjects who demanded war. The poor Christians in the Turkish provinces, who are not protected by their bishops, are so exposed to the maltreatment of the Turks that in Macedonia during six months 942 Christians were murdered, partly by assassination and partly in battle with the Turks. If, as is still doubtful, the war should really break out, it will probably be confined to the Turkish borders, since Austria, as little as Prussia, will want to have anything to do with it.

In China the rebels occupying Nankin are making progress to the north and south, to the capital Pekin, and to the chief commercial city of Canton. There is not much to tell now.

In Germany and several other countries of Europe these are already and will be terrible times. There has hardly been a middle harvest almost everywhere. The past winter was strange. In December and January so warm that violets and cherries blossomed in many places, it brought such masses of snow from February into April as has not been experienced for a long time. In April it was as cold as March, and in May as rough as April. Besides great wetness, this summer has brought destructive hailstorms and floods, which have often destroyed the harvest for miles, e. g. in Wurtemberg, in the region of the Harz, and in Saxony, where one thunderstorm devastated a distance of 40 to 50 (English) miles. But the Christians in Germany praise God's mercy, who has saved them from more severe land plagues, especially from the scourge of war.

For we have by no means judged so hastily, as it seems from the Informatorium, but have only requested a closer examination; so it is clear from everything that has happened that even the best will to represent Prof. Winkler's cause could not clear him of the reproach of having caused everything himself, which he blames on his supposed opponents. So that Professor Winkler does not insist too much on the well-intentioned, but, as we now realize, highly unwise attempt that we made in 1851 to invalidate the defamatory attacks on our Synod, even in the eyes of our enemies, we take this opportunity to explain that our brother Baierlein was only moved to raise the aforementioned concerns by letters from Professor Winkler. We then did nothing more than support our brother's request to ascertain by exact inquiry whether either in the first investigation Prof. Winkler had overlooked what he blamed on the congregation of S. Past, Schaller, or whether the latter was only neglected, by a brief request to our President. In this we were guided by the viewpoint of doing all justice to the opponent, and in so doing became unjust to our own brethren. We have thereby, as we now learn, only harmed an enemy and grieved brethren. We are sorry for both. Although we are conscious of having acted in all simplicity at that time, we would have done better to pay attention not only to the last but also to the first half of the saying: "Be wise as serpents and without deceit as doves. Matt. 10:16. The Preachers' Conference in Saginaw Co, Michigan; Frankenmuth on Nov. 3, 1853.

K. Röbbelen. F.
Sievers. I. I. F.
Auch. O. Clöter.
H. Pinkepank.

(For the Lutheran.)
(continued)
3.

From the present.

A younger pastor once visited a The older pastor asked him what, in his opinion, one receives in Holy Communion. After some hesitation and shifting back and forth, the man in question answered: "Well, we receive the spiritual body of Christ. The elderly priest then handed him the Bible and told him to open the passages in it that dealt with this. He could not do that, of course, and then brought the conversation to the

(Submitted.) Statement.

In the kirchliches Informatorium Jahrg. 3, Nr. 6, Professor Winkler makes much of the fact that two years ago we presented to the President of our Synod some concerns that our brother Baierlein had about the much discussed matter of the Detroit congregation. But apart from the fact that the man used this to

Angels, whereby he said that they also had a body. Again, he could not prove this from the Scriptures, because there is nothing in them. Then he changed his mind again and referred to Christ's transfigured body. When he was asked by the older pastor what the difference was between the transfigured and the glorified body of Christ, he answered this and that, but not the right thing, until the older pastor himself told him. Since the transfigured body of the faithful in the former resurrection was mentioned, the younger priest asked the older priest with astonishment: "But you do not believe that the former bodies will contain everything that the present bodies contain, e.g. the intestines? Well, asked the elderly priest, are the entrails a disgrace? Well, then, see to it that the entrails are taken out of the bodies of the people there and that mugwort and roasted apples are put into them, as with a roasted goose, and then the glory will be complete.

The Tooth of St. Peter.

The Pope has sent the Emperor of Austria a tooth, which the former claims to have taken with his own hands from the remains of the body of the Holy Apostle Peter. The "Riebmonä OliristiLN ^ckvo- oats," reporting this, makes the apt remark that it might have been better for the pope if he had sent the emperor one or both epistles of St. Peter than one of his alleged teeth, or even the entire remains of the apostolic martyr. But such is the papacy, it sends a tooth, but withholds the bread of life!

The refused baptism.

At the beginning of the Reformation, when Caspar Aquila preached the gospel in Jenge near Augsburg, which had been pulled out of the chute of false doctrines, he was immediately brought to Dillingen on a cart by order of the Bishop of Augsburg and imprisoned here. After six months of hard imprisonment with water and bread he was released. He then fled to Wittenberg and found refuge with Franz von Sickingen in his castle of Ebensburg. But also here the noble Wann should experience great and many fears. The military garrison lying in the castle demanded from him to listen to a piece of a bullet, as it was often used or rather disgracefully abused at that time. Aquila, of course, resolutely refused this ungodly desecration of the holy sacrament. The soldiers became so furious about it that they put him into a large brass fire mortar, which they had

filled with powder, intending thus to have him hurled beyond the wall. Aquila remained steadfast. What happened now? Twice the soldiers set fire to it, and both times the primer burned without igniting the powder in the bomb mortar. Moved in his conscience by this, the commander then had the faithful witness pulled out and set at liberty, whereupon he fled first to Eisenach. After a life of many tribulations, in which, however, his faithfulness never left him, Aquila finally died as Superintendent at Saalfeld on November 12, 1560.

Thanks and please.

With heartfelt thanks and blessings, the undersigned acknowledges the receipt of the following gifts for the support of the Philadelphia congregation, which is weighed down by a heavy building debt:
By G. H. Brockschmidt in St. Louis \$3.00

- Z. F. B. there1 .00
 - H. Past. King in Lafayette, Ia. 2.00
- Would the dear brethren have mercy on this small community, which is in constant struggle with the Odd Fellows and other

secret societies and must constantly hear the assurance from all sides that it will never arise with its faithfulness to the confession of the pure doctrine and with its struggle against the secret societies. Just consider, dear brethren, that one of the members of our community is suffering in Philadelphia: will you not also suffer and help to keep it glorious, so that you may also rejoice with us? May God help and reward all cheerful givers abundantly

A. Hoyer,
12 Redwood St. Southwark, Phil.

Church News.

After the Lutheran congregation of St. Peter's in Macomb Co., ten miles north of Detroit, Mich, had been closed down by the departure of Father Krause to Germany, it appointed a new pastor in the person of Father Gräbner, who was solemnly installed in his office by the undersigned on the 22nd Sunday after Trinity Day by order of the Vice-President, Dr. Sihler. For those readers of the Lutheran who are not familiar with the circumstances of this congregation, it may serve as brief information that it consists mostly of people who formerly belonged to Father Winkler's congregation, but who, even before they appointed Father Krause, had formally renounced the former for the sake of his conscientious practice. But now so that no knowledgeable

ly wrong would be committed against Father Winkler in this matter, Father Gräbner, before accepting the call made to him, asked Father Winkler to investigate the matter together with him in the presence of both parties. But Fr. Winkler again showed himself to be a shy man and refused such an investigation under trivial pretexts. Father Gräbner could see nothing in this other than proof of his consciousness of guilt and felt compelled in his conscience to accept the call of the above-mentioned community, while, however, giving Father Winkler the assurance that he would still be willing at any time later to investigate the matter together with him, if he so desired.

Detroit, Nov. 4, 1853.

Gottlieb Schaller, Fr.

Changed address.

12 Aeckiooock N".
/Vrr/ackeHMa.

The third issue of the Evangelical Lutheran Martyrs' Book has just been sent. It contains the stories of the German and Dutch martyrs: Heinrich Voes and Johannes Esch, from the Lutheran by Professor Walther, and further elaborated by the same according to sources; Lampertus Thorn, Joh. Herrgett, Nikolaus,Matthias Waibel, Uebelacker and a Leipzig Ringschmidt, Joh. Reiche!, Georg Winkler, Heinrich, the Magdeburg school children. Orders are requested under the address:
Aev. FVcä,
nea?' Dorns,

Receipt and thanks.

With heartfelt thanksgiving to God and the benevolent givers, the Evangelical Lutheran congregation in Defiance, Ohio, certifies to have received the following gifts toward their church building:
of Mr. Pastor Sihler's congregation
to Fort Wayne H62.S7
by two members of Pastor Hussman's congregation3 .00
Of several members of my branch church at Southridge, Defiance Co. Ohio . 12.50

Together D78.07
May the Lord our God bless the generous givers of rich gifts of spiritual and heavenly goods according to his promise through our Lord Jesus Christ. Amen.
Defiance, Ohio.
d. Nov. 11, 1853. A. Detzer, Pastor.

Quitt""-"nd Dank.

From several of my friends in St. Louis I received "a support in the local" seminary -24, for which I "sincerely thank my dear friends. May the good and righteous One bless you abundantly, both physically and spiritually, "and grant that I may show myself worthy of this abundant gift of love.

Fort-Wayne Seminary, October 12, 1853.

I. Nkcol. Beyer.

Receipt and thanks.

The undersigned hereby certify that they have received 4. Doll. 10 Cts. received from the congregation of the Rev. Heid in Äret "ville, Darf Co. O., for which they express their sincere gratitude to the mild givers.

Fort-Wayne Seminary, the 12th Place. 1853.

-3. N. Beyer. Leonh. Daib.

from the Young Men's Association in Chicago Illinois, I have received through Mr." Pastor Wunder 48 for my support.

Thanking God, the giver of all good, I wish the givers of this benefit God's blessing, both the usual and even more the spiritual.

Fort-Wayne, d. Aug. 12, 1853.

H. Grätzel.

I hereby certify that I have received \$3 from Mr. WSHelm Giebel.

May the faithful and merciful God restore it to him a thousandfold, already here in time, but especially in eternity.

Fort-Wayne, d. Nov. 2, 1853.

Heinrich For.

Erhalles

a. tur Gynobal-Cafser

From the congregation of Mr. Pak. Kühle ... - 1.13 a"

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- Eh. M. there-1.00

- Hru.Past. Fricke in Indianapolis in MtssionS-

Hours cslectitr 615

- Hm. Pap. Schürmann & his parish - 2.00 - - Rud. on the heath in

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- - B. H. Succop that1.00

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. whose Immanuel congregation3.23

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- 1.00 Georg Weihner,

- 100 Fritz Weidner,

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- 0.40 John B. A" oller,

- 0.50 Theod. Müller,

- 0.50 Gottlob Klrnk,

- 0.50 Frirdr. Kull,

- 0.50 Georg L treng,

- 0.37)L - Handstone Srm.

- 0.28 Fricdnch Bictel,

-3.50 Andr. Schenkel; Peter Schmidt; "5-^ Christ. Kull; Martm Ruff;

Ludwig ... Baumann; Mrs. Baumann; Pdit.

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Year 10, St. Louis, Mo. 8th Dec. 1853, No. 8.

Jesuitism.

(Continued.)

That the Jesuits cherish immoral principles is, as we have seen, so unequivocally expressed even in the papal breve, from which we have supplied an excerpt in literal translation in the previous number, that it can only deny impudence. If the St. Louis "Herald of the Faith" nevertheless absolves Jesuitism of the guilt of harboring immoral principles, he has thereby placed us, a Lutheran, in the strange position of having to prove to him, a servant of the pope, that his pope did not lie and betray in that "apostolic breve". But as little as we are otherwise inclined to justify a pope against the charge that he has lied, so we do it in the present case without hesitation, and confidently leave it to the "Herald of the Faith" to communicate this to his readers as a new testimony of a Protestant for the papacy.

Before, however, we give the evidence of the truth of the charge that the Jesuits cherish and act upon the most ungodly principles, from their writings, we must close a back door through which the Jesuit friends

The Jesuits usually try to escape when black on white is held up to them, and thus the front door through which honest people go out is barred. A common excuse of the advocates of the Jesuit Order is this: those ungodly sentences had been uttered only by individual members of the Order, by individual degenerate sons of Loyola, but the Order itself stood quite clear of such guilt. To this, of course, we could again reply briefly that this was against the decision of their infallible Pope himself, who evidently considered the whole Order guilty, since he condemned not only individual Jesuits, but the whole Order as a corrupt institute for perpetual ages. The pope obviously considered the whole order guilty, since he condemned not only individual Jesuits, but the whole order as a corrupt institute for perpetual times, and even frowned upon entrusting a former Jesuit ever again with the direction of any institution. By the latter the Pope declared every Jesuit as such a man, who, even if he was outwardly still so blameless, was never to be trusted and therefore never again to be given any power in his hands. Since, however, the Jesuit-Roman Christians believe that something human happened here even to their holy, de cathedra speaking father (according to the old saying: Errare humanum est, i.e. to err is human), we must, of course, do without this summary proof also here. We need

but also, alas! of this proof. It is only too clear that not only individual members cherish these principles, which repel all Christian, even all natural morality, but that these have always been and still are the principles of the whole Order. The first reason for this is that every writing of a Jesuit must first pass the censorship of the Order and therefore always comes out with its approval. For thus it is said, among other things, in the Institutum of the Jesuit Order: "Various doctrines are not to be admitted, neither orally in sermons or public lectures, nor in writing in books; and indeed readings are not to be published without the approbation and consent of the Superior General, who shall entrust the examination of them to at least three who are gifted with sound doctrine and keen judgment in the sciences concerned." (See: Institutum Societatis Jesu auctoritate congregationis generalis XVIII recusam. Pragae 1757. toi. Voi. I, toi. 372 373.)

The second reason why the infamous teachings, which many Jesuits have openly confessed, are to be attributed to the whole Order, is this, because the Order has expressly not condemned probabilism, but rather has officially permitted and recognized it. Probabilism is, after all, the

The principle that of two opinions concerning an act which one wishes to commit, one may leave the one which is undoubtedly certain, i.e., in which one is certain not to sin, and prefer and accept the opinion which leaves more freedom, even if it is not so certain, if it appears only probable, that is, acceptable. For a probable opinion, however, the Jesuits recognize already that for which one can adduce some reason that can be heard, or even only the testimony of one or another respected Jesuit or other writer. *) According to this, many a Jesuit can always declare that he is of different opinion concerning this or that objectionable doctrine of other Jesuits: the Order itself permits each member nevertheless to prefer the immoral doctrine as at least probable to the other, even if more probable. Thus it is further said in the referred Institutum of the Jesuits: "Since it was reported to the General Assembly" (in 1687 under General Gonzalez) "that some believe that the Order has undertaken to hold as it were with common zeal, the opinion of those teachers who hold that it is permissible to follow the less probable opinion in fine actions, if the same leaves more freedom, and to leave the more probable one, which is on the side of the commandment: so the General Assembly have thought good to declare, that the Order have neither forbidden, nor forbid, those to hold the opposite opinion, to whom the same should seem more acceptable." (Institut. Vol I. fol. 667) Not to pay homage to immoral probabilism, then, is only not forbidden by the Jesuits' own constitution!

The third reason why the immoral principles of so many Jesuits are rightly brought to the account of the whole Order is finally this, because the poisonous roots from which the lax, even nefarious morality of those Jesuits has grown, lie in the principles which are already laid down in the constitution of the Order. The immoral moral doctrine established by the Jesuits, which the world has so far read with horror, is nothing more than a faithful development of that which is already found as a germ in the basic constitution of the order. To cite only a few, we read the following in the Institutes: "We are to follow the voice of the superior willingly, no differently than if it were emanating from Christ the Lord. To this end we are to direct all our energies and all our striving in the Lord, so that holy obedience may prevail both in the execution of things, and in the will and in the

*) Below we will share with the reader the Jesuits' own testimonies in which they have expressed their probabilism.

Let the mind in us always be perfect in all parts, doing whatever we may be commanded to do with great promptness, spiritual joy, and perseverance; persuading ourselves that all things are just; and denying our contrary judgment by a certain blind obedience. Let every man be persuaded that those who live under obedience are to be driven and governed by divine providence through their superiors, not otherwise than if they were a dead body, which may be turned whithersoever it pleases, and handled in any way it pleases, or like again the staff of an old man, which serves him that holds it in his hand, whithersoever and in whatsoever cause he may desire to use it." (Summarium constitutionum, quae ab omnibus observandae sunt. L. c. Vol. II. fol. 73. 74.) In another place, Ignatius Loyola, the founder of the Order, writes: "From other religious Orders we shall more easily be surpassed in fasting, in vigils, and in other austerities of life and worship (!), which each one adopts according to his own way and order: but this I would like, my dearest brethren, that all those who serve the Lord our God in this Society should distinguish themselves first of all by true and perfect obedience and by renunciation of will and judgment. **) But this excellent simplicity of blind obedience is lost when we first question whether we are commanded rightly or not. "John Abdas did not consider whether what he had been commanded was useful or useless, as when he watered a withered wood with so great and long an effort for a whole year; or whether it was possible or not, as he tried in utter earnestness to move alone so immense a boulder, which even many men together could not have moved." (L. c. Vol. II. fol. 161. 164.

As to obedience in matters of faith and conscience, we read, among other things, that "we are to be wholly like-minded and conformable to the catholic church; if the same determines that something which appears white to our eyes is black, we are bound to declare that it is black also. (Ignatii exercitia spiritualia L. c. fol. 430.) "The person to be received is to be asked whether, in all scruples, either spiritual, or any other which he suffers, or would suffer of his time, his own

**) A strange confession indeed! According to this, the Jesuit gladly allows himself to be surpassed by others in godliness, only not in blind obedience to the order; in this he wants to surpass all: the order is his Christ, his God, the obedience to the order his virtue, his fine righteousness.

I will leave my judgment and rest in the opinions of others of the Society who are gifted with doctrine and probity." Examen general. Vol. I. fol. 344 345.)

It is clear that with the vow of such blind obedience a Jesuit virtually renounces the privilege of being a moral being. He is not merely, like the Negro, a slave of the Order in body, but even spiritually, in soul, with heart, conscience, will, and power of judgment; he is no longer a man, but, as the Institutum itself expressly says, a morally dead corpse, a lifeless instrument of the Order, a stick that may have no will of its own, no judgment of its own, no heart and conscience. In the place of all this stands the Order in its superiors. It is clear that he who has sworn such a vow of obedience must know of no more sin than that of having done, spoken, willed, considered right or true, and thought something different from what his order, his superior, desired of him. We should not be surprised, therefore, that Jesuits have taught such an appalling morality, but we should be astonished at it, as at something inexplicable, if it were not so. _____

Now it is true that in two or three passages of the Institutes "manifest sin" is excluded from that in which the Jesuit must render prompt obedience to his superior; but not only is what applies to such "manifest sins" within the Jesuit Order not stated (and what can that be, according to what has been said above, but only sins against the Order?)), but there are also clear passages in the Institutum in which even the necessity of committing mortal sins out of obedience to the superiors is acknowledged. It is said, namely, in the 5th chapter of the 6th part of the Constitutions. Since the Society desires that all its constitutions, its declarations, and its order of life be observed entirely in accordance with our institute, without the slightest deviation in any matter; since it also desires, nevertheless, that all the erring may be secure, or at least supported, that they do not fall into the snare of any sin which may arise from the obligation of such constitutions or orders: we have decided in the Lord that, with the exception of the express vow by which the Society is bound to the pope of every age

) Indeed, a Jesuit, when commanded to obey, as we have heard above, must not question at all whether what is demanded is right or not right; rather, he has the duty "to reason that all is right."

and (with the exception of) the other three essentials, The most ignorant and simple-minded can see from the above irrefutable testimonies that when we charged the poverty, chastity, and obedience, no constitutions, declarations, or any ordinance to live which may involve liability to mortal or venial sin: **Except the Superior** command this in the name of our Lord Jesus Christ, or in virtue of obedience; which may be done in those things or persons, in which shall be judged what shall be according to the particular benefit of each individual, or the general-^ m one benefit: and in the place of fear or offence, let love be the desire of all perfection, and that there may be a greater glory ("mr^or Zloriu") and praised of Christ our Creator and Lord." (1. o. Vol. I. col. 414. 415.) It is strange that, while every chapter of the Constitutions is otherwise accompanied with further official explanations, this, a pledge of shame to the Jesuit Order, is left without such explanations! Of course, it was not considered advisable to carry out such a constitution further. One preferred to leave the execution to the PrariS. This has not been lacking. However, an official interpretation is also found in the Institutum. In the general text of the Institutum, the chapter referred to is provided with the following interpretative indication of content: "The superiors can make it obligatory to sin in virtue of obedience, **if this brings many benefits.** †) (See Indians under the title: Obedientia et obdire.) The "Herald of Faith" will hopefully see, especially from this last passage, that the Jesuits really, and indeed the whole Order, pay homage to the principle, and have also pronounced the same in clear, unmistakable words, "that the good end sanctifies an otherwise evil means.' Would to God that the "Herald" not only knew this, but also learned to be ashamed either of his ignorance or of his insolent denial; for whatever the "Herald" may now bring forward, even the

*The vow made to the Pope by the Jesuits, in the Bull of Confirmation of Pope Paul III, 1540, reads as follows: "To do at once, as much as is in our power, whatever the Popes at any time command us to do for the benefit of souls and for the propagation of the faith, and to whatever provinces they wish to send us, without propriety and without any evasion. (IL. c. Vol. I. toi. 7.)

†) Perhaps many, not only Protestants, but even better Catholics, will either hardly believe their eyes in these sentences, or distrust us, and worry that we are following uncertain sources derived here. We hereby testify, however, that the library of our local Concordia-Collegium possesses the Institutum according to the edition authorized by Präger, and that we have made our own excerpts from it and given them in a literal translation. We are prepared to provide the passages cited also in the language of the original, namely Latin, if desired.

Crime." (lud. 4. Instrvot. Laeerä, o. 58.) Vinc. Filliucius of Siena, d., at Rome 1622, writes: "The intention determines the value of an action *) ... I ask, with what precaution is ambiguity to be applied? Answer: that an ambiguity may be rightly conceived, for this purpose two ways may be indicated to persons endowed with power of judgment. The first is to have the intention of pronouncing the outwardly corresponding add testimonies from the writings of the individual Jesuits for their more than loose morals. However, in order towards, and, for greater certainty, when one begins to say, satisfy Mr. "Herold" in the most perfect way, we want tofor example, 'I swear, quietly interpose in the mind the qualification: Then add in a loud voice: 'I have not committed that thing'; or: 'I swear,' and interpose: 'that I say,' and then also conclude in a loud voice: 'that I have not done this or that.' For thus the whole speech is perfectly true.... For uneducated people, who do not know how to express an actual ambiguity, it is enough if they intend to affirm or deny it in a sense which really contains the truth, for which it is necessary that they should know, at least in general, that they can deny (the thing) in some true sense." (l'rrrcw. 25. o. 11. n. 331. 328.)

In a history of Jesuitism, published in 1700, by a Roman Catholic, the author relates that a Jesuit at Bourdeaux defended the proposition, "that we are guilty of submitting in all that the Pope decides, with such blind obedience, that if he commanded us to deny Christ, we must obey him, and that we did not sin if we thus denied Christ out of obedience." †) (l'listoir's Generals 6u <l "n-Beni8we. 3. p. 39.) Incredible as this sounds, it is quite believable, since even the famous Jesuit Cardinal Robert Bellarmin (d. 1621.) has written; "To say that it may happen that the Pope commands something which is not good, or which is useless, is not inconsistent; although it is not for the subjects to judge about it, but to obey absolutely. The Catholic faith teaches that all virtue is good, all vice evil. But if the pope errs in commanding vices or forbidding virtues, the church is obliged to believe that vices are good and virtues are evil, if it does not want to sin against conscience. For the church is bound, in

*) The "Herald" has literally stated the principle that the end justifies the means and makes the otherwise evil deed good. We will, however, gladly grant him, if he so desires, that this principle has been laid down not only by Jesuits, but also by other Roman Catholic writers. Writers have laid down this principle.

†) Good prospects for a settlement, if necessary, with the free men and scoffers who are now rampant. of the Jesuit Catholics!

The same Less: "I say, fourthly, that it is not a reprehensible opinion that a guilty man does not mortally sin when he denies his crime, especially when it is a thing on which the penalty of death is set, so long as there is still hope of slipping away, even if he were asked in Form Rechtens. The same holds Peter Navarre, Emanuel a Saa under the word guilty, and some others among the moderns (Jesuits)." (1H. 2. 6. 31. 6ud. 3. n. 16.)

Paul Laymann von Zweihrückén died 1635 in Costnitz, writes: "Whoever, oppressed by violent fear or without any intention of joining himself to it, had said to a female person: "I want to take you to mine," can later, questioned by the judge on oath, deny that he had said such words; understood nevertheless: in the sense in which one believes that he had voluntarily promised to take her in marriage." (lud. 4. traet. 13. o. 14. u. 7.)

Francis Toletus, the first cardinal taken from the Jesuits, who died in 1596, writes: "If a guilty man is asked in court both whether he did it and whether he had accomplices in his crime and accomplices, he can justly say, even if he did it and had accomplices, that he did not do it, that he had no accomplices, if he uses only such words as, according to his interior intention, have a true meaning, e.g., that he intends to say: 'I did not do it,' namely, 'in prison;' and 'I had no accomplices,' namely, 'in others. For example, that he intends to say, "I did not do it," namely, "in prison;" and "I had no accomplices," namely, "in other places.

to rest on the judgment of the pope in doubtful matters, and to do what he commands." (Lüb. 4. äs pont. kam. o. 5.)

Toletus writes: "Sometimes it is permissible to use ambiguity and to deceive the one who hears it; not always, but when the judge demands an oath against the law, it is permissible to use ambiguity and to swear according to one's sense against the sense of the judge; for example, when a judge asks: 'Did you do this?' 'I did not do it,' thinking in his heart, 'I am saying this,' or 'I did not do it: That I say this, or at this time, or something like it. And if a man asks his wife whether she is an adulteress, she may say, 'No, I am not,' although it is the case, understanding it to be 'that I reveal it to you: "that I may reveal it unto thee." So if a man is forced to swear that he will take another as his bride, he may think: And he who, when he is seized by robbers, swears that he will hereafter give a hundred ducats to be freed, and, swearing ambiguously, says by himself: "If it should please me hereafter, he is not bound to pay. So also one who is unlawfully imprisoned by a jailer, swearing, in order to be released, that he will return afterwards, may make use of an ambiguity, and is not then bound to return." (lab. IV. Instruet. Luoerä. o. 21.)

Thus Escobar, a Spanish Jesuit, of Valladolid, who died in 1669, writes: "Is it a sin to use ambiguity of expression in the oath, that is, to take the words in a different sense from that in which they are taken? In itself it is not wrong; often it may be a sin. In a good cause it is lawful to use ambiguity of expression. If such ambiguity is only in the understanding, and the words themselves do not contain it, it is a probable opinion that it is not lawful to swear, but it is still more probable that it is not unlawful." (lbsol. woral. traot. I. exum. 3. o. 4.)

Thus Sanchez, who died in Granada in 1610, writes: "It is doubted whether it is permissible for an innocent man to accept or offer a duel if it is certain that the plaintiff will oppress him by fraud in court and obtain an unjust conviction for him. Some say that neither of these is allowed . . . But others say better, that a duel is permitted to such an innocent man for the protection of his life, honor, and property, if it is a question of something considerable, if it is absolutely certain that the plaintiff will proceed unjustly and in defamation, and if it is absolutely certain that the innocent man will lose it.

and that he has no other means of escaping the matter. For since this duel assumes the nature of a defense, this defense against the aggressor is permitted, both for the protection of life and honor, as well as of property.- Yes, well says Navarre "(a Spanish theologian of Toledo)" that the innocent man is not bound to accept a duel, nor to propose it, if by killing him secretly he can escape this danger in regard to his life, his honor, and his property. For in this way he will avoid the imminent danger of his own life in the duel, and the sin of the plaintiff who offers or accepts the duel." (In prueooptu äeoaloZi Ub. II. o. 89.) So even the good end of saving one's money sanctifies the means of assassination.

(To be continued.)

Catechism Interpretation
from
Dr. Luther's Writings and the Symbolic Books compiled by E. G. W. Keyl, pastor of St. Paul's Lutheran Church in Baltimore.

Although convinced that the dear readers of the Lutheran will already be inclined to acquire this beautiful book through the earlier announcements of Pastor Keyl's interpretation of the Catechism, I do not consider it superfluous to call attention to it with more. Those brethren who, on the occasion of the last Synodal Assembly, commissioned me to provide them with the interpretation of the Catechism, will have received all or part of the desired copies from the bookshop of Mr. Schäfer and Mr. Koradi in Philadelphia. The first consignment which reached here was immediately exhausted, but a larger one is already on its way. The copy costs a dollar, but as the postage, if paid in advance, is only about 10 cents a copy for all parts of the United States, the bookshop will pay this in advance and ask the recipients to send in about 3 post-stamps (i.e. 9 cts. worth) in addition to the \$1 00, so that they can receive it postage-free.

What is generally to be found in the book has already been indicated. Pastor Keyl intends, under God's gracious assistance, to interpret the entire Small Lutheran Catechism by accurately compiling everything that is said in Dr. Luther's writings and in the Symbolic Books about the Catechism and the doctrine of the same. The work which we obtain in this way will represent the Christian doctrine in its full extent and content, as it is presented by Dr. Martin Luther and the Symbolic Books. That such a work is necessary and of greater beneficial effect

We all have to realize that this will be the case, because we know that Christianity is afflicted with great ignorance of the truthful teaching of the Word of God and is plagued with a terrible disunity of faith: we need to have the Christian teaching in its purity and fullness held up to us again by Dr. Luther. We have certainly already noticed ourselves that the discourse which the Christian teachers of our time mostly deliver is incomprehensible or highly unedifying to us when we read it, but that when we hear Dr. Luther speak it, not only the ear but also the spirit understands and listens, and the heart is seized by the fullness of God's eternal thoughts and is carried away to newness and faith. Therefore, Pastor Keyl has undertaken an important and edifying work in content and form; let us now consider the scope of it, as it is presented in the present first volume as an interpretation of the first main piece, the Holy 10 Commandments.

"It is an industrious work", that is the first verdict I have heard from Germany about this book. On 440 pages and by means of 931 questions it explains to us the holy 10 commandments through excerpts from the large number of writings of Dr. Luther and from the symbolic books. Whoever desires information about the manner in which the work was carried out, but also wants to get an idea of the difficulty of it, should read the report on it which the author gives on pages VI and VII of the preface. My correspondent adds to the above-mentioned judgement that the book is only too broad, and thus perhaps meets the thoughts of some readers of this advertisement. However, the author has also had these thoughts and has not made the book shorter. On the one hand, he could not prescribe to Dr. Luther to do as many sayings about the doctrine of the Catechism as are necessary for such a short book; on the other hand, the author, if he wanted to be otherwise faithful, could not choose one saying of Luther and reject the other, but was bound to give what Luther gives. If Dr. Luther now lays out the Catechism for us in 440 pages, we do not want to be frightened by this interpretation, as if it were too extensive, but rather wish Pastor Keyl God's reward for having given us such a noble gift, and sit down at the feet of the old faithful and witty Dr. Luther and listen to him with ear and heart. As little as in Luther's writings in general, so little is there in this interpretation of the Catechism that is superfluous or spiritless; rather, with every page the reader only becomes more eager to read further. (See pages IX and X of the Preface).

The layout of the book is very simple It begins with an introduction, which shows in 4 different parts what the Catechism, especially the Small Catechism, is about.

†) A duel that is not over until the death of one of the combatants.

Lutheri, how and in what way preachers, teachers, and parishioners, each according to his profession, should practice the Catechism, and what benefit the diligent practice of the Catechism brings. This introduction, then, refers not only to the Ten Commandments, but to the whole Catechism, and leads us straight into it without much ado, and shows especially how he who is a true student of the Catechism will no less read the Scriptures with pleasure and good understanding, understanding. As an introduction to the Holy 10 Commandments, there then follows a section dealing with the two tables of the 10 Commandments in general. In addition to the usual teachings which the consideration of the division into two tables entails, there is here an excellent exposition of the relationship between the two tables, namely, that the second table must give way to the first, and that sins against the second arise from sins against the first: That ignorance and reversal of this relation, which is ordered by God, is the cause and reason of the abominable and destructive vice of incestuousness, is as clear from this exposition as it is seldom known and observed by few. From thence, after the contents of both tables have been recently indicated, we are led to the individual commandments themselves. It struck me at first that the superscription of the Holy 10 Commandments: I am the Lord thy God, was not interpreted before the individual commandments themselves: for the sake of these words, the interpretation of all the commandments, except the first, evidently begins with the confession: we are to fear God (because he is the Lord), and love him (because he is our God). I soon found, however, that in the explanation of the text of the first commandment the meaning of those words is demonstrated, and in the second commandment the "we shall fear and love God" is pointed out as a consequence of the "I the Lord thy God". This arrangement, too, must serve to prepare a proper place for the first commandment, as is already evident from the form of the interpretation, which is so different from that of the other commandments. Thus, after a brief survey of the content of the first commandment, it is shown how it embraces all the other commandments, even how all wisdom flows from it as from the chief commandment, how the core of it is faith, and from the keeping of this one commandment all righteousness, and from the transgression of it all sin.

The form of the first commandment, as given in the Catechism, justifies us against all those who reproach us with separating the threat and promise from it, and omitting the prohibition of images. After this, the interpretation in the Catechism gives the subject according to which the transgression and fulfillment of the first commandment are carried out; but this is for once an evangelical interpretation: for though in the passage which treats of the transgression, it is not exactly of the first importance, it is not of the second importance.

Even though unbelief against Christ is pointed out as the main sin and the summit of transgression, precisely because it is the apex into which all the sins of idolatry converge, these powerful speeches, which sound the thunder of God at Sinai, are nevertheless permeated by the shattering thought of melancholy that God is grieved by the transgression, who has not spared even His only begotten Son. The doctrine of the fulfillment of the first commandment, however, proceeds from the outset from the evangelical truth that the commandment can only be kept through faith in Christ, and as little as law and gospel are ever mixed with one another, so little is the sweet, lovely evangelical refreshment missing in the answers, which gives us an inkling of why John says: "His commandments are not difficult. Already in his survey of the contents of the first commandment, Dr. Luther answers the question, "What must be said of one who lives by the first commandment?" thus: "O blessed, holy soul, respected in God's sight, which is so well pleased with God and seeks him, that it regards everything it sees, hears, and feels as affliction and misery without God, that it can say with truth: My tears are my food day and night, because they say to me daily, Where is thy God? If one can say this with truth even in the days of temporal prosperity, it is a great grace from God, etc." Especially, however, at the close, where Bro. 199 a fourfold little wreath, which Dr. Luther makes of the first commandment, is pointed out, the faithful teacher lays obedience to the first commandment on our hearts with such earnestness, and yet with such sweet, refreshing words, that one should think whoever read it could not do otherwise than repent.

The interpretation of the other commandments always proceeds essentially in such a way that first of all the individual commandment in general, namely the connection of it with the preceding one and its position within all of them, then the transgression and fulfillment of the commandment, then the promise which God has placed on obedience, and in the case of the second commandment also the special threat against the transgressors are dealt with, and each time at the end an instruction is given in the fourfold use of the commandment. It would not be easy to find a question from the field of Christian conduct and life that would not find a concise and clear answer here. If, for example, you ask: may I actually swear at all, since the Lord Christ forbids swearing with his own mouth and through his apostle James, Dr. Luther will not answer you in the same way as a famous scholar of our time once tried to explain this difficult doctrinal point to me a few years ago. The latter thought that the Lord Christ only forbids swearing by things such as heaven or earth, and the prohibition of swearing by things such as the earth.

James 5:12 was only given to the Christians at that time, since it would not have been appropriate for them to swear before a pagan authority. That was a conclusion with which the man closed the door to my understanding. Let us listen, on the other hand, to Dr. Luther, the same about whom many Christians and theologians of today have judged that he understood not only the doctrine of faith, but especially the doctrine of love. Luther says of Matth. 5, 33ff: "Christ truly meant that one should not swear. For the words are plainly written, Ye shall not swear. If therefore the opinion is, that it is forbidden to the Jews to swear falsely, and yet it is lawful for them to swear: But unto you, saith Christ, I command not to swear in any manner, neither by heaven, nor by any other thing: that he may will that no man of his own free will should ever swear, as much as is in him. And if any man say more than yea, yea, nay, nay, he doeth sin and unrighteousness." Then Luther shows that this word of Christ applies only to swearing, in which one does not have God's word, but that, on the other hand, if God commands us to do it by office and for his sake, or requires it by those who are in office (the authorities 2c.), we are bound to take an oath. Thus, in question 234, he comes to the following conclusion, which will certainly soothe the doubting and anxious conscience, and guide it to safe and firm action: "the words Matthäi 5, 33ff, says Luther, "the Lord speaks plainly to those who have no command or need to swear; but when the two pieces are added, command or need, it is no longer called swearing of oneself, for thou dost it not of thyself, but that which requires it of thee, as thy authority, or thy neighbor's need, and God's command. One should not swear for evil, that is, for a lie, and where it is neither necessary nor useful; but for good and the betterment of one's neighbor one should swear, for it is a right good work, by which God is praised, truth and right confirmed, lies repulsed, people satisfied, obedience rendered, and quarrels tolerated; for God Himself enters into the remedy and separates right from wrong, evil from good." Here everyone sees at once that Dr. Luther had a very different kind of scriptural scholarship than is common today. It is not merely individual portions of Scripture, individual sayings and speeches, which are present to him for use; rather, the whole of Scripture is constantly before his eyes, and every doctrine, indeed the content of every speech, every saying, he immediately puts together with everything that is said about the subject of doctrine in question, and therefore never falls into that unfortunate way of so many otherwise well-meaning Christians, who emphasize a single saying of Scripture but pay no attention to the others, and even fall into false doctrine about it.

Z. For example, the opinion that a Christian should not swear an oath anywhere. The whole book in all its parts gives the impression from the outset that we feel ourselves guided by a firm, sure hand into the midst of the fullness of divine truth. Relatively few scriptural passages are cited, as the preface, p. IX, notes in advance, but the ones he cites are always especially pertinent, are presented in places where one expects justification from Scripture, and are clearly interpreted so that they can be retained without much memorization and are therefore not soon forgotten. See e.g. Fr 402 and 403, Fr 875). The examples from Scripture and church history, which illustrate the doctrine, are also excellently selected and told in that manner which is peculiar to Luther and which turns a little story into a fine little painting, so clear and delightful that it leaves an indelible impression on the heart. (Cf. Fr 492 547, and 839). I am sorry that I am not allowed to present more examples of the fullness, purity, and Scripturalism with which Dr. Luther handles the doctrine in this book, but "the Lutheran" would not be able to provide the space for this, and I may hope that the readers will study the book themselves diligently. It can powerfully help us to understand the holy 10 Commandments according to the twofold principle. 10 Commandments according to the fourfold manner in which Luther treats them for us, as a book of doctrine, as a book of thanksgiving, as a book of prayer, and as a book of prayer.

The conclusion of the Holy 10 Commandments, the threat and promise, is interpreted first in the relationship of these words to the first commandment. 10 Commandments, the threat and promise, is interpreted first in the relationship of these words to the first commandment, and then in their relationship to all the commandments. Here, too, we admire the tremendous earnestness with which Luther wields the sword of the Spirit against those who are sure and sleepy, and how, on the other hand, he so sweetly and sweetly lulls the faint-hearted and timid to taste and see how kind the Lord is (p. Fr. 897), while never forgetting to point from the promises of the law to the promises of the gospel, as the only ones that can satisfy our hearts before God (p. Fr. 928). Without this being particularly mentioned, the law is used in the whole book for its threefold purpose, to be a bar against the wickedness of crude, rebellious men, a mirror in which we may recognize our sins, and a rule by which we may walk in the power of the Holy Spirit. Spirit.

The book is for everyone, not only for preachers and teachers; fathers and mothers of households will be able to teach their children and servants fruitfully according to it, as it is their duty; God only wished that once again proper practice of the Catechism would come about in the homes. In order to facilitate the teaching, the author has marked the questions, which can be taken in a first course with the little ones and the unlearned, with an asterisk (*). Fruit and

God will bless this book, for it preaches His wholesome doctrine loudly and simply. May the same gracious God give the author life and health to interpret the other main parts of the Catechism in a similar manner for the edification of many Christians. A. Hoyer.

(Submitted.)

Negotiations

of the 15th Session of the First Conference of the Eastern District of the Allgm. Evang. Lutheran Synod of Ohio and a. z. St.

I. Session.

Pursuant to a resolution of last year's session, the members of the Conference, together with congregants, assembled at Jerusalem's Church, Hickory Township, Mercer Eo., Pa. on Friday morning, 9 o'clock. Opened with singing and prayer by the President.

- Preacher Present:
- 1st Rev. M. Kuchler, Erie, Pa.
 - 2. " W. A. Fetter, Butler, Pa.
 - 3. " F. G. Zeumer, Pittsburg, Pa.
 - 4. " G. Kranz, London, Pa.
 - 5. " I. D. Nunemacher, Sägertown, Pa.
 - 6. " I. Hengist, West Grecnville, Pa.
 - 7. " S. Bächler, North Lima, Ohio.
- Parishioners.
- Jakob Häßler. Johannes Rieger.
- Jonas Neuhardt. Peter Pauli.
- Johannes Ilgertritz.

The brothers Hölsche and Braasch were absent. This conference assembly therefore consisted of 12 voting members. The report of last year's president, G. Krantz, was then read. The election for officers now took place; the result was that

- Rev. W. A. Fetter for president,
- "I. D. Nunemacher was elected secretary, and I. Hengist treasurer.

B e resolved that last year's resolution regarding St. Mark's Parish in Butler, Pa. be renewed.

Adjourned until 3 o'clock in the afternoon, prayer by Br. Zeumer.

II Session.

Friday afternoon 3 o'clock, prayer from the Pres.

Resolved that Br. F. G. Zeumer, I. Hengist and Peter Pauli form a committee to report on unfinished business during the past year.

Resolved that the President's report be taken up for consideration.

Resolved that Br. Zeumer, Fetter and Kranz form a committee to investigate the matter of I. G. Hahn on the spot.

Resolved: That the Conference disapproves of the fact that Br. Braasch, without due green

de, has withdrawn from the holy preaching ministry. It is therefore instructed to the President of the Conference to ask Br. Braasch to explain why he has acted in this way.

Resolved, That Br. Bächler and Kuchler request a committee to submit resolutions to the Conference concerning the building of common church houses and the introduction of common church ordinances.

Resolved, That we as Conf. strongly recommend to our youth and older confirmands the book titled "Timothy".

Resolved, that Br. Kranz, Fetter, and Municipal Deputy Rieger form a committee to present a report to the Council: Rieger form a committee to submit a report to the Council as to whether the secular authorities have rights based on God's Word to bless Holy Matrimony.

Adjourned until 9 a.m. tomorrow Prayer by Br, Kuchlcr.

III Session.

Saturday, 9 o'clock in the morning. Opening with prayer by the secretary.

Resolved that all reports of the preachers on the condition of their congregations be submitted to a committee for reporting. The committee consists of Br. Kuchler, Zeumer, Kranz, Deputy Häßler and Ilgerfriß. Report of the Committee on Unfinished Business. As the items referred to us for report are of great importance to our church and preachers, in that they concern a, diseased point in our congregational life, we take the liberty of respectfully reporting^ as follows:

A. Secret Societies. These are to be recognized as unchristian and harmful from the fact that, according to their principles, they strive to destroy the fundamental doctrines of our Christian faith; since their members are idolaters, by weakening fear and love and trust before God, and they tempt to careless swearing. Their benevolence is unchristian, in that it is contrary to the principles of the holy apostles: "Let us do good to every man, but most of all to the comrades of faith"-giving only to those who have given before; the requirement for reception is not Christian faith, but only external righteousness; and the end, satisfaction of their self-interest.

B. Temperance Societies. These are unchristian and harmful because they think up other ways to their salvation and seek their righteousness in works that are not valid before God, because they do not come from faith but from pride, because what does not come from faith is sin. From this also, because they esteem their ordinances and associations higher than God's word and his church, they also lead astray to hypocrisy and self-righteousness. *)

*To prevent misunderstandings, we take the liberty of remarking that the Honorable Conference does not oppose temperance, but only wants to reject the way in which the temperance societies seek to attain their otherwise good purpose, in that Christianity offers the way of repentance and conversion. D. R.

[63] C. Tract and false missionary societies. Every faithful preacher should warn his congregation against these societies, because, pretending to be worthy of any name, they falsify the truth in the writings of faithful witnesses and pour out the gist of false doctrine in torrents upon our land. Likewise also against false missionary societies, because they do not work on the basis of the true and pure Word of God, but without faith in false love.

F. G. Zeumer, Th. Hengist, Peter Pauli.
Resolved, That the Conference recognize the secret societies as unchristian and harmful. Br. Kuchler, Fetter, Zeumer, Kranz, Hengist, Bächler, Delegates Häßler, Rieger, Neuhard, and Pauli voted in favor, and Secretary I alone voted against.
Resolved, That the Conference declare the Temperance Societies to be unchristian and harmful. In favor: Br. Fetter, Kranz, Hengist, Bächler, Rep. Rieger and Pauli. Against, Neuhardt and the Secretary. Adjourned. Prayer by Br. Bächler.

IV Session.

Saturday, 4 o'clock in the afternoon. Prayer by Br. Hengist.
Report of the Committee on the congregational reports of the preachers. The Committee has the honor to submit the following to the Honorable Conference: That the Conference has cause to rejoice heartily and thank God for the flourishing condition of our Conference district in general. That the seed of the divine word still finds a good soil in the hearts of the hearers and bears fruit in patience,- but that the affairs of the congregations of Br. Hengist should be carefully considered by the Conference and the accused part heartily admonished. M. Kuchler, Chairman.
Resolved, That the conference heartily regret that unrest and strife have arisen in the Salem congregation; but that, under the present circumstances, we cannot but lay the blame thereof solely upon those people.
Resolved, That the Secretary send the foregoing resolution to the Salem Municipality, with due notices, and heartily exhort them to amend the same.
Resolved, That the Conference, after reconsidering the affairs of St. John's Parish, must entirely disapprove and condemn the conduct of the Church Council there against their faithful preacher, Pastor Hengist, but that we cannot approve of Pastor Hengist continuing to preach in that parish in addition to the chosen preacher.
Report on Community Churches. The Committee, which was charged with the duty of reporting on the building of "community churches" and the introduction of community church ordinances, respectfully reports as follows:

Since we know from experience that many disputes have already been caused in our congregations by the building of joint churches and the introduction of joint church orders, which we should try to prevent in every possible way, and since we also know that Lutheran and Reformed congregations are far from being united by such steps, because a true union of two denominations can only be brought about when they become one in doctrine and confession. And since it would finally be very desirable*) that the church orders of our congregation should agree with the constitution of our synod, therefore resolved:

- 1. that for the future we ask our congregations to no longer consent to the building of communal churches;
- (2) That we are decidedly against joint church ordinances, especially when the joint vote of both parties in the election of a preacher or church council is thereby approved;
- (3) That we therefore cordially request the congregations in our union, if they have common church orders, either to abolish them altogether, or to improve them so that both congregations elect their officials;
- 4. that we recommend to the congregations, who wish to introduce new church localities, the church order, which was established by our synod and improved and recommended by the general synod in Columbus in April 1853. S. Bächler, M. Kuchler
Adjourned till 9 o'clock Monday morning, prayer by Br. Kranz....

V. Session.

Monday morning 9 a.m., Opened with singing and prayer by Br. Hengist.
Resolved that Br. Zeumer be permitted to remove himself from the conference.
Resolved, That we highly censure the alacrity with which Pastor Kuchler and the deputy of his congregation stole away from our congregational meeting, and that we demand that he should answer for the reasons he gave in the congregation for his secret removal at the next meeting.
Resolved, That the Secretary publish the proceedings of this year's Conference in the "Lutheran" and the Standard.
Resolved, That we do now break out and reassemble, voo volenti, on Thursday evening before the full moon in the month of August, 1854, at Springfield Church, Mahoning Co, Ohio.
The subject: Whether the worldly. Authority on

*) Merely to be desired? D. R.

God's Word based rights to bless Holy Matrimony was put on the table.
Certified by I. D. Nunemacher,
Secretary.

Christian Perfection.

However much progress you may have made in the flesh, you are mistaken if you think your sins have been eradicated, and not rather suppressed. Whether thou wilt or no, under thy borders dwelleth the lebusite: he may be subdued, but he cannot be cut off. 1 Kings 9:20, 21: I know, saith the apostle, that in me dwelleth no good thing. Rom. 7, 18. This would be too little, if he did not also confess that evil was in him. Either therefore, if thou dareest, place thyself above the apostle, or confess with him that thou also lackest sin.
St. Bernard.

"Our Father."

As is well known, the Reformed use to say "Our Father" instead of the Lutheran "Vater unser. The highly learned gentlemen believe that this Lutheran word is only a clumsy, all too literal translation of the Latin Pater noster or the Greek Pater hōmon. But in this they err, though not so dangerously, yet as certainly as in the doctrines by which they differ from us Lutherans. Professor Eiselein, the famous German grammarian, writes in his treatment of Grimm's grammar: "The form 'Vater unser' is not a Graecism, but a core German phrase, such as: der Bruder sin; din Riftel mkn; frouwe nun, &c. S. 351.

Receipt and thanks.

With fervent thanksgiving to God and the mil ' the giver, I certify to have received for my support at Fort-Wayne at various times:
By Mr. Pastor Dr. Sihler - ch 50 By Mr. Pastor Föhlinger, Büchners
House concordance to Werth -4 00
By the same of several friends 10 00 Partly by, partly through Mr. Pastor
Kolb by members of his congregation 6 00
From teacher Richter --1 00
"" Schultheß in Fort-Wayne 1 84
"" W. Schneider --1 50
"" A. Siemon--1 00
"" Chr. Rosse --50
"" Chr. Pipenbrink--1 00
" to the Woman's Club at Fort-Wayne...
two woollen undershirts to Werth 2 00

Summa ch29 34
May the faithful God reward you here temporally and there eternally.

Receipt and thanks.

From several of my friends in St. Louis I received \$15.00 for my support in the seminary here on November 14.

May the faithful God, according to His gracious promises, richly reward these gifts of love with "temporal" and eternal goods.

Fort Wayne the 14th of Nov. 1853.

H. lüngel.

Receipt and thanks.

The undersigned hereby publicly expresses his deepest gratitude for the gifts received:

s.) \$3 50 from Mr. Pastor Kühn and his congregation,

d.) \$2 00 by Wilhelm Griebe! from Pastor Husman's congregation;

and wishes the merciful God to crown them with a thousandfold blessing.

Fort Wayne the 3rd of November, 1853.

F. M. Hahn.

Receipt and thanks.

For my support in the Seminary here the following gifts have been sent me by several members of the congregation of Mr. Pastor Lochner, namely, by Mr. Pastor Lochner K1,00; Mr. Eiler \$5,00; D. Wenberg 25Cts> Otto \$2,00; A- Müller \$>,00; F. Tesch \$2,00L. Ets; ftdt 75 EtS.; W. Kohlmanu \$2,00; I. Wagner oil,00; Rullmaun \$1,00" of the congregation of Mr. Past. Kuuz in Han

"Franz Wille \$1,00; M. Maidohm \$1.00 H. Meier \$1.00; F. Luck cock Ja. am Reformationfeste, zum Besten des Lhrer-Personal \$1.00; G- Hupser 50 cts.; G. Krieke 50 cts.; E. Knete 50 cts.; G. Conc. College collectirt-5

Jürgens 50 cts., Summa \$22.0 together with a box of linen from the women's club there.

May the merciful God, according to His promise, reward the lenient givers with both temporal and eternal blessings".

Fort Wayne the 14th of Rov. 1853.

Chr. Lücke.

Changed addressu.

6. ^uec^/e, Are/i

LVa/leon, Ooo-b

^ers/aal/, O.

6s.,

Receipt.

For poor students at Concordia College by the Young Men's Association of St. Louis in the

Months February, 1853, to October, 1853, received \$190, 50th Cong.

St. Louis, November 24, 1853.

Samuel M. Tirmenstein.

Received

n. to the Synodal.Casse:

From the congregation of Mr. Pastor Wichmann in Cincinnati, O. ---\$ 4.78

„ Mr. Pastor Wichmann himself - . 1.00

for the colportage of its parish . 5.85

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Gerausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo., Dec. 20, 1853, No. 9.

Jesuitism.

(Continued.)

John Sanchez, a Spaniard, not to be confused with Thomas Sanchez, d. 1610, writes: "If the penitent (?) has the strong suspicion that the confessor would not grant him absolution if he confessed that a sin had become a habit to him, then he can deny the habit with the application of an ambiguity, so that the meaning turns out to be: not absolutely is it a habit with me, but not such a habit that I would have to confess at present.- If a penitent should be known to the confessor, who knows quite well, for example, that he has not cast out of the house the sister with whom he commits the sin, he may pretend to be another, by changing his voice, clothes, name, place of birth, and the like, without sinning a lie, but by using an ambiguity. Yes, he may deny that he belongs to a religious order, or that he is married, in case he should be absolved, and the confessor would not grant him absolution if he learned of the circumstances. - The penitent could, if he wished to make restitution

"(Of the stolen)" is unable, assure him that he has already restored it, if he presupposed it probable that, if the restitution was not made, the confessor would not grant absolution, however much the penitent might assure the confessor of his inability; for he is not bound to favor the confessor's error." (See, Leleotae st pract. äisp. 1644. col. 1)isp. 9. " 7.10.) Who should think that such a thing could pass the censure of the superiors of the Jesuit order? But the astonishment disappears when one reads in the Institutum itself the following: "Infamy because of enormous (quite horrible) sins excludes (from the Society of the Jesuits) in the place where the same is evident. But whoever would have fallen therein in very remote places, such infamy would not exclude him from the (Jesuit) Order." (Vol. I. k. 343.) According to this, what sort of people there may be among the Jesuits here in far distant America!

Azorius, d. 1607, writes: "before Gregory was elected pope, he had publicly and solemnly sworn that he would renounce the papal power. But when he was afterwards elected pope, he would not renounce the papal dignity. But the Roman Pontiff can himself be excused from a vow...

de, and from the bond of an oath, and from the law, if he have but a proper cause to do so." (Inst. woral. lib. V. o. 15. x. 127.)

Laymann: "If someone is questioned on oath whether he comes from a place that is believed to be infected by the plague, he can swear that he did not come from there, understood: from a place as one imagines it. Yes, most of them add, even if the place were really infected, he could swear that he had not been there, if he had only passed through it quickly, and had the sure conviction that he was not infected with the plague." (In this, says Lapmann, op. cit. (Azorius, Sanchez, Suarez, Rodriguez, op. cit. agree with him.) From this it is evident what guarantee all plague and cholera quarantines give against Jesuits. The good purpose of missionizing somewhere and doing something for the salvation of the "church" justifies the means of perjury.

Azorius of Lorca in Spain, who died in 1607, writes: "It is a custom not to be disapproved, according to which a widow, after the death of her husband, for the sake of mourning, remains at home for a year and does not hear Mass. (I "id. 7. lost, worst. e. 7.) It is self-evident that this Jesuit, still more, concerning the hearing of the word of God

The Pope's opinion exempts the first from the third commandment, since a papist considers the hearing of the Mass to be the highest, most holy, and most necessary divine service.

Toletus: "If a man, in anger, and passion, not heeding the words he spends, has uttered a blasphemy, it is not a mortal sin, unless the man were accustomed to blaspheme." (Uid. 4. Lnstruoc. Laeerä. o. 13.)

Toletus: "A son may marry a wife, if the same be worthy of him, against his parents' will, without mortally sinning." (lab. V. Inst. sae. o. 1.)

Bellarmin: "The Roman pope, by virtue of his right, can banish the secular princes, and at times, if it seems good to him, deprive them of their sovereignty." (lstb. 5. äo Uom. cont. o- 6.)

Immanuel a Saa, a Portuguese Jesuit, d. 1596, writes: "The rebellion of a clerical person (Ctericus) is not a crime of majesty, because he is not a subject of the realm." (Aphorismi confessor. under the word: Clericus.) "A king may be deprived of his dominion by the state on account of tyranny, and if he does his duty does not, and if there is a just' cause, and another may be chosen by the majority of the people. Some, however, hold tyranny alone to be a cause of this." (D. o. under the word: Princeps.) From this one sees how easy it will be for the papacy, if the rebels should come to rule more and more in the world, to fraternize with them, thus to escape the persecutions of the last time, and even to unite with them in the last persecution of Christians.

Bellarmin: The ecclesiastical state may command the temporal .state subject to it, and compel the same to change its administration, depose the princes, and appoint others, if it cannot assert its spiritual good in any other way." (Dib. 5. äs R. D. e

F. Suarez, born in Granada, died in Lisbon in 1617, writes: "It is an article of faith that the pope has the right to depose rebellious or heretical kings. Since a king thus deposed can no longer be a lawful ruler if he refuses to submit to the papal decree, and consequently becomes a tyrant, he can be killed as such by the first best. (Det'ens. Läei outb. aävers. unZlioanLö seetse "vores. Dib. 6. o. 4. n. 13.14)

Bellarmin writes: "Christians are not permitted to tolerate an unbelieving or heretical king if he attempts to draw his subjects to his heresy or unbelief. There is equal danger and harm in choosing a non-Christian king and in not deposing a non-Christian king. Therefore Christians are bound not to lend a non-Christian king over them.

when the latter tries to turn the people away from the faith and when the subjects are provided with sufficient forces to depose their authorities/< (lnb. 5. 6e pom. comr e- 7. rati. 3.) Schare, that the first Christians did not yet know this morality, because then they could easily have been overtaken by bloody martyrdom. From such sayings it can also be explained why the American Jesuits are already beginning to speak gently of the fact that, when they would have come to violence here, it would then also be too late with our republican and above all with our religious freedom, (See page 47 of the present issue of our paper.).

John Mariana, who died in Toledo in 1623, writes: "If a man murders a king who is not of the papal religion, and lives, he is honored as a great hero in the Roman Church for the rest of his life; but if he is killed for the murder,

he falls as a martyr, and as such a sacrifice as is acceptable to God and man." (Os ReZe et ReZis Instltutions D. I. o. 7.) This writing was, of course, publicly burned in France by the oppressor, but not by order of the Jesuit Order but of the secular authorities. In this book, Mariana also gives instructions on how to prepare all kinds of poison and how to put it into the clothes, gloves, and on the defences. In this book, Mariana also gives instructions on how to prepare all kinds of poison and how to put it into the clothes, gloves, swords, saddles, etc. of the chosen victims, and how to carry out the murder secretly and unnoticed.

Thus Father L'Ami writes: "It is lawful for a clergyman or religious to kill a calumniator (desecrator) who has committed great crimes by himself or his order. crime threatens to be discovered, if there be no other means to prevent him; as there renn no other seems to be, if this calumniator is disposed to accuse this order, or the members of it, publicly, and before persons of reputation." (ve just. et ^ure clisx. 36. seot. 5.)

The "great" Caramuel, this polyhistor, to whom the papists are not a little indebted, who is said to have converted 30,060 heretics in spite of his moral indifference, confirmed L'Ami's teaching, even though he was not a Jesuit. That, by the way, the Jesuits are really serious about the principle that one can also kill opponents of the Order by assassination, we think they have proved clearly enough by not sparing even the person of a pope when he became their most dangerous opponent. When Pope Clement XIV. abolished the Jesuit Order by a bull of July 21, 1773, he is said not only not to have concealed to himself that he was signing his death warrant, but after a few months it became evident to the whole world that the decree of abolition had really cost him his life. He died already on September 22 of the following year under circumstances which no one would have guessed.

In "de Potter's Life of Scipio v. Ricci, Paris 1826" there is the report of the Spanish envoy to the papal court about the circumstances of the death of Clement the Fourteenth, which was found among the papers of Bishop Ricci. Then it is said, as early as one day in Char week 1774, Clement, after lunch, had a kind of convulsion in his chest and stomach like the effect of an internal cold, and since then a diminution of his strength was felt with a catarrh of a very peculiar kind. Thereupon the Pope complained of inflammation and burning in the mouth and throat with extraordinary agony, and almost always kept his mouth open. Immediately after his death, his face turned lead-colored, his lips and nails black, and almost the entire body had bruises under the skin. The entrails, already eaten away like cancer, were put into a vessel, which jumped and spread a horrible smell. The hands became completely black and blistered. When the papal clothes were taken off, the skin got caught on them, and at this touch all the nails came loose. Also the hair got caught on the pillow. No one doubted, therefore, even at that time, that the pope had been killed by a poison which had been taught to him, and which, though slow, had a terrible effect. It was believed by acquetta. (See Guericke's Ecclesiastical History III., 300.) One must not think, however, that the Jesuits are friends of the pope, to whom they bind themselves to such blind obedience even in sins to be committed; it is not the popes whom they want to serve, but the papacy, and again it is not the papacy in any form which they endeavor to maintain, but the papacy/as they can use it for the highest purpose of their order. But the highest purpose of their order is: influence, power, wealth, honor. If the Pope and the papacy no longer help the Jesuit to this end, then both are worthless to them, and the apparently warm friend becomes the most poisonous enemy. Often the Popes have been more afraid of Jesuits than they have desired their help. Only the banqueroute of the papacy since Napoleon has brought the popes to the desperate step of throwing themselves into the arms of the Jesuits, and now to seek new conquests at any price, even at the price of all respect in the eyes of the civilized world.

J. Maldonatus, a Spaniard, d., at Rom. 1583, writes: "Heretics must be burned as traitors and deserters." (Oow. sä Duo. 9. p. 96.) Hence, in the Institutmn, we find the ordinance for "the disciples, "Neither shall they attend the executions of malefactors, except such as heretics."" (Inst. II, 221.) And in another place it is said, "The Congregation exhorts all ours who are in such" (dtt< inquisition subjected) "realms.

find, earnestly and sternly, that the same all that can be of several provinces, since the Society now (1661) all benefactors recognize what excellent advocates done by us weak ones for the furtherance of that holystands here and there in an evil reputation and is they have in the Jesuits.

office" (the Inquisition) "and its ministers, be always accused as if it teaches too lax opinions in morals and Leonhard Less writes: "Those who cheat on regular humbly and diligently done." (1^o. o. I, 548.) follows them in practice, so that an effective remedy is state taxes do not sin mortally and are not bound to applied against such a great evil. Thus the Congregation repay them. Because, according to a probable opinion,

Math. Mayrhofer, d. 1641 at Munich, writes: "The Catholics consider it an article of faith that heretics are determined: first, that the professors of moral theology the purely human penal laws do not oblige in to be punished with death." (Lpceuluml^{ra}edieant. x. are to be seriously admonished that they teach conscience; tax and duty ordinances and such human 54.) cautiously and do not think that they can immediately laws imposing punishment; therefore they do not oblige bring what they consider to be something probable into in conscience. And if one wanted to object that such a

Toletus: "If a man, carried away by a sudden the public domain in writing or orally" (Vol. I. fol 642). defraudation would bring harm to the customs lessee or excitement of mind, so that he has no power of reason, Only this, then, does the Order reprove, that its members tax collector, my answer is that they lease the office kills an alter, he is free from a mortal sin." (l^{ib}. 5. so carelessly divulge their lax morals. under such conditions and burdens; nor can they be instruct. 8aeer6. o. 6.) concerned about their advantage to my detriment.

Maximilian von Sanden, who died in Cologne in 1656,

writes: "The income from the whorehouses (guae8tu8 weretrieing) can be permitted. For if the public whores were removed from the communities of men anywhere, those cities would at the same time be flooded with defilements, incest, adulteries, and other innumerable shameful deeds." (Oa8tiZ. lib. 6e prock". ssk8uit. liberal. p. 277.) Hence the famous canonist Appilcueta, surnamed Navarrus, relates: "In this city of Rome, too, houses are leased to harlots with the knowledge and permission of the pope, and used always to be leased to the same, and the confessors absolve, and have always absolved, those who so lease, without the borsatz to refrain from such leasing." (^lanua1" oonk688.irjoruln et poer. itentium e. 17.)

Joh. Sanchez writes: "Absolution is not to be denied to him who has lent a hundred ducats to his concubine, which he has in the house, and which he could not hope to recover if he expelled it from the house. . . For it has been said above that no one is obliged to avoid the next opportunity to sin with his great disadvantage; nor can it then be said of him that he wants the opportunity, but them so high, that is, with the addition of all other that he allows it. Therefore he will not be obliged to drive the concubine out of the house, if she is too useful to which they have at home or had bought elsewhere. (I. III. him, who lives in concubinage, for the acquisition of traet. 14. x. 7.)

temporal goods in his trade.-Yes, if the concubine would also be of too great use for the pleasure of the thief, in that, if she were missing to him, he would lead too fretful a life, and other food would tease the thief, and another attendant would be difficult to find, then the thief is not obliged to drive her out of the house." (Vi8p. 10 v. 29.) It is true, however, that the whole Order has never liked to see its members display such foul morals, but it has never condemned them as contrary to God's holy commandments. On the contrary, even in the Institutum it says: "It is the demand

Maldonatus, d. 1583, writes: "The poor do not commit theft when they, urged by extreme necessity, take other people's goods, because the goods are then not really other people's, but common to the endangered life; and extreme necessity is also not when there is almost no more remedy than for the poor person to breathe on his soul, but when one can hardly find help in a lower way. (Sumin. g. 8. artie. 3.) From this one sees that the fight of our local Jesuit papers against Communists unknown Socialists is only mirror fakery to deceive the people. Jesuits and Communists are brothers in faith.

Thus Ferdinand de Castro Palao, d. 1633, writes from Leon in Spain: "Merchants who cannot get the right price from the purchasers, unless they swear that it comes to them so and so high, while in fact it is not so the case, merchants, I add, can swear that the goods come to them so high, that is, with the addition of all other expenses, or also with the addition of another good which they have at home or had bought elsewhere. (I. III. traet. 14. x. 7.)

Suarez, gest. at Lisbon, 1617, writes as follows: "He that hath faithfully paid money lent him, may afterwards, in court, if he lacks other means of proof and information in this respect, depose, that he never entered into this contract of loan at all; added, under the obligation that he should pay twice." (Intr. 3 o. 9. n. 6.)

Toletus writes: "He that cannot sell his wine at the lawful price, either because of the inequity of the judge, or because of the wickedness of the buyers, who agree among themselves that few shall buy, in order to depress the price, might make the measure smaller, or home a little water, and sell it for pure wine or full measure, and demand the lawful price for it, if only he does not tell a lie in doing so; and if he should tell one, it will not be a mortal sin." (Instruck. 8s, oer6. kack, äs 7 xeeeat. c. 49.) Wonder is it that not

The Jesuit Theophilus Raynaudus, d. 1663, requested a defense of Less in Latin under the title: "Appendix for Less on the permissible use of ambiguous speeches and the restrictio mentalis, i.e. such a way of speaking in which one thinks something else and tie speech restricting against I. Barnes. It is this writing of the edition of Indd. 4 üa M- ütia et 'ure Leß'ens of 1630 (DuZck) appended. *

Filiucius writes: "For a human civil law to be binding, the acceptance of the people is required. Because the laws are publicized on the tacit condition of their being accepted by the people: for this seems to be in accordance with the good will of princes and legislators, that they should not appear too burdensome to their subjects." (D II. U. 21 o. nlt. v. 429.)

Escobar: "Clergymen and other ecclesiastical persons are not bound by civil laws with a peremptory power, but in so far as the same give them a rule, they are bound by those laws which serve the general welfare, and which do not impugn the liberty of the church, the sacred ecclesiastical laws, and the ecclesiastical office. . . I object that the ecclesiastics, if they cause no annoyance, do not mortally sin if they violate the laws of the secular princes, because these laws have no direct binding force for them." (Iw. V. sect. 1. o. 5. sevt2. probt. 19.)

Paul Laymann of Two Bridges, d. 1635, wrote: "The pope, too, should keep the treaties and promises if they are natural and international law. This, however, must be understood in such a way that the pope cannot ordinarily abrogate the Concordats, although it is a different matter when the public good of the church makes it exceptionally necessary." (Inst. äskenä. xovtik. x. 168.) History teaches, however, that there never was a promise made, especially to the "heretics," that the Jesuits, according to this principle, that the good of the welfare of the Church should not be abolished.

We only recall the "irrevocable Edict of Nantes" and theand made one mind with hell; when the flood comes, it "Peace of Westphalia". We recall only the "irrevocablewill not strike us; for we have made lies our refuge, and Edict of Nantes and the Peace of Westphalia. Thehypocrisy our shield." How low the Roman Church has Jesuits enforced the repeal of the former, but they onlysunk just now is evident from the fact that it now almost worked on the repeal of the latter without success. Alsouniversally praises the Jesuits and has called them to its of these shameful principles, that one is not to keepaid in this time. We could cite a great deal more evidence one's word under certain circumstances, and especiallyfor the depravity of the morals of the Jesuit Order not to believe heretics, the root already lies in the(indeed, we have omitted the most abominable ones that Institutum of the Order, in which it says, among otheroffend the sense of shame), but it would disgust us to things: "Vows, which the members of our Society madecopy more. That is enough for this time. Each reader while they were still in the world, are annulled in ourmay now judge for himself what he is to think of the local Society, and so it must be understood that the binding"Herald of Faith" when he calls the Jesuit Order "a force of these (vows) ceases as long as they remain insociety that has done so much for the world in every the Order. (1,700.) One sees from this that with therespect and stands alone," and who does not hesitate to entrance into the Jesuit Order all conscience for thewrite: Finally, we would like to know of any writing or sanctity of a made promise must immediately disappearwork by a Jesuit in which the principle is expressed that from the soul of the one who enters. the good end justifies an otherwise evil means." It is clear that only a Jesuit, whose face never blushes, can ask and say this.

Maldonatus: "A judge does not sin when he condemns someone according to the law, although he himself knows that he is innocent. (Lumm. gurrest. 7. art. 3.) (To be continued.)

Castro Palav: "Finally, as often as an honest cause presents itself to cover the truth, one can make use of Ueber Beselsches Pamphlet of the "Small Baptism" in this year's Annual Report. (Submitted.)

Sanchcz, Bonacina, and others well say in their writings, even if one asks that all ambiguity be left aside,-nay, demands on oath that one may tell the truth sincerely and unambiguously,-yet one may always swear ambiguously and use retentions, because here it is self-evident that one should not use an unjust kind of double entendre." (L. III. tr. 14. p. 7.) Who, therefore, can believe the present Jesuits, even if they were to swear with a physical oath, that they have now abandoned the ancient practice of their ancestors, of using double-meaning words in their oaths to deceive others? Have the present Jesuits become different, why do they now appear as the renewed old Jesuit Order? why are they not ashamed of a name that recalls a society that systematically poisoned and destroyed all morality?

The reader sees that the Jesuits have the inverted ten commandments. They are: thou shalt have other gods; thou shalt take the name of God in vain; thou needest not hallow the feast day; thou needest not honor father and mother; thou mayest kill; thou mayest commit adultery; thou mayest speak evil against thy neighbor; thou mayest covet thy neighbor's goods. The Jesuits, by their principle that the good end justifies the bad means, have got rid of all ten commandments for themselves and for those who want to entrust themselves to them. It is they of whom Isaiah Cap. 28 prophesied: "Ye say, we have made a covenant with death.

The undersigned has read, to his regret, this article in this year's Annual Report, and for the Lord's sake feels impelled to give some correction concerning it.

There are many things that could be said about the fact that the "style" of the scripture on infant baptism was not as desired. But here only this. Imagine the audience present. On the one hand, people who, before the time when I took over the congregation, had been visited every four weeks with a flat sermon for 28 years by indolent, highly unscrupulous unionists. Among them there are now some dear Christians and men of understanding who left the Union in my time; but consider the other crowd, and indeed many also among my congregation, to whom spiritual things have to be chewed over, explained and drilled into them over and over again; so that I was compelled, even in sermons and even more so in school lessons, to translate a lot of German words into so-called Pensylvanian German. Pensylvanian German (rather, English Welsh), and in social intercourse to orient my language to theirs in such a way that even today I am more accustomed to that gibberish than I care to be. All this in order to help those neglected little people and lead them to the Savior. Whoever wants to reproach such a thing as style mockery, remember that I have therefore let it go, because it is in the salvation of the souls of the people that I am interested.

people. On the other side were the long-bearded Amish, a variety of Mennonites, who, however, strictly observe neither Menno's nor Dietrich's teachings, but again form a middle ring, a sect of their own. They have settled there in large numbers, are mostly very rich, and - full of deceitfulness; in addition, the god of this world has blinded them to such an extent that they are not only highly incapable of true faith in the Word or the Scriptures, but are even suitable for mocking important articles of faith. How then to speak to such people? Answer: In their own way, and how they may be dealt with, and how this may be done can only be known by him who dwells among them. Thus, the disputation that had been written down before was deliberately written in a language that was comprehensible to the listeners, without taking good style into consideration. A clear proof that it never occurred to me to publish this booklet in print; otherwise I would probably have polished it a bit.

Also the "representation" is not guessed. When I read this, I put myself in the spirit again among those people, whose meaning and arrows I had known for a long time. The devil was, as often, a stupid devil, otherwise he would not have persuaded a member of the Amish community to come to me twice in the evening and chat with me about the school. So I knew in advance what arrows were going to be shot at me. And I held up the shield to them, no matter whether one thing belonged here or another there; enough, I stood alone before many poisonous enemies and made use of the law of warfare of the peasants, where studied tactics are disregarded, for one defends oneself as one can. In the process, of course, many things happen that appear to the onlooker from afar to be somewhat incongruous, crude, and inappropriate! But then one must again take into account the cause and the people present. And what faithful shepherd will still stroke such impudent and coarse wolf-men, who for thirty years have seduced so many, many families that they let their children grow up unbaptized! Only in my small parish of 12 families did I find 19 children running around unbaptized, and how many more were there among German families outside my parish! Consider this!

Finally, also the "content" is not guessed. So far I have found nothing that is contrary to the word of God. But that I have been so hard on Tertullian because he was against infant baptism 2c., I must publicly confess here that I omitted just this sentence in the oral lecture and only left it unedited in the manuscript at the approval of my successor in office. I took this whole sentence from Brownle's defense of infant baptism, and confess that I could have looked up the source instead (which I did literally, noting the name hm).

But then, according to Guericke's Church History, I should have called this Tertullian "a polemicist and one-sided opponent of infant baptism. We do not blame the poor man for becoming so heated should have called this Tertullian "a polemicist and one-sided opponent of infant baptism. can so little regard people of his faith as Lutherans, even though they call themselves such, as little as we can regard a wolf as a sheep, if he wears a sheep's skin. You who insist on the name Lutheran and demand recognition as such, and yet openly mock and blaspheme the doctrine of Luther and the whole Lutheran Church, are nothing but the Jesuits among the Protestants, who, though they lack not perfidy, yet lack prudence of that order.

By the way, I must confess that the weak enterprise was not without success. The enemies were beaten in such a way that they no longer dared to make attacks as before; thus the friends were also strengthened in this cause to no small degree, and immediately thereafter four grown children were baptized from two families of my congregation, who went to school with me, and with the consent of their formerly Amish-minded parents demanded Holy Baptism.

But so that, if those longbeards were to raise their heads boldly after my departure, the weapons they felt could be held up to them, Father Arnold and some with him asked me very urgently to hand over the manuscript to them so that they could have it printed, because none of the Pennsylvanians can read German writing. I consulted with my successor in office, who not only approved of it, but even advised me to have quite a lot printed. I should be sorry, therefore, if the publication of the Notabene should make the beaten enemies even bolder and the others suspicious. I also remind you of this: I could only honor the advice of my dear brother preacher to present the right doctrine of the legitimacy of infant baptism in sermons, but unfortunately I could not follow it; for the cunning Amish avoided my services, in which I so often preached about infant baptism, but outside the services they were all the more diligent in pursuing my parishioners. And when unexpectedly the Am. Preacher challenged me to a disputation what should I do? Cowardly retreat? No, there was fighting here, which was hard and sour enough for me, who was all alone among such a bad crowd.

But if someone should teach me better with regard to the contents of the pamphlet from the Word of God, I will gladly hear and accept it.

Mrs. Besel.

One desires a blessing, but this is cer blessing, not that one has much, but that one goes far with a little; so Christ blessed the five loaves and fed five thousand men with them.

Of secret societies.

As for their secrets, of which those who are in the lower classes know nothing, but only those who are in the higher classes, this has given me pause for thought, for in the New Testament two opposite secrets are known to me, namely, "Great is the mystery of God," 1 Timothy 3:16, and "on their foreheads is written the name of the Lord. 3, 16, and: "on her forehead is written a name: Since I do not believe that the secret of the Freemason is the secret of Christ, I assume that it is the secret of Babylon.

Dr. Benj. Kurtz

kieisert himself in the last numbers of his "Luth. Observer" again very much about the godless "Old Lutherans." Among other things, it is frightening to him that recently again such an old Lutheran preacher from the West came to the East.

went to a town where there was already a faithful Lutheran preacher, who was

only that he does not believe in the presence of the body and blood of Jesus Christ in Holy Communion, "and other related errors". Mr. Kurtz concludes with the well-known litany of the General Synod: "O Lord God, save!

Jam. 5, 7. just as a farmer must not only be diligent, but also wait with patience for the divine blessing. Blessing, namely the morning

The seed of the seed must be blossomed, and the rain of the seed must be blown to bring forth the fruit, so a teacher and learner must not only apply himself diligently, but also patiently await the divine blessing. But the divine blessing is manifested both in the beginning and in the progress of learning, and also in the fact that one can use what he has learned for himself and for others. The progress of learning is not in the control of the teacher and the learner, no matter how hard they try and the best method is used. There is something special about patience, in that by it one can accomplish much; for a patient man is better than a strong man.

(Proverbs Sal. 16, 32.)

(To be continued.)

If I forget thy Jerusalem, I shall forget my right hand.

How should I be ashamed of the church that is called by Luther's name? Should I take offence at being blasphemed and misunderstood? Though we also must weep and lament, As Judah once wept in a foreign land, And beat our breasts in mourning for our church's pitiful state.

How have so many fallen away from our God's holy word, Who with the world now safely walk the broad way to hell! How have so many been blinded By false sectarian hypocrisy, Who now treacherously defile the church In puffed-up glitter!

How cruelly is it suppressed in the German land by princes, who with glittering pretexts have imposed on it the compulsory union, who have mixed our Luther's pure teachings with Calvin's enthusiasm. And, to pervert it, served this up to the people as "evangelical".

Alas! how many brethren are deceived With this word's sweet sound; How many still are drawn Into the net of false union! The "evangelical" preachers speak of brotherly love, And yet rob us, like thieves, Of the full truth pure gold.

Baptists and Methodists, they have robbed many a her; That, led astray by their lists, They no longer believe the pure doctrine. How is the church now so desolate, That once was so full of people, Driven out and desolate by her own children!

And if only all who called themselves Lutherans still with the mouth, To Luther's teachings sincerely and from the heart confessed! But alas! the fewest remained faithful to the faith of our father. And from most is driven much false doctrine without shyness.

From the Rev. Flattich's collection on a biblical doctrine of education.

Go hang your harp on the willows: Is there a pain like our pain? Do I contemplate our church's woes, So wallet my sorrowful heart.

Alas! our walls are down, And our halls are ruined; Silenced are Zion's songs of joy, And our vineyard is laid waste.

For the confession, which like walls, Trimmed on good eternal word, From all enemies cunning lurk The holy castle so long protected, And whose glorious battlements The never vanquished banner adorns: That is destroyed with free beginning By Lutherans themselves.

But look! what threatens Zion's towers Dorr for a dark terrible army, Ready to storm the holy castle, Gehullt in gruesome defense? What rages thence out of hell's gulfs For a ruinous torrent? It is the Pope, the man of sins, It is the Antichrist of Rome.

And what are the fierce enemies there, inflamed with the fierceness of hell, who blaspheme the Lord and the church with hatred and rage, who mock all that is holy, who rebel against Christ? They are the deniers of God, They are the scoffers of the rough multitude.

So Satan keeps on invading our dear Zion. And oh few are the fighters who cry out against these abominations.

Few faithful are to be seen, Who bravely stand by the reef. And zealously build Zion's walls. And fervently beseech God for her.

And these few the multitude sneer, Ye are too sharp in your discipline; Ye are too stern in your teaching, And suffer from damnation. "Ye are too stern in your teaching. And stand too firm in your mind; You only want to think of yourselves as Christians. And cast all else away."

But shall I therefore leave the church, Because so small her scattering army, And many hate her without cause. As once I did the Savior?- Nevermore! Jerusalem, if I forget thee, I'll bear all my woes: The Lord then forget me. If thou be not my chiefest joy...

O Evangelical Lutheran Zion!

Thou standest on God's pure word: Therefore, in spite of adversity and death, do not depart, Continue joyfully in confession!

Thy Lord hath mightily conquered the world, the devil, hell, in the holy war: If thou be found faithful in the faith. Eternal victory is sure to thee.

Mr. Fick

World Trade.

The long threatened war between the Russians and the Turks has really broken out. Sultan Abdul Meshid, urged by the envoys of France, England, and especially Austria to take peaceful measures, had just issued an order to the chief general of his troops, Omar Pasha, not to attack the Russians if it had not already been done, but

it was too late; the Turks had already fired on some Russian ships that dared to sail up the Danube. On November 4 the Turks crossed the Danube at Kalafat. On the 5th of December the. On December 5, Congress convened in Washington, and on the 6th, President Pierce submitted his message, in which he indicates how and entered Wallachia towards Oltenittza, where the our country is doing and according to which principles he Russian Gortschakoff was waiting for them. Defeated in two battles, on November 5 and 11, Gorchakoff was forced to retreat to Bucharest, the capital of Wallachia. He speaks very intelligently about all kinds of great plans which the speculators would like to persuade Congress to adopt, especially about the construction of a railroad across the United States to California; if the President's advice is followed, the Government will render all side of the Danube. It seems that the approaching winter assistance in that undertaking, but will leave the matter will probably prevent the two warring parties from to private men. The United States Government has continuing the war, since, for example, the Russians are made much, much money in the past year, has now over bringing the main part of their fleet into the harbors for 32 million dollars surplus lying there, has paid off nearly the winter. Incidentally, the Russians are also defeated 13 million dollars in debts and is only about 57 million in in the Caucasus, where they have been fighting with the debt. This is quite gratifying, and when the President Circassians for years, and their armies do not seem to writes that we have every reason to thank God for the be in the best condition. With the many uncertain news grace and blessings He has bestowed upon us in the about the plans of the Russian Emperor Nicholas to past year, he is right to do so. But if the Americans provoke the peoples who live to the north of the English conclude from this surplus of 32 million that things are so possessions in the East Indies to war against England, I much better with the people and country here than with do not want to tire the patience of our readers, but I do the European states, among which some act annually want to call upon all dear Christians and fellow believers like the Schillburgers, when they dug a deep well (the to pray that our Lord God will keep the war away from clever Schiltburgers, compelled to remove the dug earth, our German fatherland. The Russian Emperor is already dug a deep well), then the Americans are right. When the extremely angry with England and especially France, Americans judge the condition of their people by the because they have placed their fleets in the entrance to mass of dollars that are made, they not only err in doing the Black Sea off Constantinople, in order to preserve so, but even put their own people and country in danger. Turkey if the Russian should advance victoriously. In In short, they seduce the inhabitants of this country into addition to this, Austria is a friend of Russia, which is why avarice, the root of all evil, and plant a low, mean sense France has already warned it not to accept Russian in their minds. Most of the local newspapers have now refugees. If, God forbid, the threats that have been soon come to the point of teaching, without any pretense, exchanged between Russia on the one hand and that the acquisition of money is, after all, the most England and France on the other should lead to war, the important and necessary endeavor of all life, and battles would take place in Germany, as has been President Pierce will be heard by few when he expresses customary for so long, since Prussia could hardly remain the conviction in his message that we cannot rely on any neutral. But think, dear brothers, what would become of apparent progress unless it is supported by a national the young seed of Christian faith and life in Germany, righteousness founded on the high truths of divine which is just sprouting in Vienna, if the desolate war revelation. With the ordinary reasoning of so-called were to break out there! Our dear German fatherland is common sense one can prove everything, even the in the mercy of the merciful God. worst, make sweet into sour and sour into sweet; thus also the true antithesis of all righteousness, avarice and The news will probably soon arrive from China that covetousness, can be proved to be useful, so that the the capital, Pekin, has been conquered by the rebels; evil heart reaches for it with right joy. God save all the much blood flows there, not only in the battles, for the inhabitants of this country, and especially the Germans, Chinese usually run away soon, but when the rebels from the terrible temptation to regard money and goods have conquered a place, they murder all the officials and as the highest and most important treasures. nobles. Strange soldiers this: every Chinese soldier needs some attendants to carry his baggage after him, especially one to hold a parasol over his head; he lays his rifle on such a man's shoulder, then carefully turns away his face and fires away; they do not like to smell powder.

[God help all those who are deceived, that they may have avarice and covetousness, and their inseparable companions, meanness and baseness, cast out of their hearts by the word of God. The efficiency of a country and a people lies in the fact that every member of it is afforded all protection and assistance to carry out his earthly and heavenly calling without hindrance, and that the individual members themselves faithfully fulfill their earthly and heavenly calling and support their neighbors in this endeavor. All this, however, the Word of God not only teaches, but also gives the power for it, the Holy Spirit; for this reason the Word of God and those who preach it, the Holy Christian Church, are the highest and most important treasure of a country and a people, and it is best with the people who render the most faithful obedience to the Word of God. If you, dear Germans, really want to seek the best of the country into which the Lord God has led you, do not join in the clamor of the dollar hunters and the dollar chase, but learn to profess the word of God yourselves, and teach the people likewise. Remember Luke 12:15-21.

**Call
to all Lutherans who are concerned about the
plight of the poor heathen.**

My fellow believers!

Among the distresses of the brethren, one is now throbbing especially loudly on our hearts, that we may weep with those who weep, and help where help is needed. Our poor brethren among the Indians of Michigan, who have been won for the Gospel of Jesus Christ through the ministry of our missionaries for a number of years now, are groaning under the heavy fear of losing their dear home and all the benefits of it through the laws of this country, if they do not, like the other citizens of this country, guarantee to become useful citizens of these American Free States by practicing agriculture. The question will therefore be asked as to their possession of land, i.e. it will be examined whether each family possesses a sufficient piece of land to be able to nourish itself by cultivating it. Those Indians who do not offer this guarantee of a peaceful civil life will, after a few years, inevitably be pushed across the Mississippi into the free Indian territory, where the entire Indian race will presumably be worn down by war among themselves and by other misery.

Unfortunately, our dear Lutheran brethren among the Indians of Michigan possess only small, insignificant stretches of land, on which they cannot support their families by farming.-What, then, is more natural to all of us than to give our dear fosterlings a strong hand, so that they may be properly saved from the above-mentioned law, and be able to enjoy the lasting benefits of a

Christian community life and peaceful agriculture? Orand especially bless them abundantly in heavenly goods. should we say, "God counsel you, warm you, and satisfy you," without giving them the necessities of the body?can build our little church, for which a large part of the building material already lies on the site.

Hear what plan the Lord has given us?

We want, God willing, with the strong help and support of all of you, to procure 40 acres of land for each Indian family in the community of Shebahyonk and Bethany, so that we pay the purchase sum initially from the missionary treasury and the families, depending on what God provides, pay something of the purchase sum back into the missionary treasury every year, until, God willing, they have freed their land and can help other poor heathens with the money they have paid back.

Since there is now the prospect that the Indians converted through our ministry will concentrate and settle in one and the same place if we provide them with land, we hereby make a heartfelt request in the name of the Lutheran Synod of Missouri, Ohio and other states to all Lutherans to support our missionary fund through extraordinary collections as soon as possible so that the intended land can be acquired within a short time and the Lutheran Indian colonies can be settled in one and the same place. States to all Lutherans to support our missionary treasury as soon as possible by means of extraordinary collections, so that the intended land may be acquired within a short time and the Lutheran Indians may see that we do not merely speak but sincerely want to help them. It is now the holy It is now the holy Christmas season, when we are called upon to make our goodness known to all people, to offer to the infant Jesus, like the wise men from the east, all the silver and gold he has given us. So then, in joyful faith, open your hearts and hands and give to the infant Jesus in our poor red brothers! All of us, especially the co-signed Cassirer, will receive your gifts with joy and will acknowledge them in the "Lutheran" in due time.

Sagenaw-City Dec. 2, 1853, The Missionary Commission of the Lutheran Synod of Missouri, Ohio u, a, St.

Ferdinand Sievers, Chairman. Ottmar Cloeter, Treasurer. Gottlieb Schaller Secretary.,

Acknowledgements.

The Lutheran congregation of the Rev. Schliepsick at Pleasant Ridge has donated for the building of our German Lutheran Zion Church in Staunton -----H60 ,00 The Lutheran grandmother, Father Straffn... ---- 26.65 among which 3 Doll. from two Lutheran brothers of a neighbouring parish. On behalf of my small and poor congregation, I offer my heartfelt thanks to the benevolent givers. May the Lord hear our prayer of thanksgiving for them...

This small, but purely Lutheran congregation in the vast Illinois prairie has been known to only a few, so the undersigned takes the liberty of reporting a few things about it.- Through great sacrifice, six years ago H. Past. Lochner gathered the Germans living here into a Lutheran congregation, which, after his removal, was temporarily, and after a short period of time, led by Rev. Birkmans temporarily, and Rev. Reisner until his departure. Reisner until his departure. The friends of the Union, as enemies of the pure doctrine, now sought to devour or drive away the faithful little group; and indeed it came to pass that the few faithful ones sold their Haustein in order to move into a confessional congregation. To the careful care of the dear brother, Rev. Schliepsick, who traveled 28 miles from time to time to strengthen the remaining Lutherans with God's Word and Sacrament, - succeeded in gathering 9 Lutheran families into a congregation, which duly called the undersigned last May. A? small congregation! This little group has since become two flocks, namely the Zion congregation here in and around Staunton, which now numbers 12 families, and the St. John congregation 6 miles from here on Ridge Prairie, 10 families strong. Both congregations hope to gain by immigration... We held our services here in Staunten for some time in a cottage leased by a member of the congregation; and since this has been sold, we have been making do in the living room of a member of the congregation. But since we have too little room here, cannot stay here in the future, and there is no other place to be found for church services and school, we are forced to look for a church, which is quite difficult in this area with its lack of wood. The small group, struggling with debts, has written 125 Dollars for the building, but it will only be paid within two years, which is why our eyes are longing for help, which will certainly come to us and has already come in part. The Lord will. Awaken hearts for us, which help that our Zion may be established, from whence the sound of his holy word, as it seemeth, is heard. Word, as it seems to be has penetrated further and further to the inhabitants of the Prairie, and has also found willing hearts in our County City of Carlinville among the Germans who have recently immigrated, so that before 3 The undersigned, together with his two aforementioned congregations, visits them every 4 weeks and serves them with God's Word and Sacrament. Amen.

Mrs. Besel.

[72] Contributions		
for the building of a church in Logansport, by members of the Evangelical Lutheran congregation in Baltimore, namely by:		
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Wt. Ke. Rr. Fe. Gh. Ra. Wh.		
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We sincerely thank the generous donors also for this second mission and wish that the Lord God may reward them abundantly.		
Logansport on 29 Nov 1853.		
	C. Stürken,Pastor.	
Receipt and thanks.		
With heartfelt thanks, the undersigned hereby certifies to have received from the Young Men's Association of the congregation of Mr. P. Nützel, Wittenberg, O., for its support ^10.00		
Conc. Coll. d. 13 Decbr. 1853.		
	G. Grüber	
Receipt and thanks.		
With sincere thanks, the undersigned certifies to have received from Mr. P. Hattstädt and his congregation in July of this year 4, in Aug. 3, and in Octbr. H5, 00, also from the Young Men's Association in Ft. Wayne in Nov. 5, from Mr. Prof. Crämer there 2, and from several members there \$28, 34.		
St. Louis, Decbr. '53.		
	I. M. M. Moll.	
Receipt and thanks.		
\$3.00 from Mr. Johanning in Waterloo Ill through Mr. Past. Birkmanu, certifies gratefully to have received		
-- "I^A. Hügli. Receipt and thanks.		
With hearty thanksgiving to God and the mil, the giver, I hereby certify.that I have received for my support \$2.00 from some members of the Detroit church.		
	Hugo Hanser.	

Changed Addreften.		
Fev. <7.		
Receipt and thanks.		
Sincere thanks to the local Young Men's Association for the gift of " tzlO00		
Mr. Joh. Kalbfleisch	""	400
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„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mon., Jan. 3, 1854, No. 10.

Jesuitism.

(Continued.)

Before we close the own testimonies of the Jesuits about their moral principles, we still want to give a small gleanings of such, which for the sake of completeness are still to be made up, namely, which show what influence their morals had also on their dogmatics (faith doctrine).

Thus Gabriel Vasquez, who died as a professor at Alcalá in Spain in 1604, writes: "Among the Catholics it is an undoubted truth that the relics of the saints, whether they be pieces of the same, as bones, flesh, and ashes, or whether they be other things which have touched the same, or belong to them, are to be adored, (adorandas) and therefore venerated." Comwent. in Lkom. tk. III. HULSSt. 25. aisch. 112. o. 11). Vasquez adds in this passage, that therefore also "the girdles and sweat-cloths of Paul are to be worshipped by the cult of worship (cultu adorationis)." - It is therefore a lie, if the Romans seek to justify themselves against the charge of gross idolatry and idolatry, by asserting that in their church there is only worship of creatures,

not worship, only Cultus, not Adoratio, only Proskynesis, not Latria tolerated.

V. Filiucius: "Are the feasts of the blessed Virgin rightly celebrated by the Church? I answer in the affirmative; and indeed Suarez Cap. 8. n. 1. teaches this as a thing which certainly belongs to the faith. And justly; because it is an article of faith, that the same is to be adored (adorandum). Hence, in the Tridentine Decree of the Relics and of the Veneration of the Saints (S. 25.), the worship of the God-bearer is first taught." (Praok 27. in 3. prs>sospt. äsorU. o. 4. n. 48.)

Adam Tanner, from Inspruck, last in Ingolstadt, d. 1632, writes: "It is without propriety to confess that the images are not only to be honored and venerated, but also to be prayed for according to the true meaning of this word." (2. Mwm. äisp. 4. tdes. 48.) Tanner's Herr College, Grether, who, along with him, disputed with the Lutherans at Regensburg in 1601, and there, as is well known, established it as an article of faith that the dog of Tobias wagged his tail, even defends the invocation of the tablecloth on which the Lord enjoyed the paschal lamb: "LLnotissiwa, vei mappa, ora pro vodis," d. i. "O most holy tablecloth of God, pray for us!" (See ^om. III. äs oruov I. 3. o. 3.)

Gumpenberg, of Bavaria, Penitentiary of the Pope, d. 1675, writes: "It happened that in Jerome's time the world wondered that it had become Arian, I will make, if Thou, O Lady (Mary), rule my pen, that the world wonder to have become Marian." (^tlavtw Nsrism. äsäwLt. s.ä VirZ.) So not Christian, but Marian, the wretched Jesuit wants to make the world. Not in Christ's service, but in Mary's, he wants to be. He has rejected Jesus, although he calls himself after him in order to deceive the Christians. But you are not the servants of Mary, the holy mother of God, but of the devil; to him you give the blessed name of the humble, blessed virgin, just as the idolatrous Israelites gave the name of the golden calf, the Lord who brought us out of Egypt. Mary hates your shameful idolatry and considers the honor you claim to pay her as her most atrocious desecration.

Cornelius a Lapide, native of the monastery of Liège, d. Rome 1637, writes: "To be the Mother of God is in a certain way to be higher than God." (Documentary, sä krov. o. 31. v. 29.)

Ferd. Quirin. de Salazar, d. Madrid 1646, writes: "The Virgin (Mary's) was of this sacrament (Holy Communion)

Author (autrix)." (Lxxos. in xrov. Lul. o. 9. n. 152.) Men, as wives, it is better that they burn in their lusts, and live in fornication, than that they marry again." (M1 Vn. o. 7. v. 9.) The later vow devised by himself thus transcends the vow made in baptism. It is better to commit fornication against God's commandment than to enter into holy matrimony against the pope's prohibition and the promise made to him against fornication and all impure beings! Who does not recognize in the Jesuits the true chamberlains of the Babylonian whore?

Edmund Campianus of London was beheaded in 1581 because of his Jesuit activities, but how little of this was due to loyalty to his convictions can be seen from a letter he wrote to the General of the Order, which was published in print at Trier in 1583: "The condition of the Catholics in England is very burdensome, nothing is left free to the minds, nothing untouched, not speech, not religion, one must talk with others and affirm by oath what others affirm, even if one thinks far differently in the heart, even if in conscience one feels Las just the opposite." sA. a. O. x 86.) Poor man! First he sees himself compelled to act against his conscience in order to escape persecution, and at last even his last consolation deserts him! Lies, hypocrisy, perjury. The Jesuit Paul. Bombini described the unfortunate man's life and death as a story of martyrdom!

Steph. Bauni, perhaps the most impudent and foolish moralist among the Jesuits, a Frenchman, d. 1649, writes: "It is lawful to seek occasion for what is first and is in itself sin, if it be for the sake of a spiritual or bodily benefit, whether one's own or another's." äs xosnitsutiL 4. x. 94.) If the principle that the good end sanctifies the evil means is not thus stated, we do not indeed know how it can be stated more clearly.

(Dow. II. in 8. psrt. Dllow. äisp. 145. o 3.) Escobar Mart. Cresser, d., at Bruges in West Flanders (Netherlands) 1635, writes: "No one can be certain with certainty of faith, without a special revelation, whether he really perform baptism, when, partly with the intention of baptizing, and partly with that of killing, one waters ahas a good conscience, whether he is now in grace, or whether he is damned, much less whether he will be saved. This is the opinion of all Catholics." (löd. 2. äs oovsoisutiL o. 13. x. m. 140.) tk. wor. IIb. II. ssot. 2. xrodl. 19.) - Certainly a gruesome confession, which lets one look into the abyss of a Jesuit heart. With their shameful case of emergency, baptism is to be administered with morals, it is not possible, of course, that they should ever have a good conscience, assured of divine grace and favor; but is it not frightful that they themselves write it out into the world as an article of faith, that without an extraordinary revelation they could never know whether they have a good conscience? O ye Lutherans! praise, praise God, that ye have a gospel that will make your consciences

Cornelius a Lapide writes the following on the words of Paul: "It is better to be free than to suffer rutting," "For those who have taken the vow of chastity" (this is what he calls the vow not to marry) "both

cleanseth you from dead works, and giveth you that childlike spirit, which crieth, Abba, dear Father." Cor. 9, 14. Rom. 8, 15. Whereas a Jesuit himself must confess that he is one of those of whom it is prophesied, among other things, that they have burnt mouths in their conscience." 1 Tim. 4, 1-3.

J. Pet. Maffejus, d. 1603 at Tivoli, writes in his biography of the founder of the Jesuit Order, Ignatius of Lojola, about him as follows: "Ignatius possessed a marvelous cunning to entice mortals and to lead them from the slavery of Satan to the obedience of Christ, and the same arts, which the evil spirit uses for the destruction of souls, he used, as far as it was allowed and right, (?) for the salvation and welfare of men. The inclinations and dispositions of those with whom he negotiated, he sensed in a subtle way, presented shining things to the ambitious, profitable things to the miserly, eye-pleasing things to the lustful, and thus caught each one, as they say, with his own bait and lure." (Vit. IZnatii lib. 3. O. II.) - This remark of a faithful Jesuit by his founder unlocks the secret of how the Jesuits could have been so impudent as to write out their loose morals, beyond all measure, even into the public domain. This was to be the bait by which one wanted to win even the most vicious people for the Order. The founder of the order himself taught us that, if the good purpose was to win someone to the true religion (namely, to the Pabstacy) or to keep him there, even the worst means, namely, the incitement of pride in one, the stirring of avarice in another, the indulgence of lust in a third, could be used, and would be sanctified by that good purpose. It is, of course, appalling that such men should have called themselves the "Societas Jesu" (Society of Jesus). They should rather have called themselves "Societas Satanae" (the Society of Satan). For while Jesus, in order to win and convert men, confronts their natural sinful inclinations and demands repentance for them, it is Satan who takes up these sinful inclinations and uses them to win men to his devilish religion. Therefore, in the last century, one rightly said, instead of Jesuits-Jesus against.- According to this, and after all that we have communicated so far about the Jesuits, the reader may now judge what is to be thought of the local so-called Catholic newspaper writers, especially what is to be thought of Mr. Oertel, who writes in his "Catholic Church Newspaper" of April 7 of last year: "I also read that the Jesuits are not a Catholic religion. year: "I also let myself be called with pleasure a ""stooge,"" a ""quite subordinate"" I'm happy to be called a Jesuit stooge." - Truly, this poor man could not have confessed more clearly how low he had sunk after leaving the truth!

[75] Notice of the Lutherans in Prussia

regarding our dispute with the Synod in Buffalo.

(Taken from the "Kirchenblatt," published by P. Ehlers in Liegnitz, Oct. 1, 1853.)

Some readers will have heard that two pastors from the United States of North America have come to visit Germany. These are Pastor Grabau from Buffalo, who was formerly a preacher in the state church in Erfurt, left the United Church and, after suffering several times for the sake of his confession, emigrated to America in 1839, and Pastor von Rohr, a former Prussian captain, who emigrated with Pastor Grabau, prepared himself in America for the ministry of preaching and was subsequently ordained to this office and became pastor of the Lutheran congregation in Bergholz. These two pastors were sent to Europe by the North American Lutheran Synod (i.e. church federation) of Buffalo, which has 16 congregations, 12 pastors and about 7,000 souls, in order first to present to the Lutheran churches in Germany, then to those in Denmark and Norway, and, if their time is sufficient, also to those in Sweden, a grievous dispute in which the Synod of Buffalo has been engaged for years with that of Missouri, and to claim their assistance and help against the harm done to them. Their complaint against the Synod of Missouri consists, however, in the fact that this church federation (it consists of 108 pastors; Professor Walther and Pastor Wyneken, who visited Germany two years ago, belong to it) accepts people who have been excluded from the Synod of Buffalo without further ado, and that they send preachers to these people at their request, and say that they want to continue this until a doctrinal dispute, which is pending between the two Synods, is settled. To settle this, the Synod of Missouri has offered a religious discussion to the Synod of Buffalo; but the latter Synod will not accept it until the Synod of Missouri recalls the preachers it has sent. The Synod of Missouri refuses to do so, and wants to hold a discussion about the existing doctrinal dispute. - The two pastors sent by the Buffalo Synod first visited clergymen in the Kingdom of Hanover. Then they attended the Pastoral Conference in Leipzig (Aug. 30 and 31 of this year); on Sept. 14 and 15, however, they were in Breslau, where several of the Lutheran pastors living in the area had gathered to discuss with the brethren from America in a free conference. Some members of the Breslau congregation also attended the meetings. - It is in the nature of things that a well-founded judgment between two parties is difficult to reach where both parties are not equally represented, and so the aforementioned conference was also unable to do so. It was also difficult for the deputies

The first thing they wanted to do was to have some of the general propositions they had presented to the Leipzig Conference examined by us. Much was said in Breslau about these propositions; they were agreed upon in their generality (with certain reservations), but it was also recognized that everything depended on whether these propositions could be applied to the cases of the contending synods in America. ----- Some prospect of a settlement of the dispute was opened up by the fact that the deputized brethren were advised to enter into a discussion with the Synod of Missouri, even without the Synod first calling the aforementioned preachers, only that they themselves would not take part in the discussion, and that the proceedings of the Missourians, about which they complained, would be suspended until the discussion was completed. We add, that the Conference was of opinion, that it would greatly contribute to bring about peace between the contending Synods, if the intended conversation were conducted by men standing apart from the parties;- accordingly, the wish was expressed, that the Lord might find ways and means, to send two men to America for this purpose, about one from one of the Lutheran Churches of Germany, the other from the Lutheran Church in Prussia. -----We entrust our brethren in America, who are caught up in this pernicious controversy, to the intercession of our readers. May the Lord hear our prayer and grant peace to the brethren. Amen.

(From the Sachs. From the venerable synod of Missouri, Ohio and other states - and of Buffalo.

Grace and peace from God our Father and from the Lord Christ Jesus! Amen.

The love of Christ urges us: so writes the holy apostle Paul 2 Cor. 5:14. Honored, dear lords and brethren, you who belong to the venerable synods of Missouri 2c. and Buffalo, we too believe we may, in all humility, appropriate this apostolic word. The love of Christ urges us to this letter to you. We make a fervent petition to the Lord, that what we speak may be spoken in his Spirit and in his love, that by his Spirit he may impart to us every word that we speak- Oh could we be present with you, that we might walk our voice, (Gal. 4, 20,) and you could let us see how our hearts are filled with deep sorrow that an unpleasant quarrel, which has broken out among brethren, the same mother's children, and is coming to the fore in ever greater vehemence, is now threatening to ruin the joyful blossoming of our dear Evangelical Lutheran Church in America, which we have followed with active participation from the beginning!

It will also have become known to the venerable Synod of Missouri that two members of the venerable Synod of Buffalo have come over to us and have given us more detailed information about these deplorable disputes. At the conference held in Leipzig on August 31 and September 1, following the previous mission celebration, this matter, which affects the entire Lutheran Church so deeply, was also discussed in a participatory manner at the instigation of these two brothers, whereby the undersigned were given a special commission to write to the two venerable synods and to try to contribute in this way to the establishment of a right peace that is pleasing to Him.

So then, dear brothers, for the sake of Jesus, we ask you to kindly receive our word spoken in love and as under his holy eyes, and conscientiously consider what it might have to show you as his will. He is our witness that we do not presume to be judges over you, that only heartfelt compassion for the plight of the wicked church makes us, who would otherwise have much preferred to remain silent, speak. Shall the unbelievers and half-believers here and there have the triumph of seeing the members of the Church, which prides itself, and rightly so, on being the true one, tear each other to pieces? - We certainly stand unpartisan: the members of the venerable Buffalo Synod who have come to us have put their confidence in us, but in the venerable Missouri Synod also we have very dear friends and brethren associated with us in the One Lord. Receive us, then, graciously, with open hearts. We have and claim no other right toward you than the commandment of the Apostle, "Let one another be as one, and build one another up. 1 Thess. 5, 11.

O venerable, dear brethren, this pernicious, unhappy discord must be healed. Be at peace, the apostle commands, and the God of love and peace will be with you. 2 Cor. 13:11; but if his children, instead of being peaceable, bite and devour one another, let them take heed lest they be consumed one of another. Gal. 5,15.- And there can also be peace among you. You recognize each other as still standing in the faith, still belonging to the Lutheran church, and according to what is known to us of your mutual ecclesiastical status, we must say that you owe this mutual recognition to each other. With faithful effort and earnest prayer on both sides, it must be possible to reconcile the differences in the revealed truth of the divine word; and should anything remain unresolved, the word of the apostle applies to you: "And should you hold anything else.

Let God reveal this to you, but let us walk and be like-is rightly done in the sight of the Lord on both sides. Thehas. 2 Cor. 2,11. And now also this. Even if we want to minded according to one rule, into which we have come.dear brethren of the Synod of Buffalo have themselvesexplain many things in your doctrinal opposition to the Phil. 3, 15, 16.

asked us to punish them, and have willingly accepted it,Missouri Synod out of the sincerity of a holy conviction, As far as we can see, the first reason for your sad,where we have already complied with the request Thewe cannot at all agree with the way you argue and defend quarrel is a difference in doctrine. The two synods havehonored members of the Synod of Missouri will not thinkyourself. It happens again and again that you accuse your very different doctrines on the doctrinal points of theotherwise.

opponents of lies, hypocrisy, ill will, and even of breaking church, the spiritual office, ordination, and so on. It is far Now, then, first of all, all the dear members of thean oath (3rd Synodal Letter, p. 15). Should that be oath-from us to want to make a decision here. We only wantvenerable Synod of Buffalo will permit us to speak outbreaking if it is left to the freedom of the congregations to to say that if the Missouri Synod were to extend theagainst you once again in what respects, in our opinion,have or not have private confession? Art. 11 of the meaning which it attaches to the general priesthood toyou have done wrong. They reproach you, in particular,Augustana says admittedly: Bon of confession is thus the effect that it considers the spiritual office to be anthat in many cases the ban has been unjustly imposed bytaught that in the church one should keep private outflow of the same, which the individual only uses foryou. We must admit, of course, not only that no church,absolutlon and not drop it. But should this be understood the sake of common order in favor of the holders of theleast of all an American church that lacks the bridle of theotherwise than what is said of church ordinances in Art. office, this could not stand with Scripture and churchChristian state, can exist without church discipline and15, where it is thus said; Of church ordinances, made by doctrine and would soon enough bear bitter fruit,thus also without a church ban, but also that we have notmen, one teaches to keep those (Latin here: huoă especially on the soil of America. Likewise, we wouldfound a case in the files of your synodal letters, nor haveServnnăi sint, there: yuoă reimend", sit,) so without sin have to reject it as sloping toward Romanism, if thewe heard of such a case from Missionary Baierlein, as amay be kept.-Dear brethren, we shudder when we read Buffalo Synod wanted to increase the importance itformer member of the Missouri Synod, or from anyone,the terribly harsh judgments which you so lightly pass attaches to the spiritual office to the point that it wantedelse, where we could have said with certainty: Here theupon men in whose piety and Christian theological to consider Word and Sacrament to be powerful only inban is not imposed in the order of Christ. But yet,efficiency we have never doubted, as, for example, upon the mouth and hand of the clergyman- Nor, however, dobrethren, it seldom happens that there is not at leastLöhe, p. 7 of your 4th Svnodalbrief. Dear brethren, how is we want to believe that the opposition of both Synods,some truth in the accusations of the other party. Thethis compatible with the love which believes all things, moves within these false extremes. The oerter of theapplication of the ban has taken place among you sohopos all things? 1 Cor. 13:7. This is not the way the church, of the ecclesiastical office, and what isextraordinarily often. In the great church at Corinth, onapostle wants it, who commands: If any man be overtaken connected with it, are without doubt such, which ourthe other hand, where not everything was as it shouldin any fault, restore him with a gentle spirit, ye that are symbols, though they contain the foundations for theirhave been, we find only one example of a man beingspiritual; and look to thyself, lest thou also be tempted. execution correctly and completely, have not yet led tohanded over to Satan. The ban should certainly only beGal. 6:1. one may go deeply astray, sin grievously, and the full theological working out and conclusion- This lastthe very last resort. Should it not have been possible hereyet it is not evil will.-The Lord grant you to amend what seems rather to constitute the task of our day. Thereforeand there, even under American church conditions, withhas hitherto been lacking here; without denial, but yet in the divergent opinions concerning these questions, ofa sufficient measure of love, gentleness, patience andall meekness and gentleness, judging only the matter which, although only one is the scriptural and symbolicwisdom, not to let it come to the point where, of course,according to 1 Cor. 2:15, but not the persons according to one, yet both the one and the other can interpretthe ban could no longer be avoided? We believe that weLuk. 6:37, to repeat after peace. In this way much will be individual sayings of Scripture and symbols forhave gathered from your files that you sometimes also gained for the healing of the afflicted rupture.

themselves, neither the one nor the other is expresslygive your admonitions in writing when exercising church We also have confidence in you, venerable and rejected as long as the Church has not yet spoken,discipline: almost without exception, we would preferbeloved brethren of the Synod of Missouri 2c., that you should both find room side by side in this Church. In thisorality by far. We cannot deny that in all your writings we will permit us to reproach you with what we must regard connection we take the liberty of reminding the honoredhave encountered a tone not only of a certainas your wrongs, and implore you to remedy them. You American brethren that, with all the recognition which we bureaucracy, but also of sharpness and acidity, which weknow quite well what the venerable Synod of Buffalo has gladly accord to their synods which hold fast to thecan explain to ourselves from the peculiarity of youragainst you. The deputies of the latter have complained confession, without looking at the small number ofcourse of life and your present situation, but which we to us that you would readily receive sinners members, we can nevertheless no more concede to one can by no means approve of. The sweet Gospel is neverexcommunicated by them in the order of Christ, and that of them and to all of them collectively than to a singleto be driven as a law, the shepherd's crook of the bishopyou would be willing to receive them until the present European national church or to any number of such, theof our souls is not to be handled as a stick of the driver!doctrinal controversy should be ended; that you had sent right to answer questions such as those mentioned in aWe ask you once again, in the name of our dear Saviour,red preachers into their congregations and parishes, and manner which is obligatory for the whole Lutheran to try to be even more patient and wise in the future thanerected counter-altars there. We did not hear you about Church.

you have been in the past. All this before you resort tothis accusation, and would have liked it very much if a few Why then, dear brethren beloved in the Lord, has thisthe most extreme means. Here, too, belongs the word ofbrothers from among you could have been present in unhappy discord broken out among you, in which one the apostle: "Lest we be overawed by Satan, for we areLeipzig. But Missionary Baierlein, who belonged to you, often does not even recognize that brethren arenot unaware of what he has in mind. was present, and we have your last correspondence with quarreling with one another, in which words have the Synod. unfortunately already led to deeds? Oh, allow us, in the humble consciousness that we are nothing but poor fellow sinners with you, to reproach you for what we are convinced is not the case.

[77] of Buffalo in No. 16 of the "Ecclesiastical Informatory". According to this, there seems to us to be no doubt about the fact; you yourself have at least tacitly acknowledged the same in your first and second letters to the Synod of Buffalo. Only you think you can justify your proceedings. But, dear brethren, permit us, as our firm conviction, founded, as we have no doubt, in the Word of God, to state this before you: Your reasons are not valid! Therefore, the Leipzig Conference had no hesitation in giving the two deputies of the Synod of Buffalo, at their request, a verdict in answer to three very general questions, according to which, however, Mr. Procedure will not appear to be one that can be justified. They say, "The Synod of Buffalo is a dangerously erring one, which does not tolerate the witnesses for the truth with their testimony, by imposing their errors and the practice founded upon them, weighs down the consciences." Dear brethren, have you also proved the accusation? Who then has pronounced the verdict that those of Buffalo are in dangerous error? If what you call error were recognized by others as the truth? That cannot be the dangerous error, that they have voluntarily accepted the Saxon and Pomeranian church order and also practice church discipline according to it. You yourself admit that the error of those is not yet fundamental. How can you now defend it, if you accept those who are banned there, without referring them to their rightful church authority, and set up altar against altar in those congregations? What would become of the church if this became general practice? What would you say if you learned the same thing from the Synod at Buffalo? American liberty may civilize such a proceeding as perfectly lawful; but therefore it is not righteous in the sight of God; it is, after all, the undeniable ruin of the church. And if the Synod of Buffalo were altogether so dangerous, nay, much more dangerous than you blame it for, yet you kept the word that no man should take hold of a foreign office, against yourself. This is how our father Luther looked at the matter, and this is how every unpartisan Lutheran Christian and theologian will have to judge. Take it to our credit that we remind you of a Luther word with which you are well acquainted. "And such things," writes Dr. Luther in the interpretation of the 82 Ps. of 1530 on verse 4 (Erlang. Ausg. d. Werke Vol. 39 p. 254,) "one should thus hold that no preacher, however pious or righteous he may be, should subject himself to preach or teach secretly among a papist or heretical pastor's people without that pastor's knowledge and will. For he is not commanded to do so. But what is not commanded, that shall be left undone. We have enough to do if we want to do what is commanded. It helps them also

Not that they say that all Christians are priests, but not all to be priests. For besides being a Christian and a priest, he must also have an office and a commanded ministry. The profession and command make pastors and preachers, just as a commoner or layman may be learned, but is not therefore a doctor, that he may read publicly in the schools, or submit to such office, unless he be called to it." Luther explains himself in the same way in the larger commentary on the Epistle to the Galatians of 1535 on ch. 1 V- 1 (Erl. Ausg. der latein. Werke, vol. 1 p. 31): "*Quare non est irruendum in alienam messem, ubi diabolus incitare solet suos ministros, ut non vocati currant et praetexant zelum hunc ardentissimum, dolere sibi, quod homines tam misere seducantur, se veritatem velle docere, se seductos e diaboli laqueis eripere, Imo sic aliquis etiam pio zelo et bona intentione velit sanare doctrina liberare seductos ex errore, tamen exemplum malum oritur, per quod datur occasio impiis doctoribus intrudendi sese, per quos Satan postea occupat cathedram et maxime nocet. "* -But it should be objected *With the preachers sent by us into those churches it is yet another thing, because they are called, Luther also gives the right answer to this (loc. cit. p. 32): Quod igitur docet verbum, baptizo, administro sacramenta, jussus ad vocatus facio, quia vox Dei facta est super me, non in angulo, ut fanatici jactant, sed per os hominis, qui est in functione legitima. Si vero unus atque alter civis me rogaurent, ut praedicarem, non debeo sequi privatam vocationem, quia per hoc aperitur fenestra ministris Satanae, qui hoc exemplo postea nocent, quemadmodum supra diximus. Quum vero me rogant, quia gerunt publica officia, ibi parere debeo. For this you will hardly be able to prove, that where your preachers went into the congregations of the Synod of Buffalo, there would have been calling congregations, which would have been in the case stated in the Draot. äe kot. e äurisäiot. Lxiso. §. 66, when it is said, Itayus oum opisoo p oräivarii suvt siostes oelosias ot voluvt impstirs oräivatiovem, eeolosiae roti- vevt ^us suum.* So we cannot help it, dear brethren of the Missouri Synod, we must judge that you have done wrong to that Synod, we will gladly assume in error and honest opinion. Oh, then, renounce this wrong; even if it is not easy to look back here, do it anyway. The Lord will then certainly give his blessing. - Do you think that the right way to peace is a religious discussion with the Synod, without first having to fulfill their demand that you dismiss their excommunicates and recall the preachers sent to their congregations? We do not believe that the scriptures cited, 2 Thess. 3:14, 15, Rom. 16:17, 18, made it sinful for those of Buffalo,

to colloquy with you at once. But nevertheless, we too must believe that it would be the right thing to do if you were to right the wrong you have done beforehand, if you were to make some kind of Christian agreement with them beforehand. You cannot be released from this duty either by the fact that you have not yet realized how you would have offended them, or by the fact that you remark that you did not insist that the others should first take back their own unjustly committed offenses; for you should reasonably realize the first, but the last is a matter which you have no right to demand. If the religious discussion were held without first righting the wrong, it would be said: "There is a ban among you, O Israel! (Jos. 7:13) and the Lord would no more give blessing to your colloquy than he gave victory to the Israelites when they went against Ai with the ban among them. But if you first make good what you have done to the members of the Synod of Buffalo, and if they beg you to do what you have not done right in words against them, then there is every hope that the Lord will give grace and blessing and help to bring about the peace that is sincerely sought.

Oh, that a true peace, pleasing to the Lord, might be made among you! Let the gracious, merciful Saviour also help to bring about this little word- Dear brethren in the two synods, be entreated once more by us with all the fervor of love for the sake of the blood and the wounds of the Lord Jesus, to do all that is in you, that Satan may no longer have his pleasure in this hopeless spectacle, since the Church of God is burrowing in her own bowels! Consider what you will be able to answer for in the day of His coming before Him who pleaded in His high priestly prayer that His own might all be one, even as the Father is in Him and He in the Father! Joh. 17, 21. Let us not tire of calling upon Him to make us true peacemakers (Matth. 5,9) and to be the true peacemaker here and everywhere, so that His blessed kingdom of peace may come to us.

Yea, faithful is he that calleth us, he shall do it. To Him alone be the glory! Amen.

October 18, 1853.
A. F. O. Münchmeyer, Superintendent at Catlenburg in Hanover.
K F. A. Kahnis, doctor of theology and full professor at the University of Leipzig.
W. F. Besser, Pastor of the Luther. Parochie Seefeld in Pomerania.

(For the Lutheran.)
The Protestant Sou-Collecten (Cent Collections) in France.
They are, in the evangelical Christianity of this country for only a few years rez-nltnes, but in spite of all outward inconspicuousness.

[78] work, which progresses ever further, quietly and beneficially, and which deserves more general attention and imitation in our country as well. The underlying idea is: to unite all evangelical Christians of France for fraternal assistance and common promotion of all works founded by free Christian love, which in various ways aim at the building of the Kingdom of God, and to make it possible especially for the impecunious to participate in it.

The institution of the Sou-Collecte itself is very simple, except that it deserves to be emphasized that it is women who personally join hands for such a silent service of love in order to collect the individual mites of mercy. There are three classes of women collectors.

Each 1st class collector arranges for the collection of the weekly sou (cent) from 10 donors who have signed for it.

Each collector of the 2nd class receives her weekly income from 10 collectors of the 1st class.

Every collector of the 3rd class delivers all the money received every 10 weeks to a treasurer who has the central treasury, into which the extraordinary contributions also flow. The collectors of the 2nd class are always present at this delivery, where personal communication and consultation about the progress of the work also takes place.

The administration of the Collecte is entrusted to a committee of all the women collectors of the 3rd class, the secretary and the treasurer, both of whom are elected by the aforementioned women collectors, while an auxiliary committee of men is consulted on all questions relating to the use of the funds.

The Paris Society has already become the focal point for several associations in larger cities in the country, while other cities and towns in Alsace have joined Strasbourg.

The Strasbourg Society uses its income in the following way: 4-5, half for the Paris Sou Society, half for the charitable societies and institutions in Strasbourg and Alsace, while the last fifth of the Commithe remains for extraordinary use for other associations and works.

The annual income from Strasbourg from 1851 to 1852 amounted to 8449 francs and, after deducting the contribution for Paris, was distributed among 10 associations and works belonging to Alsace, which are regularly supported three times a year, while help could be given to 17 places by means of extraordinary donations.

The Pari ser Sou-Collecte had a total income of 12,122 francs in the last accounting year, to which, of course, the Strasbourg

Society alone had contributed the 4th part, namely 3000 francs. The Paris Society supported 25 institutions and societies, to which the Strasbourg Society also contributed with its above-mentioned contribution, and in this way, with the addition of the above-mentioned 27 societies, supported a total of 52 of them in various places in the course of one year. Indeed, a beautiful testimony of the bond of brotherly love and fellowship that encloses the evangelical Christians in France!

But the last Strasbourg report says: "If we count 30,000 fathers of families for every 150,000 Protestants in the department of the Lower Rhine," we should have collected 78,000 francs instead of only 7,000. Where is all the boasting then?

Admittedly, according to the measure of such calculation, that Parisian main revenue for Protestant France still seems extremely small. For if we reckon 1-1/2 million Protestants in France, and demand the weekly sou only from the 700,000 fathers of families, the sou-collecte should collect 780,000 francs annually."

Instead of this, however, we would rather ask, where is the faithfulness in small things, which strives to collect the mites of love and, at first purely externally regarded, to unite small gifts with such wisdom and expediency into such significant contributions, that from them a bond, and this is surely not merely an external one, is wound around all kinds of work of saving love through a whole nation? And should not the guiding thought of the French Sou-Collectors also find a beneficial application in our fatherland, and especially in the circles of evangelical women, both on a small and a large scale?

I would like to add the following to these messages from the "fliegende Blätter" (published by Dr. Wichern, head of the Rauhen Haus near Hamburg). Should not this activity of love be an exhortation to us: Go and do likewise!? How much could be accomplished by similar weekly collections of small contributions, in which not only the fathers of families, but all communicating church members should and could participate. Should our faith be less active in love than their faith? That would certainly not be a pleasing sign of the fruit of the Word of God, which is proclaimed to us pure and unadulterated! Do not our teaching institutions, then also our missions among the Indians, and finally also the institutions for the spreading of the Bible and pure tracts, for visiting scattered and abandoned Lutherans, and many other things that have not even been suggested, need far more regular and vigorous support than they have received up to now?

Come then, you ministers of the word, encourage your congregations to such loving activity, and you congregations also obey your teachers in this and follow them!

Once again the joyful and blessed Advent cry has rung out: Behold, your King is coming to you, and he resounds through every sermon in the whole church year. Therefore, in faith in his holy gospel, receive this King with joy as your righteousness against your sin, as your helper against your death; sing and pray one hosanna after another, that his kingdom may be increased and promoted among you and in all the world; and that you are serious about such faith and prayer, prove thereby that, after the example of that rejoicing people, you spread your garments on the way of the Lord Christ, "that he may yet," as Dr. Luther says, "be a little glorious and glorious one. Luther says, "that he may have a little glorious and honest entrance. This happens when we promote the preaching ministry according to our ability, that one helps with money and goods, so that one raises fine, learned, pious people, who lead the church with the word and good conduct."

K.

(Submitted.)

The emigration of the Lutheran Salzburgers in the years 1731, 32 and 33.

Perhaps you, I. Perhaps you, dear reader, have already heard that a little more than a hundred years ago whole crowds of earnest and devout Lutherans from Salzburg went through the German districts in search of a place of freedom in a foreign land, because at home they had been severely harassed by the papists because of their faith, and that they then settled for the most part in the Prussian lands, but that a part also sailed across the ocean and founded a new home for themselves in this new fatherland of ours; Or perhaps you have seen old Schaitberger's "Sendbrief" and it has drawn your attention to the Salzburg brothers in faith and their hardships at that time and their living faith, or you have found a speech to the "Salzburg emigrants" in a book of edification from the last century- enough to hear something about the history of their emigration will then be all the more welcome to you. I have before me a little book written by one of their descendants. From it, and mostly in his words, let me tell you. *)

South of today's Kingdom of Bavaria lies the Salzburgerland. A wondrous land, rich in magnificent natural beauty! When one enters it for the first time, it makes one feel

*) This booklet is titled: "Geschichte der evangel. For the people edited after the learned work: "Geschichte der Auswanderung der evangel. Salzburg Anno 1732 by Karl Pause. Leipzig 1827". In 1848 already the seventh edition of this booklet appeared in Nuremberg.

such an impression that one carries a little homesickness for it back to one's homeland. There rise mighty cones overgrown with splendid forests; far above them stare red and gray masses of rock into the air, with trees and patches of grass hanging to and fro on their rugged sides, but their tops are bare and nocturnal; and above these stretch fearsome giants high into the clouds and above the clouds, whose shoulders and heads are covered with snow through winter and summer. What a life Nature has here! A thousand springs flow from the ice and snow of the mountains, or from their cold inner reservoirs; rushing torrents, tumbling down from the rocks, make the air and the ground, and the heart, tremble, while their water-dust delights the eye wonderfully, when the sunbeams break in it and make it play in the colours of the rainbow, and wonderfully these waters fertilize the slopes and grounds with the most luxuriant herbs, the most splendid flowers, and the most sap-rich grass. Rushing in a strong current from east to west between green banks, the Salzach first forms a large valley, often more than an hour wide, then turning northwards, the mountains come closer and closer to its banks, until once they even fall together over the river, like two fighting bulls with their foreheads and the curses whirling, boiling and hissing push their way through. And when one finally emerges from these "furnaces of the Salzach," the country opens out toward Bavaria into a great semicircle, bordered in front by the uniquely beautiful city of Salzburg, with its proud fortress of Hohensalzburg and the hundreds of white country houses and cottages lying all around it in the fresh green ground, surrounded by splendid trees. - The inhabitants of this beautiful country, a strong, healthy and loyal people, live less from agriculture and more from cattle breeding, but also partly from mining. For in their interior the mountains are not only pregnant with gold and silver and other metals, but also in the richest measure with the indispensable salt, so that land, city and river are named after it. But the miners receive only the daily wages from the rich yield, as the latter belongs to the regent of the country. This ruler is the Emperor of Austria; a hundred years ago it was an archbishop, an ecclesiastical prince, of whom there were several in Germany at that time.

Into this wondrous mountain country and its quiet valleys, then, already at the time of Luther, and souls, and the Lord prospered so that more and more especially through the effectiveness of a Paulus were added. Speratus *) the now up-

*) "He, the author of the wonderful hymn: "Salvation has come to us," came from a noble family of Swabia and preached the Gospel with great zeal already around 1522, as in Augsburg, Würzburg and Vienna, and also in Salzburg, until he was thrown into prison in Moravia by the Bishop of Olmütz, from which he escaped, however, and from which he then turned to Wittenberg. Likewise we find about this time the D .

The light of the Gospel has penetrated the world, in spite of the sky-high walls that cut it off almost from all lands and offer only a few entrances. For this light, like the sun, rises easily even over the highest snowy mountains, and cannot be stopped by any tollbooth or border guard. Yes, just as the sun's rays are hotter and more effective in the narrow valleys of Salzburg in the summertime than in the plains outside, so also this light of the souls seems to have fallen in warmer here and to have produced more vitality among those who receive it than elsewhere. Several clergymen were first seized by the word of God. They preached it with a joyful opening of their mouths, and the people heard it with open ears, and received it with joy from the bottom of their hearts, for they saw in the loud preaching of the Gospel a long-since secretly felt longing of the heart suddenly and gloriously satisfied. But inside the residence, of course, there was not the least joy when the rumor of the 'new heresy' reached there. The Lutheran-minded clergymen had to flee in haste; one had to pay for his confession with his head. Their followers, still outwardly attached to the Papist Church, secretly built themselves from Bibles of the Lutheran translation and other good books, and their number did not diminish, but grew by a considerable amount from year to year. Thus the Gospel lived on in silence for 150 years! As each time an archbishop was more lenient or more severe, so the evangelicals were more left alone or more persecuted. When in 1685 a harsh regent ascended the archbishop's chair, a greater persecution first broke out, so that a whole community in the Tefferegger valley had to take up the wandering stick, leaving behind their possessions and property and - what made their hearts bleed - their own children under 15 years of age.

was the old miner Joseph Schaitberger, who at that time had his touching Exulantenlied poet, when he had to leave his wife and child after a long and sad imprisonment.

Although the following archbishop left the Lutherans in peace, they were not secretly lacking in oppressions and torments, which they patiently endured as Christians and strengthened themselves all the more in their most holy faith. They diligently held secret meetings for mutual strengthening and encouragement, often in dark caves and deep crevices. At home they continued to build themselves up in Luther's, Arnd's, and other anointed writings; the elders taught the youth in

Staupitz as abbot of St. Peter in Salzburg, where he also died in 1521. Even though he, who had become pusillanimous and despondent, could not be expected to do much to advance the Gospel, he certainly did not hinder it, but rather secretly promoted it.

But this outer peace lasted only for a time. A new archbishop arose and with him the days of a great hardship dawned for the confessors of the gospel, of which all previous persecutions and hardships were only a prelude.

In 1727 Leopold Anton von Firmian became Archbishop of Salzburg, a man of proud spirit, hard heart and dark face. He was assisted by his chancellor, Christian von Röhl, who surpassed his master in bad qualities. He was a very clever and devious head, an unfeeling man who seemed to be quite calm, even though he brought so many people to misery and death, and the people heard it with open ears, and received it as a bad mammon servant, whose heart said to the gold minister therefore resolved, immediately after his accession to power, to root out the Lutheran heresy from their territory, and either to force its adherents to deny their faith or to drive them out of the country. The chancellor hoped to gain a handsome sum of money from the heretics' fortune, and the archbishop hoped thereby to earn the favor of his overlord, the pope, to a high degree.

By order of the government, whole bands of Jesuits, under the name of "penitential preachers," immediately roamed the country, and the priests of the villages joined them, masters in the craft of persecution, as competent journeymen. Thus they entered the houses day and night, ransacked all cupboards and corners for Lutheran books, made examinations of all people suspected of heresy, made them pray rosaries without end, attend masses, hold parades and pilgrimages, etc., in order to convince themselves as far as possible of their papist orthodoxy. Every exam, even if it was passed well, had to be paid with 7 florins, every missed mass, pilgrimage 2c with money.

will be atoned for. But woe to him who was found to be a Lutheran. He was publicly handed over to the devil in the church, was no longer allowed to enjoy the sacrament of the altar, was no longer allowed to be a baptismal witness, and if he died, his body was denied a resting place in consecrated ground. Yes, one should hardly believe it, even children were cursed in advance, if they once would not curse their heretical parents.

The clergy proceeded in this way, and it must be honestly confessed that the secular officials competed with them. They, too, stormed into the peaceful dwellings with their cops, tore out the evangelicals, threw them into deep prisons, and when they were released after long, severe imprisonment, they either had to pay enormous fines, or were chased away from wife and child, house and farm, across the border. If, however, such a confessor succeeded in escaping from the approaching tormentors, his effigy was painted with under-

The border marker was erected at the border locations ...far and wide. Truly a bad triumph! as a sign of the Brandt marker.

Now and then there was a milder Christian spirit among priests and officials. But how most of them ruthlessly carried out the orders and instructions of their government, of which there are only a few examples among many.

Lutheran writings had been discovered in the apartments of Hans Lerchner von Obermaiß and Veit Breme. Immediately the men were bound and put into a musty underground hole. For weeks they pleaded in vain for an interrogation, an investigation of their crime and punishment according to the law. At last they were led out of the depths, but, as their nine children had gathered and clung around their recovered fathers, they were inexorably torn from the children's arms and driven across the border.

Above all, the magistrate of Werfen distinguished himself by his harshness and inhumanity. He once had Andreas Förster, Johann Pommer, Ruprecht Röthenbacher and 8 other men from his district put in shackles and locked up in the rocky caves of his castle.

throw. After these sufferers had spent a long time in their dreadful dwelling, they were finally allowed to crawl out with a sick body and a bent heart, namely, in exchange for 700 guilders, which they had to pay the keeper for the trouble they had gone through.

In the same Werfner care, the priest once gave Holy Communion to a terminally ill old man of 73, Ruprecht Winter. But how angry he was when he spied Luther's house postilla in a corner! Immediately the blasphemous matter was reported to the court. The henchmen came and tied the dying man and his wife to the cart and dragged them to Werfen. Here, however, the old man, who was tired of life and suffering, began to struggle to death; so they were both taken out of the castle again, but a fine of 100 gulden was imposed on them.

Nevertheless, the very few wavered in the confession of the truth. Among the few who wavered was Andreas Gapp of Gappenberg. He had already been dragged before the Radstätt court twice and released again because he had denied his faith each time. But soon he was in chains for the third time, for new suspicions had been aroused against him. Now he openly confessed the gospel. The crude city judge then had his left foot forged on a block, so that his foot swelled up, wounds broke in, and blood and pus ran out. Seized by unspeakable pain and driven to despair, he finally promised the surrounding Capuchins that he would renounce his faith if they would only unbind him from the block and set him free. Then the monks rejoiced and boasted of the conversion of the heretic.

How do these stories make you mull, reader? And oh, this is only the beginning of the great trouble!

Church News.

After Mr. Friederich Köstering, from the Kingdom of Hanover and until then a pupil of the Seminary at Fort Wayne, had received a religious call from the St. Martini Parish, Allen Co. and had passed the prescribed examination to his satisfaction, he was ordained by me on the 25th Sunday p.m. (Nov. 13) in the midst of his congregation according to Apostolic custom, with the assistance of the two pastors, Prof. Crämer and Fr. Föhlinger, he was ordained by me and installed in his office.

May the faithful God and Father of our Lord Jesus Christ also make this servant of his a blessing to many.

Dr. W. Sihler. P.

Receipt and thanks.

We hereby certify that we have received from Mr. A. Herrmann of St. Louis H5, 00 and from Mr. G. Reiz H1, 00 for our support.

May the dear Saviour, who said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," repay these kind givers a thousandfold, even here in time, but especially in eternity.

Fort Wavnedon 24 Novbr. 1853.

Heinrich Fox.

Joh. Mich. Hahn

Receipt and thanks.

During my undergraduate days in Fort Wayne, I received as support.

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The Constitution of the German Evangelical 1 Lutheran Synod of Missouri, Ohio, et al. St. I Second, Third, Fourth, and Fifth.
t r synodal report of the same synod, each 1t

I also received several books from various church members in New York and Fort Wayne that were very useful for my studies. In acknowledging this with gratitude, I wish from the bottom of my heart that God, the Recompenser of all good things, may bless these kind givers bodily, spiritually, and eternally.

Oswego Kendall Co. Ills.

December 1853.

C. Rich. Riedel. former sophomore at Fort WayNx Seminary.

Printed at M. Niedner's, northwest corner of Third and Pine Streets.



Offenb. Joh. Cap. 11. v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mon. the 17th of January, 1854, No. 11.

Jesuitism.

(Conclusion.)

Thus, as far as the Jesuits are concerned, we have irrefutably proved two things: first, that the Jesuits really do cherish not only the notorious principle that the good end justifies the evil means, but also, in general, the most flagrant, godless moral principles; and second, that these principles are cherished not only by individual bad members of the Jesuit Order, but by the whole Order itself. According to what we have learned from the own writings of the most famous Jesuit writers, from the bull of abolition of Pope Clement XIV. and from the Constitution of the Jesuits themselves, the Jesuit publications here must either fall silent, or if they still want to deny it, they can do so in no other way than the thief caught in the act, who confesses his innocence, while the ends of the goods he stole peek out of all his pockets and the undigested stolen figs are properly found in his cut stomach. We have quoted from a great host of Jesuit writings the most ghastly sentences. Similar, and in some cases even more sordid, sentences could be

we learned from the writings of more than twenty not yet mentioned names of the said Order, we did not fear that the disgust of our readers before the testimonies of the immorality of the Jesuits would already have turned into too great disgust. The literature (the writings) of the Jesuits proves to our horror that just the opposite, such Jesuits, who did not consider conscience and morality to be the jugglery of limited minds, were scattered among them; many of these finally left the Order and partly converted to the Lutheran Church. A splendid example of this is that of the Jesuit Reihing, whose conversion we already told our readers about ten years ago in the first volume of the "Lutheran. As far as the Institutum of the Jesuits is concerned, that is, the work which contains the Constitution, the basic constitution of the Jesuit Order, which every Jesuit must swear to when he enters the Order, and on which the whole building of the Order, as its foundation, is built, we have seen that the cursed morality, which the individual Jesuits have brazenly and impudently presented to the world, is already completely contained in it, even though it is in its root.

*) Thus, at the time of Gonzalez, General of the Order from 1686 onwards, there were only three well-known Jesuit writers to be expelled who had spoken out firmly against the shameful probabilism.

is. From this constitution of the order we have seen that every one who enters the Jesuit order, by swearing to that constitution, must at the same time solemnly swear to renounce not only all Christian, but also all human morality, and to defend and carry out the most immoral principles. There is no question that if the devil could conceive of organizing a society of men in order to abolish religion and morality on earth, he could not devise a better constitution, more effective for his plans, than has already been laid down in the "Institutum Societatis Jesu". We must repeatedly call our readers' attention to this; for so much is written against the Jesuits, especially here in America, which, however true it may be, misses its purpose, since one does not point back to that source from which the abominations of the individual Jesuits must necessarily flow. Therefore, when the Jesuits are reproached for the disgrace of their comrades, they always immediately reply that these are matters of individuals, which the whole Order cannot represent; while they know quite well that precisely those Jesuits who have dared to defend all immorality on principle, have been and still are the boldest and most consistent defenders of their system and their most faithful members, who have sacrificed themselves for the cause of the Order.

and still sacrifice, while all protests against them on the part of the other Jesuits are only jiggery-pokery and dazzle for the uninitiated, for the mob; for with these fellows the proverbs apply: Intus ut lidvt, koris ut woris est- l^oyuimur oum vulZo, sentiraus ourn äoo- tis, that is, In the heart as it pleases, in the outward as is the custom - We talk with the common rabble, but we think with the initiated.	In fact, Pope Pius VII, having barely escaped Napoleon's clutches, calls the Jesuits without shame and shyness: "the experienced and courageous workers who offer themselves to break the waves of the sea", who are now joining the little ship of Peter. So it was not new, better Jesuits whom Pope Pius VII took into his pay again, since he saw his satanic chair (Rev. 2:13) shaking again, but the old Jesuits, with their old institute and all their old abominations, wickednesses, and diabolical practices! How could it be otherwise? The Jesuit General Lorenz Ricci had already answered to the proposal to reform the Jesuit Order: 8int, ut sunt, aut uou 8int<-, that is, "Either they be as they find, or they must cease to be." But what could they have helped Pope Pius VII to his ends, if he had wished to remake them according to God's word? He could only be served by such Jesuits who, according to their old Institutum, are ready, if their Superior commands it, to commit with joy even a "mortal sin." Therefore, without having the gift of prophecy, but only because he was initiated into the secret of wickedness s2 Thess. 2, 7.1, on which the papacy is based, the third general of the Jesuits, Francis Borgia (whom Benedict XIII. (whom Benedict XIII. in 1724, because of his services to the papal chair, placed among the saints) already in the sixteenth century made the strange proclamation: "Like lambs we have crept in, as wolves we rule, like dogs we shall be driven out, but like eagles we shall be rejuvenated. - It is a historical fact, moreover, that popes themselves have publicly condemned the shameful moral principles. Innocentius XI. among others, in 1679 condemned no less than 65 doctrines of the devil (1 Tim. 4, 1.), which he drew, as he says in his bull, from the writings of the Jesuit moralists, especially Azorius, Sanchez, Less, Laymann, Filliucius, Tamburini, and others (which we still intend to communicate to our readers in his time). But what were all these condemnations but a comedy play? What were they but a confession of the popes, which, however truthful and important to us, was but extorted from them by the ordeal of the circumstances of the time? If ever in the Roman Church a man came out who was zealous for true living faith and true godliness of heart and against the rule of the clergy and papal tyranny, he had to recant publicly and solemnly at any time, or he was banished or had to burn: but where has ever a pope of the Jesuits, who taught that accursed morality which abolishes all morality, contradicted the Jesuits?	Which of them did he banish for it? Which did he burn? Just when the diabolical moralizing of the Jesuits was in its highest bloom, the popes in their bulls could hardly exhaust themselves in praising them. The most dissolute Jesuit moralists were the popes' own confessors, cardinals, and most precious protégés. And when, at last, the unhappy Clement, fearing to lose, in an adverse case, the greatest kingdoms and states subject to the papal see, bit the bullet and abolished the Jesuit order, what happened to the Jesuits in spite of the terrible crimes of which they were publicly reproached by the pope himself? Was a recantation demanded of them, and a penance imposed upon them, if they wished to be again recognized and retained as good members by the Roman Church? Not at all! It was rather glorified, as a proof of the power and glory of the Roman Church, that the Jesuit riffraff, pilloried by the Pope himself, should none the less remain in the "holy Roman Church" and not separate themselves. Yes, from the papal side it was mediated that the Erjwsuitwn even had to receive yearly money from the proceeds of their confiscated estates. Apparently, the papal see regarded them as sacrifices that had to be made to the "Holy Mother" for the preservation of whole countries and peoples. Already the successor Clement XIV. showed himself to be a Jesuit friend, and the fact that only Pius VII. dared to reinstate them publicly and solemnly in their old rights, was solely due to the fact that only he experienced the appropriate moment. By the way, we must not forget at all that the Jesuit moral principles are by no means principles which in the Roman Church belong to the Jesuits alone. On the contrary, they have always been highly praised by the most renowned non-Jesuit Roman theologians, both within and outside religious orders. Thus, to cite only one example, Dr. Augustinus Michel, former Episcopal Kircyenrath and Professor of Theology at Freisingen, writes in his "Refutation of Pasquill Quesnel's Expostulation and Protestation," published in German at Augsburg in 1721: "The Jesuits have so far irreproachably brought forward their laren moral teachings, because they have thereby wanted to lighten and sweeten the yoke of Christ and of the Church." (! p. 32.) But the non-Jesuits of the Roman Church have not only many times taken the Jesuit morals under their protection, but they have just as often independently advanced and developed the same principles as doctrines of the whole Roman Church. We reserve the right, however, for other times to share more testimonies of non-Jesuits from the Roman Church in favor of Jesuit morality, and thus to prove that Jesuitism is not a stain, but the true flowering of the papacy, and that it is therefore the most important and the most important of the Jesuits.
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is really the seat of the Antichrist and of Antichristianity. - *)

After what has been communicated, it now seems to be a highly superfluous work to lose a word against the doubts which both the St. Louis Jesuit "Herald of the Faith" and the New York Jesuit "Church Newspaper" of Mr. Oertels have raised against the Jesuit origin. The "Herald of the Faith," as the New York Jesuit "Church Newspaper" of Mr. Otel, has raised or rather feigned > the Jesuit origin of the Präger Briefe of 1629 reported in No. 5. Or should someone perhaps now indulge in the sweet thought that the Jesuits, while otherwise in the whole world they are all knowledgeable, cunning schemers, were innocent lambs above you in Prague, who may only be trusted with the utmost malice for the perfidy that is documented in that anonymous Jesuit letter? Certainly not. However, in order to completely satisfy the local "lowest henchmen" of the Jesuits, we inform them of the following:

At the time when this letter was written, the Archbishop of Prague was Cardinal Ernst Adalbert Count von Harrach. There is a letter from him in which he depicts his Jesuits in such a way that one can easily get a vivid idea of them. But what picture does this faithful subject of the Pope draw of his Jesuits? *) He writes about them to Pope Urban VIII, after he had complained about the many corruptions of the church in Bohemia, as follows: "And among these, the Jesuits are the most corrupt in this realm (Bohemia), in that they strive for their power with an indomitable soul, even at the risk of the downfall of the church. . . A double arm is needed here, both of the king against the politicians and the worldly, and of your holiness against the exiled religious, and even if it were only against the Jesuits, who with terrible boldness and guile are already no longer secretly working toward the goal that they - if only they themselves grow both in riches and in the minds of the politicians the opinion of the highest favor and power, which they enjoy everywhere, of the supreme favor and power which they enjoy everywhere, and of the infallibility of their doctrine, whatever, by the way, the church teaches, the church laws and rights command, the archbishop or pope command, and by whatever means they may achieve this, even if it should happen by taking away from the church, as they threaten, the weapon of the banishing ray (for even to that end they extend

already their theology), so that they might not perhaps who only seizes the church goods, does not accept the one day be struck by it themselves (by the ray of church visitations and resists my jurisdiction, finds here banishment) - that, I say, all this is permitted to them, a safe theology and, moreover, friendly protection with namely, 'for that greater glory of God,' of which they boast them who exercise the violence; He who is only an so much ... Under the earlier emperors they made no enemy of the church either through secret heresy or an great progress, and since the more powerful courtiers open criminal, fears no church discipline, if he only uses kept a watchful eye on their actions, they could not gain the Jesuits for this purpose or confesses to one of them; greater favor; so in the earlier years they so ducked that, behind such confession he is then protected as behind if they could not move their heads, they at least secretly a Jupiter's shield; and finally no act can now proceed flapped their tailshoping in time to rise with more from my jurisdiction, against which the Jesuits would not smiling fortune. And this happened happily when immediately have at hand and present an antidote from Emperor Ferdinand II was elected King of Bohemia, their theology. Yes, they see that for the assertion and whose grace they strove to retain, especially after having fortification of this power of theirs, the politicians and procured it for themselves long before. But when, during secular lords are much more useful to them than the the lifetime of Emperor Mathias, the Bohemians church with its superiors is and will be to them. Therefore nothing is so objectionable which they would innovate in matters of religion against the treaties, not not allow to the consciences of the worldly, if only they only were the royal governors badly received by the thereby become richer either in goods or in favors. In all Bohemians with arms in their hands, but also the Jesuits, things they see through their fingers. But in order that The Jesuits, who were regarded as the originators of the they may not even be pushed down from their power by unrest, were banished from the empire by an edict of the the only weapon left to the church, they threaten in defaulters until the Jesuits were reinstated in their public writings that, on the basis of a probable opinion of colleges and houses after the death of Emperor Mathias recognized teachers, they wish to prove that even the and the reconquest of Prague by the victorious arms of ray of banishment hitherto held sacred in the church is Ferdinand, who had been elected in the meantime. For no longer so much to be feared by the lords. And finally, since that time the Jesuits have always enjoyed the no doctrine is so perverse and dangerous that they do highest favor with so good a prince, who obeys their not instill in their speeches, on every occasion, the councils of conscience to the point of astonishment." penultimate and pernicious, of the political lords, who

In the following, the archbishop complains that the are with great eagerness for the freedom that is offered, Jesuits, through cunning and violence, have seized if this serves only to fortify the temporal power, to whose almost all the ecclesiastical property returned by the favor they surrender themselves entirely, and to ridicule Protestants, have wrested the University of Prague from my authority (which is that of the church) among the the Emperor for themselves, and have deprived him, the temporal. Meanwhile, by the most obvious calumnies, archbishop, of the dignity of chancellor of the university, which have been clearly proved to be false, and, what is and continues: "It would still be easy for me to bear their still more base, also by vituperative writings, they are hatred if my person were only privately attacked, but as putting my servants in such contempt among all kinds of the same affects both my jurisdiction and the public good people, and especially in the courts of the princes, and of religion so essentially that all who oppose my in such hatred throughout the empire, that it is difficult to jurisdiction seem to be strengthened thereby, I have find hardly one or another, except my confidants, who thought it necessary to implore the arm of your Holiness. still dares to serve me and to protect my auctorate These good fathers think themselves convinced that it is openly in Bohemia. Even the ecclesiastical persons of such great importance for the greater glory of God that subject to me stir them up against me, so that the Jesuits they should be powerful.... they think that heaven and the have the archbishop's respect in this realm, but I have Catholic faith would immediately collapse completely if the name of this dignity. Your Holiness may therefore everyone did not confess with the greatest reverence, see to it in time that this power of theirs, which has risen submission and almost with an oath of homage that they so high, does not finally come to such a pass that it can are the most powerful ... Whoever receives a verdict only be taken from them again by the ruin of the church against himself in my archiepiscopal court will find safe in these parts. To me, however, it is so terrible that I think shelter with them. it better to pretend not to notice the matter than to proceed against it with such great danger to the common people, as I certainly could and should. They seem to have made themselves inaccessible to punishment...

*) If the masked editor of the local "Herald of Faith" is really not a Jesuit of profession, then he is an example corroborating our assertion. He writes, namely: "It cannot be denied that individual Jesuits modified the moral teaching." To Mr. Heroid, then, the whole Jesuit crook theory is nothing more than a "modification" of Christian morality! Truly, a euphemism, which loses even the last doubt as to which moral principles the herald himself bolbist'.

"Harrach, it should be noted, had even studied in the German College in Rome under the Jesuits, and therefore knew these clean gentlemen well.

and inclined to destroy everything completely before they5, 39. 2 Timoth. 3, 16. and that is why all those books1545, to the point of cursing all those who did not should confess that they could ever be put in their placeare canonical. consider all the books contained in the Roman Vulgate by the church before the worldly. And this I had to see The apocryphal books, on the other hand, are thoseor Latin Bible translation to be sacred and canonical. The the other day on the occasion of a ban I imposed on onewhose authors may not be counted among the holy menfirst book of the Bible was the "Holy Bible". of their students who had stabbed a clergyman. Thenof God, who have spoken driven by the Holy Spirit, 2 This unlawful elevation of the apocryphal books was they (cmraruut) had my sealed notices taken down fromPeter 1:21, and to whom the Holy Spirit does not bearcountered by their undeserved banishment, especially the gates by the armed youth in broad daylight andwitness in his words. Spirit does not bear witness to inon the part of the Protestant Bible Society in England. publicly torn up, to such a great annoyance of thehis words. These are all the scriptures that are in Luther'sBible Society in England. Since its foundation in 1804, it heretics and children that this realm has not seentranslation of the Bible from the Book of Judith to thehad been its policy to omit the Apocrypha from its Bible anything more terrible and wicked against thePrayer of Manasseh. Not a single passage from theseeditions, in which the later founded North American Bible archbishop's authority since the times of the Hussites-"apocryphal books is expressly cited in the N. TestamentSociety followed suit. Nevertheless, until 1826, the (See: <1. Dior. Hawmorselluüdu Droäoowö glorüwThe Bible is not a single passage from these apocryphaEnglish Bible Society always supported Bible societies DrsZeuu x. 519 soqq. I. E. Kapp Collection, 1749. pp.books, but there are many passages in the apocryphaon the mainland that distributed Bibles with the 182-199. books that can be seen as parallel passages to theApocrypha. About this time, however, such opposition arose from Protestant. Scotland, that at last that Bible Well, Mr. "Herald of the Faith" of St. Louis. Louis, thatsayings of the N. Testament. Society declared itself unacidified against all distribution you have raised doubts about the authenticity of the The distinction between canonical and apocryphaSociety of the apocryphal books, and thus not only denied the anonymous Präger Jesu itcnbrices until now, let it bebooks became more and more general in the Christianof the apocryphal books, and thus not only denied the granted to you herewith; you had to do that, since youchurch, especially from the 3rd century on, throughfundamental principles of all Protestants in regard to yourself write out into the world under the all-shamefulOrigen and Jerome, but already in the year 39Z thethese books, but also, by their conduct, deprived millions Jesuit cloak of anonymity; But what do you want to dochurch assembly at Hippo made the mistake of declaringof the blessing of them which they had so long had in the with the letter addressed to your Holy Father Pope the books mentioned to belong to the Canon of the A.Christian Church. himself, signed with his name by a higher prelate of yourTest. From then on, the confusion between canonical In Germany at that time no striking movements were Church, which so disgracefully depicts all your prelates, and apocryphal books increased. From then on, thecaused by this question of controversy; for the Bible indeed all the Jesuits of the whole Bohemian country, confusion between canonical and apocryphal bookssocieties there, with few exceptions, declared that you now see in that letter-writer nothing more thanbecame more and more prevalent, especially in thethemselves in favor of the retention of the Apocrypha, one of a thousand like-minded people, nothing more thanwestern church, until finally the Reformation of Dr. Lutherdeclaring that they had no right to change anything in the a species of the genus? - Well, we shall see. brought to light the truth that had already beenecclesiastical custom. It was not until a few years ago recognized in the age of the church fathers. that a lively war against the profane books arose, and it In his German translation of the Bible, Dr. Lutheris still continuing. The attacks come from the most assigned the Apocrypha their place between thediverse regions and proceed in equal measure from canonical books of the Old and New Testaments, andLutherans (e.g. Rev. Kraussold in Fürth, Rev. Kluge in prevented them from being equated with the canonicalBernstadt in Silesia,) from Reformed and Unrationalists. books by the masterly inscription: "Apocrypha, these areAn attentive observer will not fail to notice that all these books which are not to be regarded as equal to the Holyattacks are more or less under the influence of an Scriptures. Apocrypha, these are books which are not tootherwise very honorable man, namely, Dr. Marriott at be regarded as equal to the Holy Scriptures, and yet areBasle, the editor of the periodical, "der wahre useful and good to read. This judgment can rightly beProtestant," whose task is to combat Roman assumed to be the judgment of the entire LutheranCatholicism. He had offered a prize for the best attacks Church, since in it the Lutheran translation of the Bibleagainst the Apocrypha, to which no less than 19 writings enjoys decided ecclesiastical prestige. were submitted, of which 2 won the prize, namely a more While the Reformed generally agree with this judgment, the Roman Catholics are decidedly opposed earned writing by Licentiate Keerl, and a more popular one by the aforementioned Rev. Kluge. Both writings to it. One did not want to give up the prevailing practice were distributed free of charge at the church congress in of putting the apocr. books on an equal footing with theBremen last year. "When one has absorbed everything," Apocrypha. One of the most instructive essays on thiscanon. For they did not want to give up the prevailing says the author of that essay, "that has been collected in subject is without a doubt the one in last year's issue ofpractice of equating the apocryphal books with the the writings against the Apocrypha, and then the "Ev. Kirchenzeitung," which will be excerpted herecanonical ones, because in so doing they would have approaches them anew, one feels only the more with some additions. made the concession to the Protestants that on an attracted by the spirit of living fear of God that blows important point they had brought to light the truth that towards us from them. It requires only a very small had been misunderstood for centuries; they degree of impartiality to be able to perceive this, partly apocryphal. The canonical books, thus namedmisunderstood that the Church never had the right to especially in books such as Jesus Sirach, Wisdom, from the Greek word canon, i.e. rule or guideline, areelevate books that lacked all evidence of their divine Tobias, Baruch, the first book of the those that are the only rule and guideline of faith, doctrinecredibility to the dignity of canonical books. They insisted and confession for the whole church. These canonicalon the mixing of man's word and God's word, which had of the Bible from the first book of Moses to the prophetlong since become predominant, and finally they did not Malachi. They were all inspired by the Holy Spirit, forlike to lose the apparent proofs for certain doctrines, e.g. which we have sufficient evidence in the Old and Newthe Book of Toby for the doctrine of guardian angels, the Testaments, e.g. 2 Sam. 23, 1-3. Joh. 2nd Book of Maccab. 12, 42 for purgatory and intercession for the dead. Therefore the church meeting of Trident, which took place from the year

Furthermore, should the Apocrypha of the Old Testament be bound to the Bibles or not?

Maccabees, to discern, and once there, has been seized by it, the eye will become receptive to the fainter rays of light in the rest."

The most thoroughgoing charge against the apocryphal books, first brought up by nationalism and then, it. Dr. Luther speaks of this book in his preface thus: "It unfortunately, adopted and fairly universally spread by devout theologians, is this: 'The Apocrypha contain nothing of a Messiah and his kingdom.' Yet, on impartial consideration, we shall discover in them some passages from which it is plain that their authors knew the faith of the future Saviour, e. g. 1 Maccab. 2, 57. and Sir. 47, 13. is spoken of a King, who can be none other than our Lord Christ; the same is true of 4 Maccab. 14, 41, where the right prophet is mentioned, whom God wanted to raise up.

Of the unpartisan appreciation of the Apocrypha, as well as of their use up to now, N. Stier aptly says: "We cannot yet allow ourselves to be deprived of the conviction that the origin of the Apocrypha between Malachi and Christ, their connection to the Greek Old Testament prepared for Christ's time (the Septuagint), their thereby mediated transition into the Church of Christ right next to the Old Testament, and the reputation they have maintained in the most important sections of it to this day, was really intended by Providence insofar as they are a particularly expedient supplement to the canonical Apocrypha. Testament, and the reputation they have maintained in the most important sections of it to this day, was really intended by Providence in so far as they constitute a particularly useful supplement to the canonical words of the Old and New Testaments. It might really give rise to doubts as to the truth of Christ's word, "I am with you always, even unto the end of the world," if the whole Christian Church had not been preserved by Him from the grievous error of declaring that writings which are useless and harmful to read are good and useful to read."

In the reading of the apocr. In reading the apocryphal books, we should never forget that they are not written as the canonical books: "Take off your shoes, for the land where you are standing is holy land. But rather the word: "Examine all things, and keep that which is good." Therefore we should never use their sayings to prove doctrines which are not founded in the canonical books. Therefore we should never use their sayings as proof of doctrines which are not founded in the canonical books, e. g. the above-mentioned doctrines of guardian angels, of purgatory, of intercession for the dead. Misunderstandings, e. V. of the merit of obedience to parents Sir. 3, 4. 6. and especially of allmosen Tob. 12, 9, we should adjust according to the context of the wholesome teaching, and in general always be mindful of the fact that in these books there is incomparably more truth and usefulness than falsehood. and harmful things, as they especially offer many excellent explanations of the 10 Commandments.

To mention something else of two of these books, Jesus Sirach was called Ecclesiasticus, i.e. ecclesiastical book.

because it was read in the church for the edification of morals, and even the epistle on the day of St. John the Evangelist (Sir. 15:1-8.) and the Sunday lesson on the doctrine of the Catechism (Sir. 3:1-18.) were taken from it. Dr. Luther speaks of this book in his preface thus: "It is a useful book for the common man, for all his diligence is to make a citizen and householder God-fearing, pious and wise, how he should behave toward God, God's word, priests, parents, wife, children, his own body, goods, servants, neighbors, friends, enemies, authorities and everyone, so that it can be used by everyone. and so on, that it may well be called a book of domestic discipline or of the virtues of a pious householder, which is also and should be called right spiritual discipline."

As Dr. Luther advised to preach on this book at times, so did his student Joh. Mathesius in Joachimsthal in community with his colleagues. To these sermons, which make up a large folio volume, he set as a motto the saying of Clemens Romanus (in the canons apostol.): "You should also learn the wisdom of Sirach; indeed, we also want you to make this book common and known to your disciples.

Valerius Herberger, pastor in Fraustadt, d. 1627, says in the "Explanation of the House and Breeding Book Jesus Sirach in 97 Sermons," of the same book: "It has been customary to let the school children read in the Sirach after the catechismo, so that the dear tender youth may soon begin to read in the Sirach. as if with their mother's milk, the fear of God and Christian life might be instilled."

Of the Book of Wisdom, Dr. Luther says in his preface to this book: "There are many good things in it and well worth reading. - From it one can clearly recognize that wisdom is called here, not the clever high thoughts of pagan teachers and human reason, but the holy divine word. And what thou hearest praised of wisdom herein, know that it is said nothing else, but of the word of God."

We conclude with the last words of that instructive essay, "A very distressing The side of this polemic (against the apocryphal books) and the activity of the colporteurs of the British Bible Society, which goes hand in hand with it, and which seeks to win over the Christian people against the Bibles with apocrypha, is that the authority of the church, which now, if ever, deserves tender consideration, and which it is now a particularly grave offence to attack wilfully, thereby receives a new blow. What shall the people think of a church which from its first beginnings and through the years-

hundreds of its existence, has recommended books to yours as useful and good to read, and added them to the collection of sacred Scripture, which in truth are useless and harmful to read?" **K.**

The vanquished braggart.

Not far from here is a bathing resort where all kinds of people stay every year in the summertime, partly for the sake of bathing, partly to enjoy themselves to the best of their ability. One day there were several gentlemen sitting together in the social hall, who had just come over from the neighbouring, highly enlightened little town. And as they were engaged in lively conversation with each other, the talk turned to religion, which, as is well known, is not very popular with the enlightened at the present time. They talked all sorts of super-smart things, and drank lemonade with wine, because the day was sultry. One of them, a fat gentleman, took a deep drink, and said, with high satisfaction, "I am sick of parson wisdom; I have not been in a church with my foot for ten years!" At this he looked proud in a high degree, and peered with majesty into his wine-glass.

Then an elderly man joined them, who until then had only listened to the conversation silently from a distance, but now could no longer hold back. He said: "Oh, gentlemen! Only 10 years not in church? that doesn't mean anything! In my town I know a man who is 46 years old, and has only been to church once in his life, namely on the day he was baptized."

All looked at the speaker, and seemed astonished. "How does this go on?" asked the braggart at last. "You see, sir," replied the stranger, "the poor man-and at this word he pointed his finger to his forehead-the poor man is not right here." (Hallesches Volksblatt).

Freedom or insolence.

Under this heading, in the 23rd and 24th numbers of the "National Democrat", there is an essay by the editor, Mr. Friedrich Schmidt, which we would like to share with our readers, if space permits. It contains a review of a large number of local German political papers, which makes frightening revelations about their immoral, irreligious, even atheistic tendencies. Moreover, the essay shows the shameless impudence with which the local newspaper writers write out into the world that they faithfully represent the general sentiment of the local Germans with these their mischiefs. We cannot refrain from communicating to our readers at least the words worthy of heeding, with which Mr. Friedrich Schmidt, addressing all the better-minded Germans here, has written to us.

[86] turning, closes the essay. They are the following:

"Are you not yet tired of the fetters which the German revolutionaries of 1848, who mischievously managed to gain control of the press, have put upon you? Do you want to let your religious, moral and social conditions be misrepresented to your fellow Americans any longer? You can, if you will, these blasphemers who mock your God... Mock your faith, stain the good name of your wives and daughters, and quickly silence them. Hold congregational meetings, and pass resolutions resolutely opposing the editors of the newspapers; ask them to publish such resolutions, and if they refuse to receive you, withdraw your support from them! Establish new papers, in all places, which do not misrepresent your views, but faithfully reflect them! Up and at it! Steel clear of this evil and cast off the fetters which you have now so long worn with unwillingness. We are prepared to include such municipal resolutions in our columns if the local papers refuse to take them up. But you, editors of German newspapers, who honor God and hold to discipline and morality, speak out in favor of the good cause! We will publish the names of all papers that speak out in our favor through our columns!!!"

The "Lutheran" has nothing to add to this but the wish that God may strengthen the dear Mr. Editor of the "National Democrat" to testify ever more powerfully against the German satanic press here, which also has such zealous tools here in St. Louis, among others in the editor of the "Anzeiger des Westens", the Jew Börnstein.

Judgment of the Reformed
via
Luther, Zwingli and Calvin.

In the latest issue of the "Reformir- ten Kirchenzeitung" of Chambersburg in Pennsylvania, the following is found, among other things: "Zwingli agreed with Luther almost in everything. In the doctrine of the Lord's Supper, however, they differed from each other. Therefore they came together in Marburg for a consultation (1529), but could not agree. This could not have been otherwise; for what Christ, the supreme schoolmaster (!), did not want to explain, we men should not dare to explain. Zwingli held to the doctrine that bread and wine at the Lord's Supper were only commemorative signs or symbols of the death of Jesus. Luther, on the other hand, insisted on the proposition that in, with, and under the blessed bread and wine the body and blood of Christ are partaken of in an invisible and incomprehensible way. The latter thus took the words 'this is my body - this is my blood' literally, whereas

who wanted to explain it by: 'this means my body, my blood'. ----- It is now said of Calvin: "His quarrelsome and violent behavior attracted so many enemies to him that he was banished from the city.... Thus, for example, a person in authority was deprived of his office and sentenced to two months' imprisonment, because this man's way of life was irregular and he was in contact with Calvin's enemies. Another was beheaded because he had written ungodly letters and immoral verses and had sought to overthrow the church orders. Calvin's reputation was stained most of all by the following deed: a Spanish physician named Servetus denied the divinity of Christ in a book entitled "The Restoration of Christianity. For this reason he had to flee from Spain and came to Geneva. Calvin had him arrested and delivered to the court, which sentenced him to be burned at the stake. Intolerance was Calvin's greatest fault. He recognized this himself, so that he wrote to a friend: "I have no harder battles against my great and numerous faults than those in which I seek to conquer my intolerance. This ravening beast I have not yet mastered." -

Truly, strange confessions about the heroes of the Reformed Church! If one now adds to this, as far as Calvin is concerned, another confession of his, namely: "I confess that I am by nature timid, soft and stupid-minded" (?r. aä iks.) - then one really does not know what to think. -----

(Submitted.

World Trade.

The year 1853 is coming to an end under events which seem to indicate much impending disaster. The European peoples, who had just rejoiced over the victory of the Turks over the Russians on the Danube and in Asia at the Caucasus, especially the French and the English, were suddenly startled by the news that the Russians had triumphed over the Turks at sea and soon also on land. The English commander of the Turkish fleet had just returned to Constantinople with the news that no Russian warship was to be seen in the whole of the Black Sea; the mighty fleet of the English and French, assembled there for the protection of Turkey, lay inactive in the harbour of Constantinople as before, and the officers amused themselves with dances and guest performances. Then a fugitive steamboat hurried up and reported that on November 30, a part of the Turkish fleet under Osman Bey, 11 ships, had been completely destroyed in the harbor of Sinope by a Russian fleet of 24 ships under Admiral Nakhimov; 5000 Turks are said to have met their death. Whether

*) We make it known once and for all that the report of world affairs will be given by a correspondent from Philadelphia, so that if the "sent in," as has already happened, is forgotten, no one will think that we want to adorn ourselves with other people's feathers. D. R.

It is uncertain whether the loss of the Turks is really as great as the Russians claim, but it is certain that the Russian admiral could only just bring his own flagship into the harbor of Sebastopol; it was so shot up; only a few prisoners, among them Osman Bey himself, but not a single Turkish ship could he raise as a testimony to his victory. Since, however, the Russian Emperor has attacked on this occasion, the English and French will probably now be obliged to send their fleets into the Black Sea against the Russians, so that they would now really begin the war from their side as well. The English Government is still hesitating to give the order to attack, and with it the French, but there is already great dissatisfaction in both countries, especially since, according to the latest news, the Russians have also won in two places in Asia and the Shah of Persia is threatening to frighten the Turks from the south. Oestreich is making a good effort to mediate peace between the quarrels, but Nicholas will not be allowed to make peace because of his Russians, Abdul Meschid because of his Turks.- Praise be to God that we have peace, which the angels promised to men in the holy Christmas!

Nothing special has happened here in the country in the last few weeks. The beautiful holy Christmas has again been celebrated everywhere with disgusting noise and much eating and drinking; in Philadelphia, at least, no less than 270 drunkards have been killed on the two holy days. How is it possible that the Christian congregations, which consist of Americans, cannot even come to a Christian celebration of the feast days and the church year at all? Is it so difficult to understand that through the celebration of the church year and especially of its beautiful high festivals, children learn to live in the sacred history that tells of God's great deeds in Christ? that through this, these divine salvific deeds are not only indelibly imprinted on the memory, but also on the heart? that the whole of life receives a divine consecration, I would like to say a heavenly radiance, and that we are led by the Holy Spirit, as by a dear friend's hand, from one act of God's grace to another, year after year, until the day dawns and the morning star rises in our hearts? The fondest memories of our youth in the old fatherland are tied to the beautiful feasts of the Lord; it is as if I had been there myself in the stable in Bethlehem and knelt by the manger and worshipped the Saviour of the world, as if I had stood under his cross, looked down into the empty tomb, looked up to heaven after him, and seen the miracle of Pentecost myself. Oh that all Christians in this country would learn to celebrate the Lord's beautiful feast days! Many, of course, think that this is Catholic, but it is not.

[More catholic than this, that we sing praises together to the Lord. To be Roman Catholic means to believe the pope as much, that is, more than the Lord Christ, and to seek forgiveness of sins by works, to mix up law and gospel, and to make the priesthood, as they call it, the supreme sacrament, by which word and sacrament first become effective. But where in America does one oppose the Roman heresy with the pure evangelical doctrine? For years now, in New York in particular, a former priest, called Gawazzi, has been scolding the Romans, but they are secretly pleased about it, for since the unhappy man is not able to preach the true evangelical doctrine, he drives the people into the Roman church rather than out of it. They wanted to bring a cat's music to the papal vicar Bedini in Cincinnati, who is sent here to make churches, which up to now were the property of the congregations, the property of the bishops; apart from the fact that the matter ended most miserably for the musicians, just such a thing is water on the mill of the Romans: if you deal with them in such a way that they look like martyrs, all the world will run to them. There is no other remedy against the Roman heresy than the pure evangelical doctrine, but this is a sure remedy against it. We have used it in the controversy against the Lutherans, who in a papist way make the office of preaching the sacrament above the sacraments and means of grace in general, and they have called out to us: God deliver us from such Lutherans! Now the people who speak in this way do not know what they are doing, but if they do not want to respect the pure doctrine of the Word of God, they will not have to be too astonished when Papism finally sweeps over them like a spring tide, crushing those who still resist it and carrying away the others. God deliver us from all evil, above all from all unbelief, disbelief and arrogance! God also deliver His Holy Chrl. Church from her enemies and especially from her false friends!

(Submitted.)

Church consecration.

On the XXV Sunday after Trinity, the 13th of November I. J., the good Lord gave us a happy, festive day.
As we had the joy on the XXIII. x. Irin. the 14th of November last, (Ro. 11 Lutherans) had the pleasure of dedicating the newly built, beautiful Trinity Church, with its surrounding God's Acre, the same was done on the above date with the Evangelical Lutheran Set. Stephen's Church and its surrounding beautifully enclosed God's Acre at Warrenton, Gibson Co, Ja, situated about 6 miles north from Trinity Church.
This church had already been erected and put under roof three years ago.

The church was still a very poor place to hold services a year ago. The hands had become loose, because the father of discord, the wicked devil, had brought the hearts of the members into divided parties and held them captive therein.-By God's word and grace, all (without exception) were united on January 10th of this year. and now they went together to the place where the glory of the Lord dwells, into a friendly, beautiful little church-with a pulpit, on which a beautiful crucifix, an altar with a baptismal font on the right side, a sacristy, and the necessary pews, lovingly decorated. On the beautiful autumn morning, people from near and far came from all sides to celebrate. After all the rooms had been filled and during the singing of hymn no. 192 of our hymnal for several participants in Holy Communion, a private audience was formed. After all the rooms were filled and during the singing of hymn no. 192 of our hymnal, private confession had been held for several participants in Holy Communion, which the three preachers also joined, the singing began: "Now give thanks to God 2c.," after which the altar service was held liturgically by the local pastor with the reading of the 84th Psalm. This was followed by the hymn No. 168, 1-7 and the sermon by Rev. Bauer on Psalm 27, 4:
1. what shall a church or house of God be to us?
11. How shall we adorn the house of God?
After the last two verses of this hymn had been sung, the undersigned, referring to the special circumstances of this young congregation, gave a short consecration speech with prayer on Exodus 28:17. Thereupon the last two verses from No. 169 were sung, and Rev. Saupert gave an address based on the scriptural words Psalm 26:6-8, which was followed by the celebration of Holy Communion. This was followed by the celebration of Holy Communion, and blessing with song No. 12 and silent prayer made the conclusion.
Friendly invitations to lunch followed, which were mostly accepted and only declined by those who lived too far away. Strengthened and delighted in body and spirit, we went home in the evening with joyful thanks to the dear God, who so gladly blesses those who long for his salvation. Many a sweet saying spiced our homecoming - compared our festive enjoyment with the world's children's rushing merrymaking.- In joyful recollection we greet our participating brethren in town and country, asking them to remember us and the dear Warrenton congregation before the Lord, and also not to forget such well-meaning fellow believers who, for lack of knowledge, are held captive by the lie of the swarming spirits, so that he may in mercy break the fetters that prevent such poor souls from enjoying the freedom with which our highly praised Lord Jesus Christ has set his own free.
A. Weyel, Pastor.
Scott,-Vanderburgh Co, Ja, in Decbr. 1853.

Invitation to subscribe to a second volume of five issues of **Martyrs of the Evangelical Lutheran Church.**

With joyful thanks to God I inform my dear readers and subscribers that this small enterprise, despised by the world, has had a happy progress by God's grace. It received such heartfelt participation from many sides and so many signatures that the necessary printing costs could be sufficiently covered. The letters of many dear German and English brethren also testify that it has not been read without edification. To the Lord alone be the glory for this.
I would gladly lay down my pen after completing the first five volumes, if I had to consider the work as finished already. But in the rich sources which have come to me through the kindness of dear friends, there are still many wonderful stories of German, Dutch, Spanish, Italian, Scottish, English and French martyrs of our Church, so that I cannot but heartily wish that they may again become generally known. Certainly reading them will be of great use to us, too, especially in these last sorrowful times, when the Church is approaching the last terrible storms and persecutions. How comforting it is to see how the Lord strengthened His own in faith, so that through His strength they heroically endured all tortures and torments, even the most painful death. But we also have a duty of love and gratitude to our dear martyrs. For what did they fight for? For the glory of God and the salvation and freedom of the Church. They overcame Satan and the Roman Antichrist by the blood of the Lamb and by the word of their testimony. Their faith and prayer, their confessions and sufferings were the weapons blessed by the Lord with which they won the victory over the papacy; and that we now possess freedom from papal heresy and tyranny and the pure teaching of the divine word, we owe to those holy martyrs as well as to God. Would it now be right for us to forget their names and let their memory perish? Certainly not. God's Word says: "The memory of the righteous is blessed," Proverbs 10:7; and: "The death of his saints is treasured in the sight of the Lord," Ps. 116:15. Therefore the Christian communities of the first centuries celebrated the anniversaries of the deaths of their martyrs as memorial feasts, where their stories of suffering were read aloud and their example was presented for emulation. That is why Luther, Melanchton, Bugenhagen and many others also commemorated the martyrdom of our great blood witnesses.

[88] carefully described and made known by printing.

For these reasons, the undersigned believes that he is doing his brethren a service by deciding, on the advice of his friends, to continue, with God's help, the Martyrs of the Lutheran Church, and to publish a second volume after the completion of the first five issues, which will also contain five issues. If the work continues to find the necessary participation, it is his intention, with God's help, to describe all the martyrs of our church of whom he can obtain reliable information.

The plan of the second volume is as follows: It will be published in separate issues of 48 pages, one issue every three months. The last issue of the last volume will contain a short history of the spread of the Reformation in the various countries of Europe, as well as the preface. All Lutheran preachers in the United States, and all friends of the enterprise, are authorized to collect subscribers thereon. The price of a single issue is 15 cents. Whoever, however, subscribes to the second volume right at the beginning, will receive the booklet at 10 cents, and will also receive the booklets of the first volume at this price. Subscription collectors will each receive the eleventh copy free. As soon as an issue is printed, it is immediately sent to the respective subscribers, who then send in the money for it.

Letters are requested frankirt under the address:

Rev. H. Fick, Lremen, wmr 8t..
Douis, Llo.

To the message.

The fourth issue of Martyrs of the Evangelical Lutheran Church has just been published. It contains the Spanish martyrs: Juan Diaz, Francisco San Roman and the car da fe in Valladolid.

Also, a second edition of the first issue will be printed and available in a few weeks.

H. F.

Church News.

On the 4th Sunday of Advent (December 18, 1853), Mr. Richard Riedel of Saxony-Altenburg, a pupil of the Seminary at Fort Wayne, was ordained pastor of the Lutheran congregation at Oswego, Kendall Co. Ill, in the midst of the congregation, and was installed in his office by the Rev. H. Wunder of Chicago.

May our Lord Jesus Christ, the bishop and arch-shepherd of souls, be the protection and shield of this new congregation and its shepherd, and give his word victory after victory also in this part of his vineyard.

In Addr. of the l. brother is

Rev. R. Riedel, Oswego, Kendall Co, Ill.

Receipt and thanks.

To my dear friends in St. Louis I give hearty thanks for their so abundant support during the months of October, November, and December, 1853, for which may the merciful God bless them, bodily and especially spiritually. Fort Wayne the 3rd of January, 1854.
H. Wcdell.

Receipt and thanks.

With heartfelt thanks against God and the bountiful>1. for poor students and pupils in the C on- c ordia - college and seminary: By Mr. Past. Albach in Waynesberg, O., . 3 61 Don Hrn. Zicrlcin in St. Louis, .. . IM "Mr. Fricdr. Schumme, through Mr. Past. Streäfuß, 5 00 e. to the Concordia College building:

May the faithful and kind God reward you for this gift according to His promise with bodily and spiritual goods. Fort Wayne the 25th of December 1853.
K. A. Gans ch o w.

Receipt. And thanks.

Undersigned say the most heartfelt thanks to the most benevolent giver next, God for \$12 00 which they received from the dear Christkindlein through Herr! Frederick Lange at Troy, Illinois, as a Christmas gift for their support at Fort Wayner Seminary. May the faithful Savior, according to His promise, abundantly bless the cheerful givers with temporal, but especially with imperishable goods in return.

Fort Wayne the 25th of December 1853.

I. M. H a h n.
G. Fr. D i e t z.
H. Fr. Grütze l.
Heinrich l o r.

Receipt and thanks.

With heartfelt thanks to God and the benevolent giver, I hereby certify that I have received 6 dollars through Mr. Prf. Crämer from Mr. F. Lange, near Troy in Illinois, for more support in the seminary.

May the faithful God reward the dear giver according to his gracious promise.

Fort Wayne the 25th of December 1853.

A. H. Kirchhefer.

Heir old

". to the synodal treasury: By Mr. Pastor Martin Stephan, . .. K 1 00 " " " Georg Link, ... IM " of the township of Frankenmuth, Mich, to remunerate the travel expenses of the President, . 5 00 b>. to the Synodal Mission Casser From the congregation of Mr. Past. Klinkenber, Yes., 7 08 " "" "" Renuicke, in St. Clair Co., Ills., 1 80 " Mr. Pastor Stephan, ..." 40 "" "" Werfelmann, ... 70 Christmas - Collecte from the church of the Lord Past. Schliepstek, in Madison Co, Ills. " 10 20 From Mr. Kerkhof, 400

T olleclt at a wedding in Collinsvitte, . .. 2 M From the congregation of the Hrn. Past. Strafen daselbst, 5 25 "" Wichmann in Cin- rinnati, O. ,..... 15 35 Collecte der Gemünde in St. Louis, am Feste Epiphamias, 207 28 Monthly contributions from the same municipality, . 16 80 From the schoolchildren dcs Mr. Teacher Erk, . 3 40 e. for the maintenance of the C o n c o r d i a -- C o l l e g e: by the parish of Cvllinsvillc, Ills., .. . 6 70 " " " Frankenmuth, Mich., . 5 00 ,, the Zion congregation of Mr. Past. Strockiuß In Van Wert Co, O>, 7M >1. for poor students and pupils in the C on- c ordia - college and seminary: By Mr. Past. Albach in Waynesberg, O., . 3 61 Don Hrn. Zicrlcin in St. Louis, .. . IM "Mr. Fricdr. Schumme, through Mr. Past. Streäfuß, 5 00 e. to the Concordia College building: F. W. Barthel. Cassirer.

Paid the ninth year, Mr. Gottsr. Zünglcr. "10. " Messrs. Past. Albach, Christ. Busch, Jak. Bock, Ficken, Fricdr. Jaa.ow, Mutig, Jak. Kiek, Jobanst Müller, Past. Mattscltdt, Mich- Pöbel, Heinrich Ncitz, Rösclcr, Past. Henry von Rohr, Past. Martin Stephan, Saß, Past. Fr. Walz, Zünglcr.

In Germany so just appeared and expect copies by the end of this month:

C. W. G. Ksyl's, Pastor of St. Paul's Lutheran Parish in Baltimore, Catechism -Explanation from Dr. Luther's writings and the symbolic books, 1st main part, (450 pages) Price Hl. Philadelphia, Decbr. 1^53. Schäffer 5" Koradi, West - corner of Fourth & Wvod streets.

Books and pamphlets to have in the expedition of the Lutheran for the buried prizes.

Kirchen -Gesangbuch für evang. luth. Gemeinden, verlegt von der hiesigen evangel. luth. Gemeinden U. A. Conf. in gepresstem Lederbande, das Stück 75 The Dozen \$8. 00 piece tz62.5"! The same in a smaller format, the piece 50 The Dozen \$5.25 00 piece tz 40,00 Dr. Martin Luther's Clerical Catechism, unaltered reprint 10 In the dozen tz 1.00 AB C - Book, and in appropriate step order arranged Uebungs stücke u. s. w-, published by our Synod 10 By the dozen tz i.oo Johann Hiihner's Biblical Histories. New York edition, in detail ... 25 Dr. Martin Luther's interpretation of the 90th Psalm. Psalms, broschirt and trimmed ... 15 By the dozen \$1.50 .. 15 Book of Proverbs to the Catechism of Luther . By the dozen tz1.50 The pastoral letter of the Rev. Grabau to Buffalo v. J. 1840 together with the between him and ordained several pastors in Missouri the writings 15 Letter vr. Martin Luther of institution of the Churchwarden to the Council at Prague in Bohemia of the year 1525. translated from the Latin by Paulus Speratus 10

Printed at M. Niedner Lr Co, northwest corner of Third and Pin streets.



Chenb. Joh. Cap. 14, v 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 31st Jan. 1854, No. 12.

Explanation.

In this issue, we again share with you addresses from brethren in Germany to our Synod, which have been sent to the Synod as a result of the reports that Father Grabau has given in Germany about our Synod. We do this almost without any corrective remarks, because we, as a private person, do not dare to anticipate our Synod. We say this so that no one will think that the well-known saying: *Hai taoet, eonZonUre videtur*, i.e. He who is silent (to accusations) seems to admit-applies here. Our Synod has already been privately called upon by several brethren in Germany who participated in these speeches to report the facts of the case to Germany from their side as well, since there the requested reservations have been issued partly only conditionally, partly only in abstracto, that is to say, since they only wanted to allow the reproaches made to the Missouri Synod to stand, provided that what had been reported about it had been given faithfully and completely, and since they decided apart from whether the decision had any application to the circumstances here. Our Synod will not fail to do everything in its power to enable the brethren in the old fatherland to gain a full understanding of the matters which have arisen here between it and the Synod of

Buffalo, the source and course of the dispute, and then to decide without conditions on the basis of the recognized facts. We cannot, of course, refrain from expressing our regret that the dear brothers in the old fatherland, in spite of their admission that they are almost alone reported by one party and therefore cannot give a definitive judgment, have nevertheless spoken out publicly several times in a manner that demands just as complete an insight into the circumstances and events here as it does to our disadvantage. However, by suppressing all further omissions about this, as we would like to interpret everything for the best, we express the firm confidence that at least all those who stand in one spirit, faith and confession (and indeed in the sacred confession of our church) will also be unanimous in the judgment about the present disputes of right and wrong of his time.

Writing

of a venerable conference held at Fürth in Bavaria to the Synod of Missouri 2c. Venerable.

in the Lord beloved Mr. President!

On the 20th of September of this year there were about 50 Lutheran pastors here for a free

This conference should be of special interest to you and to the whole venerable Synod, over which you preside, because by a special coincidence the situation of the German Lutheran Church in North America was one of the main subjects of discussion; and the brethren who entrusted me with the leadership of the conference on that day now also wish me to report to you and to your Synod on its progress.

You know that Pastors Grabau and von Rohr, as delegates of the Lutheran Synod of Buffalo, have come over to Europe in order to present the ecclesiastical differences between them and the Synod of Missouri 2c. to the Lutheran churches on this side for evaluation. At first, we did not expect them to come to our region, since they were well aware of our previous fraternal relationship with you and, for the sake of this, had not treated our dear brother Löhe very lightly in their most recent writings; but in spite of this, they announced their arrival and an intended visit to Br. Löhe in order to come to an understanding with him wherever possible, and since they were then informed of the upcoming Lutheran Pastoral Conference here, they arranged their journey so that they arrived in Fürth on September 20. The mood that prevailed in the confe

The passion with which they had hitherto conducted their church struggle had downright repelled some brethren and produced a dislike for them; nevertheless, it seemed to us to be our duty to grant the two delegates of an undoubtedly Lutheran Synod, whom we therefore had to recognize as brethren, space and time to express their ecclesiastical concerns before the Conference in accordance with their announced wishes. The possibility of settling, or at least contributing to the settlement of, a dispute among brethren that was already beginning to cause trouble in wider circles, made us inclined not to give room to any personal injury, but to listen attentively to them for the sake of the highly important matter.

Since we knew that first of all the difference of doctrine concerning the sacred office of preaching had caused the practical impulses which took place between the brethren in Missouri and those in Buffalo, Father Grabau was asked first of all to communicate to us in brief the doctrine of the office which had been conducted among them. Not only Löhe and his more closely associated friends, but also many other pastors and members of the Lutheran Church, among them two professors of theology, were present at this lecture, and although it was followed with the greatest excitement, no one was induced after the lecture to consider the view of the ministry that was presented as contrary to Scripture. The lecture was followed with great excitement, but after the lecture no one found cause to oppose the announced view of the Holy Office as contrary to Scripture or Romanizing. This lecture was followed by the presentation of the practical questions and complaints which the two delegated pastors felt compelled to bring forward against the Missouri Brethren in the name of their Synod. In order to give insight into the whole struggle, Father Grabau read out the entire correspondence between the two synods as published in the "Informatorium", Volume 2, No. 16. 16, and although the hostile tension between the two Synods, which was evident from the correspondence in spite of all attempts at understanding, was very painful to all members of the Conference, it could not be denied that the matter would never have become so bad if the ban pronounced by the Synod at Buffalo had been, I do not mean to say necessarily approved by you, but only more respected. It is our firm conviction that duly banned people of a synod recognized as Lutheran should not be accepted as "church members" by another Lutheran synod without the most impartial investigation of the legality of the ban, and thus be set up altar against altar. That sins may have been committed in Buffalo in the exercise of the ban was found by us to be very probable and was also sincerely and humbly admitted by the two delegates; nevertheless, your conduct concerning the acceptance of the banned persons-as far as we have insight into it so far-does not seem justified by this.

tigt. On the other hand, we also tried to persuade the brothers from Buffalo to make more lenient demands, and so we agreed on the following points, which were formulated immediately:

1) We disapprove if and that the Synod of Missouri has received those banned from the congregations of the Synod of Buffalo without having first assigned them to their own supreme church court or even having inquired of this church court as to the reason for the excommunication. We wish and ask that this be seen as an injustice by all concerned, that it be publicly known, and that it be avoided in the future.

(2) Inasmuch as the Synod of Missouri will take it up, we beseech and exhort the Synod of Buffalo to be satisfied with it, to refrain from further attacking the congregations formed by secession, and in general to let the whole controversy about the acceptance of the baptized rest.

(3) We unanimously recognize the question of office as an open one, and wish it to be so regarded and treated in North America also.

(4) We deplore and deplore from the bottom of our souls that the scattered disputes among them have been treated in such a harsh, bitter, and passionate tone, to the annoyance of the Church, and we ask and admonish that the sin which they have thereby committed against each other and against us be recognized, confessed, and avoided in the future.

Pastors Grabau and von Rohr, who were present, agreed for themselves with the above points and are ready to submit them to their Synod; if you, beloved brethren in Missouri! if you too, beloved brethren in Missouri, could be determined to accept these points as the basis of an ecclesiastical peace with the Synod at Buffalo, it is to be hoped that the separated members of one body will be reunited to the joy of all believers on this side and on the other side of the ocean, yes, here and there- May the third point in particular not deter you from accepting our peace proposals. In that we regard the question of office as an open one, it has not become to us a vain indifferent question, but it seems to us worthy of seeking, under constant appeal to the Holy Spirit, on the basis of the divine Word, for an ecclesiastical expression which is above all scriptural and excludes both the Roman error and that of the swarm spirits. We do not doubt-if we only take the Word of God as our sole guide in all things-and make our good confessions according to the guidance of the Scriptures") and the spirit that is always fought against.

*) We have hitherto believed that Lutherans are not convinced that they must interpret their symbols according to Scripture, but Scripture according to its symbols, and that only rationalists and the unintelligent, who are not convinced of the Scripturality or truth of the Confessions, say that one takes the Confessions au, if one understands and interprets them "according to Scripture"; hence, as is well known

If you understand the difference between you and us, the Spirit of Truth will also guide His Church into all truth in this matter. The Lord knows our love for you, which has not wavered; He knows that it is only out of love for you that we contradict where you seem to us to deviate more or less from His word; while we would immediately publicly confess our error in the question of office as soon as we saw ourselves overcome by calm, clear proof from Scripture. May the Lord grant us all humble and believing hearts; that in Deur, who is truth itself, we may find peace with all who eat of one bread and drink of one cup with us in one faith. All the brethren, especially those known to you personally, attacked you, venerable, dear brother, and all those associated with you, together with
to your warmly loving Eduard
Stirner, pastor.
Fürth, November 26, 1833.

(From the Sächsisches Kirchen- und Schulblatt, edited by Dr. Kahnis in Leipzig.

The conference at Leipzig, on Aug. 30, 31, and Sept. 1853.

We accordingly proceeded at once to the second") object of the conference, and heard the lecture of Prof. O. Kahnis on the modern doctrine of the Union. Since this lecture has meanwhile been printed in the Kirchen- und Schulblatt, we can refrain from passing judgment on it. On the basis of this lecture D. Kahnis put forward the following theses: 1) He who professes the Lutheran symbols cannot stand in church fellowship with the Reformed. 2) A national church which accords equal standing to Lutheran and Reformed church doctrine accords equal little to both. 3) The Lutheran and Reformed symbols diverge in essentials- 4) The doctrines of distinction are not yet balanced- 5) The modern doctrine of union is an iridescent syncretism. 6) We confess Luther's doctrine of the Lord's Supper as the only doctrine according to Scripture. 7) We do not hold the Lutheran church to be the church, but the church of scriptural confession. 8) We reject every union, be it with the Roman or the Lutheran Church.

these people wanted to invoke the symbolic books, but not because, but in so far (*quatenus*) as they agreed with the Scriptures. Even Spener writes: "As those who insist so strongly on the quia could and do make a not altogether vain objection, that in such a way one could also subscribe to the Alcoran, Tridentine (*Canonibus*, &c., provided they agreed with Scripture, because in all of them more or less divine truth is to be found." (Theolog. Bedenken. 1 Th. 597.) We think that for this very reason the oath is demanded from the symbols, so that one thereby receives a guarantee that he who thus swears will understand and interpret the Scriptures not according to subjective views, but according to the ecclesiastical confession. D. R- d. L.

*) The first object was the mission- D. H. d, L.

It was based on principles quite different from those of the conference with the modifications mentioned earlier.⁴⁾ With regard to the inner Christian life, it must be heard, and that he had only invited his friends, he put Thus the lecture of Sup. Münchmeyer could follow acknowledged that the Catholic Church, as well as in the the question to the congregation: whether they would immediately, which, according to the program, was sleep of earlier times, has taken some part in the Christian not be inclined to accept the proposed theses actually scheduled for the following day, which was life that has awakened in more recent times. The Catholic immediately by acclamation. This, however, did not necessary because a new subject had been added to the Church, as well as in the sleep of earlier times, has also meet with undivided applause, but it was suggested that, existing ones, as we will see later. This substantial taken part in the Christian life that has awakened in more as it were, as a response to what had been heard, one lecture dealt with our position on the Roman question. recent times. By the way, outwardness is the signature of should indicate by standing up that one agreed with the We will share only a few things from it: 1) It would not be this church; Jesuitism is the incarnation of it. The new essentials of the lecture. The whole assembly rose as very appropriate for our good cause if one wanted to upswing therefore had to make it more papal again, for one man. Now they proceeded to discuss the individual dispute with the opponents [the Catholics] even that Jansenism would have led it into the arms of theses, and after some discussion agreed to change the which is really worthy of recognition among them, as was Protestantism. It also made the polemic more bitter again. - word "church fellowship" to "communion" as the highest done by Sander and Ledderhose at the church congress Hereupon the speaker passed to the question: How should

<p>They then went back to the Hotel de Prusse for a communal midday meal, and after 3 o'clock the conference began anew at the earlier location. Philippi again took over the presidency himself and called upon? Mahn from Mecklenburg to begin with a prayer. As the discussion on the seventh thesis was to be continued, Superint. Münchmeyer informed the assembly that the content of this Thesis was also included in his Theses on the</p>	<p>be saved in the Catholic Church, it is impossible to be saved in the Roman Church. If it is not impossible to become blessed in the Catholic Church, it is nevertheless more difficult to become blessed in it. An agreement with it is not to be thought of as long as it still holds to the Tridentine. A little leaven leaveneth the whole dough. 3) Most of the converts seem to have been won over to the Catholic Church in recent times by the fact that they see a revolution in the Reformation and now believe that there is still something left of this plant in our Church. But we must emphatically contradict this: The Reformers did not want to break with the church regiment, but rather</p>	<p>reason for living.</p> <p>Now the discussion began. Prof. D. Lindner Sr. spoke first of all in general about this subject and asserted: Luther's position towards the Catholic Church 300 years ago must also be our position today. Church 300 years ago must also be our position in the present. He joined the apostolic Catholic Church and went back to the Word of God. The Lutheran Church, rejuvenated to the apostolic Church, therefore rightly deserves the name "Catholic," which the Roman one wrongly bears. This was generally agreed to, and we now proceeded to the discussion of the first thesis. It met with several objections. On the other hand, it was asserted that it was not blasphemy to call the pope Antichrist.</p>
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The speaker urged against this the word "factual" written by the two American pastors present here, again in the assembly hall after 8 o'clock with prayer by blasphemy. One replied that although the baptized, who Grabau and v. Rohr, as delegates of the German Pastor Grabau. The president, D. Philippi, opened the call themselves the Catholic Church, had Christian Lutheran Synod of Buffalo. It was decided to answer discussion by proposing that Münchmeyer withdraw his elements among them, they were not to be recognized these questions the next day, but to hold a kind of theses, but that the assembly declare for the record that as a Christian Church only because of the contradiction preliminary conference in the evening, in which, it saw in the lecture of Sup. M. a thankful contribution to against the Word of Truth; for it is written Ps. 26:5: "however, only those members should participate who the answering of the Roman question, which deeply afflict the assembly of the wicked." Sup. Münchmeyer were already somewhat oriented in this matter. With moved the time, at the same time adding that it then supplemented his lecture with several testimonies prayer, which Pastor Besser held, the meeting was considered the position of the confessional writings of our of orthodox theologians who spoke in favor of his first closed. church in relation to the papacy to be well-founded, and thesis, such as Chemnitz, Gerhard, Hollaz, Löhe. The In the evening around 8 o'clock there was again a that this position would again have to be asserted to the discussion then turned mainly to the concept of the very numerous meeting in the Hotel de Prusse. While the extent that the Roman church advanced aggressively. church and diverged on two sides. One part, among pre-conference on American conditions was held in a Pastor Besser, not speaking against the content of this them Past, Besser, Grabau 2c. believed that the special restaurant, Pastor Ahlfeld again led the proposition, propounded the following thesis: "While we concept of the church could not really be applied to the discussion on the mission that had been broken off teach with the confession of our church that the papacy is Catholic Church. Another, D. Kahnis, D. Philippi, D yesterday. After singing the hymn: "O Jesu Christe anti-Christian, we do not doubt, any more than our fathers Lindner, and others, denied this with the speaker. On wahres Licht 2c." he prayed and then asked the second did, that through the sacred means of grace, the powerful the latter side it was remarked that no one could deny missionary Meischel to share his experiences on the light of which is the power of the church, the papacy is the that there were elements of truth in the Catholic Church mission field. He did so in an appropriate manner. He only means of the church's being against Christ. The No one could deny that there were elements of truth in said that he had been educated in Basel and had been Church has already shown that the papacy is anti-the Catholic Church. Luther himself had declared that sent from there to the Gold Coast among the Ashantis. Christian, but we have no more doubt than our fathers baptism had been preserved pure in the Catholic He then described his arrival there, and how he had been that through the means of holy grace, whose powerful Church. Church had been preserved pure. Therefore received with great courtesy and reverence by a tribe and light even the papist darkness has not been able to because a church contains elements of untruth, it does the king of that tribe, and how they had not only declared extinguish, children of God are born there to not cease to be a church. The church must be that they would gladly let him dwell among them, but had blessedness." In the discussion the different views of the distinguished in the two senses of the word; first, in a also said that they wished to be his servants, his slaves, Catholic Church, which had already become apparent general sense, as in the N. Test, as the totality of those and that he should be their lord; how he had further built gei^ern, again became apparent. Church. D. Lindner, Jr., who believe in Christ, -the Lutheran church, however, is a house among them, and had begun the divine service, for all his recognition of anti-Christian errors in the Roman not the totality of those who believe in Christ. The which was indeed very numerous attended, but for the Church, nevertheless asserted that a Church which Lutheran Church, however, is not the totality of those attendance of which they had also demanded stands on the confession of the old Catholic Church, who believe in Christ; it cannot be called the Church remuneration or payment at the end. When this did not which still cherishes the Word of God and which does not any more than it can be called the Body of Christ- but happen, of course, and their expectations of gifts 2c.2c. violate baptism, has a claim to the name of Church. then also in the sense of an organized community, a did not come true, the participation in the service and Pastor Weicker and Besser, on the other hand, claimed special church, since the Catholic Church cannot be also the earlier courtesy and friendliness diminished, and that only the Lutheran church was church. The latter, denied this name. Church this name could not be when he wanted to confront their heathen abominations, however, declared that our church does not make disputed. Second, by admitting that there may be true their cruelty against their fellow men, a formal uproar blessed, but Christ, that true members of the body of Christians in the Roman Church, it is also admitted that arose against him, and he could only save himself from Christ are also found outside the Lutheran community. v. it is a church. In reference to Luther's remarks about the this danger by quite decided, energetic confrontation, Kahnis proposes to discuss the question about the Roman Church, it was remarked that they could not be which also had the consequence that one got respect for concept of the church in the coming year, but now in the imitated, because the times and conditions were him again and that he later also saw some fruits of his manner designated by D. Philippi to the lecture of Super. different now than then. It was proposed to return to the effectiveness among them. Finally, he showed the Münchmeyer's lecture. Since no one was prejudiced, it first thesis of Sup. Münchmeyer and to vote on whether assembly two fetishes that he had brought with him, was considered appropriate to vote on Pastor Besser's it should be accepted or not. Since in this way the pieces of light wood with some ornaments. One of them proposition first and then, if it was accepted, to add it as conference would probably be divided into two parts, was provided with a tail of hair and represented a kind of a novum to the thesis of D. Philippi. This met with they abstained from the vote at Pastor Besser's request cupid among them, in that those virgins among the applause, and they now proceeded to vote first on the and decided to continue the debate the next day and in Negroes who desire a man fasten it behind their backs. Thesis of the Past. Besser. This was adopted by a Thesis of the Past. Besser. This was adopted by a decided majority. Now it came to the vote on the the meantime to consult with themselves before the so that Zedermann could immediately recognize their Proposition of D. Philippi. Here only slight modifications Lord about this matter. This met with all the more desire from it. When the time had passed in such a were proposed in the wording; instead of "to the extent of approval, as time was passing and it was beginning to pleasant manner, Pastor Ahlfeld gave a stirring address, 2c." the words: "which position will have to be maintained so long as the Roman Church persists in its present get dark. Before the conclusion of the conference, to the congregation and concluded, as usual, with nature." Thus constituted, this Thesis was adopted at the 2c. mentioned above, was considered. Immediately upon On 1 Septbr- the meeting began same time with the Thesis of Pastor Besser, as the entering the auditorium, the conference members had second Thesis, and this was again made known by a general rising. There was a general satisfaction and joy been given printed theses or questions, among them in the assembly over the agreement reached after many contradictions, and the Prof.

D. Kahnis gave expression to this by calling for the to share the documents. (For this purpose, they had singing of the verse: "Praise, honor and glory be to brought the following writings with them, which they later God 2c.", which was also done in full voice choir. distributed free of charge in considerable numbers: 1) The agenda would now have been completed after Faithful Presentation of our Ecclesiastical Situation to all the program; however, there were still the above- Lutheran Sister Churches of Europe, done by the mentioned questions of the Synod at Buffalo to be German Evangelical Lutheran Synod of Buffalo, N. Y. 2) answered. At the request of the pre-conference held Tell the Church! or Open Notice of the Evangelical the previous evening, Münchmeyer had taken over the Lutheran Synod of Buffalo, N.Y., to all Lutheran presentation on this matter and spoke approximately Churches, and respectfully requesting all their faithful the following by way of introduction: "In North America, consistories, synods, and theological faculties, that you a lamentable dispute has broken out between the two will "exhort the Evangelical Lutheran Synod of Missouri Lutheran Synods, the Buffalo Synod and the Missouri with us to desist from their public sin against us." 3) Synod. The cause for this was the ban practiced by Fourth Synodal Letter from the Synod of the Lutheran the Buffalo Synod according to the word of God and Church emigrated from Prussia, assembled at Buffalo, its church order (outdated Pomeranian and the old N. A., in May and June, 1853. Together with various Saxon), whereupon on the part of the Missouri Synod enclosures. 4) Church Informatory. A spiritual teaching the parties (Rotten) who had fallen away in this way bulletin for all Christians. Vol. 2, No. 16). Furthermore, were taken in and provided with preachers, without they had not only come here to be judged, but also to be their former ecclesiastical authority, the Buffalo punished, which had also happened yesterday and had Synod, being consulted about it. In this way the been accepted by them. Dr. Kahnis then declared that ecclesiastical unity among them was completely he, for his part, would have to answer the first question disturbed, and if the same procedure had been in the negative: A single wrong practice does not make followed by the synod at Buffalo, the most atrocious the church wrong. Prof. v. Hölemann spoke in the same Babel would have resulted from it. *) The Buffalo way, but with the addition: "if it confesses the wrong and brethren now desire that the quarrel which has thus makes it right." Likewise D. Ahlfeld, who said, "as soon arisen may be settled again, and desire the good as the church wants to make its wrong right, it is no counsel of the assembly in general. We do not," longer a legitimate church." Sup. Münchmeyer, however, continued the speaker, "sit as judges over the Missouri here pointed out that the case was also conceivable: the Synod, since the presence of the other party would be matter was not completely settled; it could not be proved necessary for a thorough discussion; however, since that she was wrong, or at least she could not convince our brethren think that they can be helped in their herself that she had acted wrongly. Hereupon it was tangled quarrel by answering the three questions proposed by the same to add to the answer submitted, presented, the conference cannot refrain from "yet the same is bound to desist from her wrong." This agreeing with them. They went immediately to the was applauded; and so the assembly declared that it Answer to the first question presented: Whether a agreed with the negative answer given by the pre-ban properly executed in a local or national Lutheran conference. church, but unjust, makes the church wrong? The One now proceeded to the second question: Whether, in the event of a doctrinal dispute arising or continuing pre-conference had in the event of a doctrinal dispute arising or continuing (e.g., over ministry and church) between two Lutheran answered this question with a definite no, according to the principle already established at earlier synods, each of them has the right to immediately conferences: that an otherwise rightly existing church receive and absolve the sinners of the other who have authority does not thereby become a false one, to be been excommunicated in the order of Christ, until the doctrinal dispute has been settled? Sup. Münchmeyer rejected, even if it has once permitted itself an unlawful act. A distinction must be made here between two synods on certain points of doctrine, on which neither God's will nor the confessions of our church have given a definite decision, then both have the right to immediately accept the members excluded by the other synod, because it is in doctrinal disagreement with the other. To this the answer of the Pre-Conference was as decidedly in the negative. Since this question was a general one, and since all ecclesiastical parties must agree that there are certain cases where excommunication is necessary, it was held that this question could not be answered in any other way than that already done by the Pre-Conference, D. Philippi goes even further and says: "Even if a sect excommunicates one of its members and this member applies to the orthodox church for admission, the orthodox church itself must inquire of the sect: "Why did you excommunicate the same? Prof. D. Kahnis proposes that the words "and to absolve" be deleted, which the authors of the thesis also agreed to. Sup. Münchm ey also suggested that instead of "immediately" the words "without further ado" should be inserted and the words "until the doctrinal dispute has ended" should be omitted. The proposers were also satisfied with this, and so the vote was taken on the question thus amended. By an almost general standing up, one indicated one's agreement with the negative answer of the pre-conference to the question thus modified. The third question was thus: Whether, in the case of a doctrinal dispute, one synod had the right to erect counter-altars in the congregations and parishes of the other synod? The expression "counter-altars" was explained to mean the establishment of a new congregation in the midst of another. Since this is only a corollary to what was answered in the negative in the previous question, the Pre-Conference had also answered this question in the negative. Sup. Münchmeyer remarked: "One may think what one likes of the ministry, but it must not be permitted when another breaks into a congregation and says: I am making a congregation for myself here. Rev. Wolf desired that this question should not only be answered in the negative by the Pre-Conference, but that at the same time one should express his abhorrence of such a proceeding. But after the latter was rejected, the vote on this question followed, which showed a decided majority for the negative answer of the Pre-Conference. Res. Sup. Münchmeyer then spoke to the conference as follows: "We have not yet fulfilled our duty by answering the questions posed with such a bald and frosty no. We must ask the Lord, who is the true Prince of Peace, to make peace. This is a sacred matter: we must ask the Lord, who is the true Prince of Peace, to make peace. But in the same way we should do what we can to bring it about. It might perhaps be salutary if our conference warmly admonished the two synods and asked each of them to confess and renounce their sins, so that this atrocious scandal might be brought to an end. This was agreed to, and the three members of the Conference were chosen to write this letter of exhortation: Sup. Münchmeyer, Pastor Besser and Prof. D. Kahnis, who also took on this task, but **first wanted to inform the members of the Board of Directors about it. From**

*It goes without saying that here the conference is judged according to what it has heard. The future will teach how the members of the conference will judge when they have also heard the other part.

Sup. Münchmeyer now brought up the fact that severalThe Council would not remain behind in the progress thatof the heights for those to whom He commanded to give Hanoverians who had reservations about joining thehad been made in the knowledge of this matter, butthe bread of life, and asked blessing for the assembly, Gustav Adolph Society, but who had felt it their duty ofeveryone should consider that he had to take nothingthat through their service the Lord's field might be tilled conscience to do something for the distressed Lutheranelse into account than the welfare of the church, andand His kingdom established and increased.- And let him brethren in the Diaspora, had come up with the idea oftherefore he earnestly asks for two things: First, that theywho loves his people and his church say to this: Amen! setting up a God's Box, as it were, for them. This planshould in no way be too quick to approve something thatAmen! Amen!

was found to be quite noteworthy, and Prof. D. Kahniscould later be recognized as untenable, and second, that Right at the beginning of the second session, the also took it upon himself to inform the members of thethey should not pass a resolution in unconditionalPresident expressed the wish that the prayer at the Conference Committee about it. In the meantime,rejection and disapproval, which would once again movebeginning of each session should not be held by the however, a written protest was unexpectedly filed by D.the desired goal into the unforeseeable distance, and:individual members according to the A. B. C., as in the Marbach and Pastor Engel against the previous"May the Lord of the Church himself guide the hearts!"heprevious Synod, but that they should agree among resolutions of the conference with regard to the threeconcluded. themselves that 12-14 members should hold the prayers questions submitted and answered by the American After this address the deputies went one after theat the beginning and end of the sessions. This wish, preachers, because a decision had been made on aother to the President and pledged into his hand "thathowever, produced a far more beautiful fruit than one matter in dispute without hearing the other party. Thisthey would conscientiously promote the welfare of themight have expected; then, after the discussion had been protest was taken on record, but it was not possible toEvangelical Lutheran Church on the basis of the existingheld, the Synod was united in singing at the beginning of convince oneself of its validity, since it had beenconfession. Thereupon they moved into the church. Theeach session the hymn: "Keep us Lord by thy word", or 3 expressly stated that the questions submitted were onlyaltar liturgy was held according to the new order ofverses of: "Oh stay with thy grace"; then Prof. Thomasius answered in abstracto, without going into the disputeservice and President D. Harleß himself preached thealways reads a short Bible passage, which has the form between the two synods themselves and wanting tosermon on Matth. 6, 35 - 38, because it was the feast of ofand content of a prayer, whereupon the Synod prays the decide them in any way. the harvest. There he passed from the bodily harvest toLord's Prayer aloud together. At the end of each session, the spiritual one, from the earthly fields and sowing duckshowever, the following is sung: "Let me be and remain verse was intoned: "With our power nothing is done, wto the heavenly ones, and thus came to the question:yours" and the blessing is pronounced by the President. 2c., whereupon Professor D. Kahnis concluded with aWhen will Christ's servants do their work as true followers On October 13, the hymnal search was negotiated. tremendously strong prayer. of Christ? He answered this question thus: "Then, whenThe resolutions are as follows: the draft hymnal, which they recognize 1) in what their essential task consistshas been published since the previous General Synod, is (namely, in the healing of all kinds of epidemics andto be accepted, however, the Eisenach draft hymnal is to diseases by means of the Word) 2) on whom it is to bebe incorporated into it in such a way that those songs practiced [namely, on the lamentable people, on thefrom it which are still missing in the Bavarian draft are to scattered and pining sheep, on their own souls and onbe added to it, the text is to be reviewed and improved the souls of others] 3) what promise it has, this task thethroughout by the K. Oberconsistorium and at the same promise, that is: The harvest is great, for which reasontime some 40 songs are to be exchanged for better ones, one must not be discouraged by the sad appearance];and also the chorale book is to be brought into agreement and 4) how this promise must be seized (namely, bywith the thus improved hymnal. This work is to be faithfulness in one's profession, as a laborer in theaccelerated in such a way that the new hymnal can harvest, and then by the prayer of faith]. And there at lastalready be given to the confirmands from 18-53/54. Two he said, We cannot make ourselves able, the Lord mustdifferent editions, with and without notes, an appendix of equip us. No man, no power of earth, no congregation,prayers and of the complete liturgy together with the 21 no church can make the right workers in Christ'sarticles of the Augsburg Confession and the 7 last articles kingdom: The Lord God alone must give them. But whatof the same shall be added in excerpt. It is to be made as he expects of us, in order to give and send his workers,cheap as possible and to be generally introduced within only this Christ testifies in the word: pray to the Lord of3 years at the latest. All this was accepted without dispute the harvest! O pray, then, that the Lord may pour out theand the meeting was closed with the chant "Nun danket spirit of prayer above all things upon us, upon the bearersalle Gott": The meeting was concluded with the chant of the ministry, upon the whole congregation and church."Now give thanks to God". "Yes, in the name of Jesus Christ, let us lift up our hearts On Friday, October 14, in the ninth session, the order and hands, and let us pray from the bottom of our souls."and form of the main service was discussed. Prof. Then came a prayer that went from thanksgiving for theThomasius gave the General Synod a clear and detailed bread of bodily food to a request for the right desire forlecture on their necessity, content, and connection, and heavenly food: from the Lord, who is the bread of eternalRev. Kraußold of Fürth then demonstrated the feasibility life, who gives His gifts from the Lord, to the Lord, whoof implementing and carrying them out in liturgical form. gives His gifts to the Lord.

The Church in Bavaria.

From October 2 of last year, the Bavarian General Synod was again assembled in the meeting hall of the Royal Palace in Bayreuth. Dr. Harleß, the President of the High Consistory, was present and active as the Synod's conductor. The deputies of the Reformed on this side of the Rhine, who had previously taken part, were excluded this time. The President was therefore pleased to announce that this year's Synod was the first Synod of the Lutheran confession, and added: "May the Lord God bless us, so that we may prove to be true sons of the Reformation, not in dead, outward imitation, but in spirit and in truth!

From the report which the Nördlinger "Sonntagsblatt", edited by Mr. Pastor Müller in Immeldorf near Ansbach, gives of the negotiations, we now lift up the following:

Then he, the President, began with the order of worship, the necessary improvement of which had been dealt with for thirty years; but as it was wisely ordained in God's sight that all previous attempts and drafts had not been taken seriously, because all those who were to take a hand here would first have had to learn more with every year, and could have learned more if they had wanted to; so then also the General Synod was to be behind the

and musical aspects. President Harleß then took theSo it is with urban and village communities. Then I After the speech of the high conductor and the warm floor and gave a long speech, from which I must givethought back with great pain to what we had in Bavaria speech of Bomhard, the assembly should generally the reader some of the words. "Your speaker," he said,in former times, what has been thrown overboard, and agree to the proposals of the committee without "emphasized a point that is causing concern among thewhat is being produced in the draft, but which fills many discussion. And with an overwhelming majority, this people, as well as among representatives of ourwith fear as to whether this task can be fulfilled and proposal was approved by rising from the seats. church; and this is a concern that applies to myself. The solved. So much from me, and perhaps already too After several discussions about the introduction of draft, gentlemen, has come into being under my eyes,much." the order of worship, which some deputies subsequently and even if for the most part through the services of After he had explained the difficulties and misgivings added to, the main subject of this (10th) session was the another, nevertheless also under my advisory board!in working out this order of worship, he concluded: "Do catechism. Since there is not enough room for more, we But what circulates as concern, no one has said to mynot believe, my honored gentlemen and dear brethren, will only briefly present the result. A catechism in face, but it was said, like the barber of King Midas, whothat the church government or I would even remotely question and answer is to be worked out on the basis of could not conceal what he should not say. He think of proceeding with heavy-handed violence in such the Nuremberg children's textbook; the first edition of the whispered it into a hole, which he covered with earth;a sacred matter and thereby spoiling from the outset that existing book of sayings is to be taken into account, as but there grew out reeds, which whispered the secretwhich is to become dear to the people. The question of well as Löhe's house book as far as the explanations are to all the world. Thus, in like manner, there came to mythe "definite" introduction meant nothing more than to ask concerned, and Seiler's method as far as the ears from all sides!! in reference to the order ofwhether the reverend General Synod would advise and arrangement is concerned. Then the catechism is to be worship, the anxious rumor: "He (namely, I) will makebe of the opinion that what the church government has sent to the pastors for review, and with these reviews in the churches Catholic." issued on a trial basis should also be declared definite as mind, the catechism is to be completed and introduced.

As far as I was concerned, I had to laugh about it,the type of the goal valid in the national church, the but I had to pity those who believed such foolish thingsgradual introduction of which is to be striven for in the either out of ignorance or out of friendship for me. I hadcongregations. Such a definite aim must be had, and its to ask myself whether it was assumed that when I leftintroduction must be effected in a regulated, incipient Bavaria eight years ago, it was because of crypto-manner. What could be done now, my dear gentlemen Catholic inclinations or sympathies? *) I could notand brethren, your honorable committee has done to explain to myself how this sentiment could have remove all difficulties in the way. Therefore I conclude changed me in Saxony. But I do not know-maybe with the promise, whatever the result of your deliberation, which was addressed by the Leipzig Pastoral would be somewhat corrupted in Saxony! In Bavaria, not to oppose in any way the proposals of the Committee Conference to the Synod of Missouri 2c. and to that of people judge the Saxon church harshly and want to callwith regard to the manner of introducing the order of Buffalo. In it occur some citations in Latin. As we have our conditions much better. I do not investigate that.worship."

But I was astonished when I came to the country, Kirchenrath Bomhard of Augsburg then rose to that the citations be given to them in German. Therefore, became acquainted with the conditions, and saw in the recommend the new order of service and concluded his we are herewith providing them according to the services of the congregations from one end of the speech with the words: "Dear Sirs! Yesterday, with joyful Walchian German edition of Luther's works. country to the other an order that is immensely dear to acclamation and heartfelt praise to God, we gave our The first passage reads, as follows: "Therefore let your people and which they will not abandon at any unanimous approval to a hymnal that brings back to us no one fall into another's harvest or cut, as the devil is price. This, though actually to me in fragment, is the the old, glorious hymns of that ancient time, in which the wont to do by his mobs, who are always protesting how same which is presented to you as an altar service. order of service presented to us served our pious great and exceedingly fierce and hot zeal drives them, ancestors everywhere for great edification. An important as it grieves their hearts that people are so wretchedly

"Throughout the country there is one and the same step towards the Reformation, i.e., the restoration of our deceived; therefore they cannot abstain, but are way in which the clergy and the congregation sing at cult to its original noble form, has herewith been taken by compelled to preach the right truth, and to untie the liturgical celebrations, and this is a joy for the us; we have herewith expressed our recognition that the deceived from the devil's snare. Thus it happens, congregation. When I came there, I did not have to prehistoric times of our church had better things to offer although one out of holy zeal and right good opinion administer the tiaconalia myself, but sometimes I had than the subsequent times were able to produce in this would gladly help out some deceived ones with to do so. Then I asked for the sheet music; they had area. To the old core songs belongs the old liturgy, as B wholesome doctrine, that with such an example the none. The congregation and the clergy sing like this belongs to. It would be inconsistency to accept those and ungodly teachers and false preachers are given a cause from generation to generation. reject these. Let us not stop halfway, after we have once to penetrate themselves afterward; thus Satan wins the

*As is well known, Dr. Harleß had to leave Bavaria earlier laid the ameliorating hand on our cultus with pulpit and preaching stands." (VIII, 1577.) because his strong resistance to the oppression of the Protestants praiseworthy determination, and let no one give room for The other passage reads as follows: "That I should consciences on the part of the Catholics was not to be tolerated here. his person except suspicion: ^Lr8 uou llabet osorew uim preach, baptize, and administer the sacrament, I have been commanded, and have been called and required It is strange that the so-called Old Lutherans in Germany, who are the iznoravtern *)."

most resolutely opposed to papism, are in the same situation as those Then Decan Bach mann proposed, after the two papers heard, the speech of the to do it; for the word of God hath commanded me, not in a dark corner, secretly and hidly, but to preach, here. They of all people are supposed to make the vcute Catholic! And why? Because they sing before the altar, "burn more densely" at Holy Communion, put a crucifix on the altar, etc. have on the altar, bless with the sign of the cross, and the like! D. baptize, and administer the sacrament. R, d. L. *) In German: "Art has only ignorance for an enemy".

By the mouth and word of a man who is in regular office. But if a citizen or two should ask me to preach, I should not follow such a calling and command. For by so doing one opens an entrance for Satan's apostles and servants, so that they may also do harm after this example, as has been said above. But if I am asked by those who are in public office or government, then I ought to do it." (There. p. 1578. 79.)

The third passage is: "Therefore, because the ordained bishops pursue the gospel and refuse to ordain competent persons, every church in this case has good reason and right to ordain its own ecclesiastics. *(Schmalk. Art. Von der Bischöfe Gewalt u- Jurisdiction, col. 157.)

*) Further on it says: "Whether one wants to call this disorder or division, one should know that the ungodly doctrine and tyranny of the bishops is guilty of it, because Paul says that all bishops who either teach unrighteously themselves or defend unrighteous doctrine and false worship are to be considered as criminal men." (dead. 157,158.)

Receipt and thanks.

The undersigned hereby certifies to have received H9 78 from the congregation of Mr. Pastor Seidel in Neudettelsau. God also bless this gift of love, both physical and spiritual. Fort Wayne the 6th of January 1851.

H. Grätzel.

Received

for the Seminary at Fort Wayne from January 1, 1853, to January 1, 1851, partly in money, partly in food calculated at money, and other things, from the following pastors and their congregations:
l) From the congregation of Fort Wayne *) H 382 06 (Including: from Mr. Fnichtenicht, in thanksgiving to God for a better health, after a long and hard work, \$25; further: from I. K. for the next enlargement of the Scrninar building, also in thanksgiving to God for an unexpected inheritance, \$100).
*) 6 pupils, 3 seminarists and 3 preparands would be trained by the P. u. Prof. C. and individual parishioners.

who are particularly entertained-
2) From the municipality dSS Hrn. P. Jäbker10691
3) From the congregation of Mr. P. Husmann1111
1) From the congregation of Mr. P. Kolb3933
5) From the congregation of Mr. P. Fritze1500
6) Bon of the congregation of Mr. P. Streckfuß2767
7) From the congregation of Mr. P. Lober55-0
8) From the Gemeinte of Mr. P. Schumann300
9) From the congregation of Mr P. Trautmann65o
10) From the parish of Mr. P. Volkert 8 00
11) From the municipality rcs Mr. P. Stubnatzi250
12) From the congregation of Mr. P. Klinkrnbcrgr720
18) From the congregation of Mr. P. Röbbelen500
11) From the congregation of Mr. P. Seidel450
15) From the congregation of Mr. P. Werfelmann438
16) From the common of Mr. P. Hüsemann200
17) Bon of the congregation of Mr. P. Kühn 18 37)^
18) From the congregation of Mr. P. Beneke530
19) From the municipality de- Mr. P. Sauer2000
l)) Boa Mr. P. Bergtj

1 00

Uebertrag \$296 27)^
21) From the Young Men's Club in Detroit18 00
22) From Hm- P. Trautmann (book money in calculation with Germany) 6 00
21)) Proceeds from books sold11 80
24) By Mr P. Zeumer11 00
25) From Mr. P. Röbbelen (Büchergld) 15 75
26) Proceeds for a filling drawn ondcn seminar 30 00
27) Proceeds for an old iron stove2 95
28) From Mr. P. Kolb50
29) From the Young Men's Association in New York2 50
30) From an unnamed person4 50
31) Proceeds M4 English Hunnius2 00 01

While I now finally express my heartfelt thanks to the l. (pastors and congregations) for the above assistance, I cannot but at the same time express the same gratitude to Professor Crämer; and precisely because she, as a quiet one in the country, in her undemanding labor of love, is far from desiring any recognition, so it is all the more important to me to express it publicly here; For it is especially through her housemotherly economy and faithful administration of the housekeeping at the seminary that that part of the above contributions which was donated to the seminary in foodstuffs, worth about 200 dollars, has been used so economically that each of the pupils had to pay only 20 dollars for the annual maintenance of board-housing and heating they have free of charge, as well as laundry by individual families of my parish, from which, in addition, the salary of the maid was paid.

I would also like to thank the dear families of my parish, who again this year provided our young friends with clean linen, and no less the women's association of the parish, which not only mended the linen and clothes, but also provided new linen, summer clothes and bedding, and also supported individual students sent to serve the church with money.
Finally, we-my college, Prof. Crämer, and I-had heartfelt joy this year in the willingness of our pupils, seminarians, and preparatory students, with whom we were most eager to engage in various kinds of house, garden, and field work, which was distributed among them, 25 in number, in such a way that we did not need to keep a farmhand, Kertscher, Knoß, Past. Wambsganß, Jak. and Christ. Wingert (2 he.), and in this way they were also able to make a smaller contribution to the household coffers.

However, as joy is usually mixed with sorrow, we did not miss the latter in that we unfortunately had to notice how there really were congregations, and moreover members of our Synodal Association, who in the course of this year did not contribute anything to the maintenance of our teaching institutions in St. Louis or here, which is nevertheless our duty and obligation, precisely as members of our Sonodal body, and is by no means merely left to their free love. Would such congregations also be stimulated by the laudable and lovely example of some sister congregations to do more diligence for this year, to make up for what they have missed, and perhaps to gather colleagues for this purpose at the 3 great festivals and once in the Trinitans' time; then it would also become easier for the poorer students to acquire good books during their course, for which they sometimes have even less money later. '
'And so then, may the faithful God bless us further and promote the work of our hands for Christ's sake. Amen.
Fort Wayne on January 12, 1854.

W. Sihler P.

Received for the seminary from the congregation of Mr. P. Neichhardt, partly in money, partly in food calculated to money:
Before, Mr. Mich. Diehm\$ 1 45
" Jak. Haushalter70
""
"" Christoph Baumann35
"" Georg Heß35
" Wittwe Haushalter 1 10
" P. F.'G. Neichhardt220
" Christoph Diehm 1 00
" Peter Diehm50
" ThomasBaumann25
" Güntheru . Barthel25

\$925
Of which deduction of transport allowance1 2b
Remains nest \$800
From the municipality bes Mr. P. Krähe\$ 5 60
W. Sihler, P.

Received

". to the Synodal Casser
From the St. Pauli congregation of Herrtt Pastor Husmann in Allen Co, Ja, " -\$4 06.
d. to the Synodal Missionary Fund;
From the congregation of MrN Pastor Stubnatzy at Coopers Grove, Ills-, --6 00
" " Zionsgemeinde des Hrn. Past. Selle in Crete, Ills. ,----
" " of the congregation of Mr. Past. Wunder in Chieago, -----7
,, " Schoolchildren of Mr. Teacher Erk, -25
" " deu girls of the Jnunanmlsschoolr in St. LouiS, -----400
Collecte aus zwei Missionsstunden in Bremen, durch Hrn. Past. H. Fick, --1 50
From Mr. Bewir, by the same-- 50
" the schoolchildren of the Hrn. Past. Punishments in Collinsville, Ills., ---2 20
" " of the Zion congregation of Mr. Past. Selle in Crete, Ills., ----4 53
Collecte at Mr. Past. Lück's wedding, --9 15
"...to Concordia College Construction:

F. W. Barthel, Cassirer,

Paid

the 9th year Messrs. Bohnenstiel, Beiser, Dönsing, Past. Fast, Joh. Göring, I. G. Huth, Peter Merz, Past. Wunder (2 Er. 2nd half).
" 10. " Messrs. Bartbcls, Bohnenstiel, Georg Eckhardt, Joh. Göhring, Christine
Past. Wambsganß, Jak. and Christ. Wingert (2 he.),
Past. Witk". the 1st half of the 11th year Jakob and Christian Wingert.

UM' The funds received from Addison, Lancastnu. Lafayette are to be acknowledged in the next number.

Changed Mddresses.

Z'. O.
(7cr/ö (Ä.

Misprint in the penultimate number.

Page 73, column 2, line 10 from the bottom read instead of Grr- tder - Gretser.
" 74., 1, " 12 " "read instead of or-den.

Books and pamphlets

to have in the erpedrtt'on of the Lutheran for the buried prizes.
28 Confirmation s-Beine mit Bibelsprüche und Liederverses, ingl. mit biblischen Bildern und Nandzeichnungen; lithographirt und herausgegeben von Leopold Elast . \$1,00
16 baptismal certificates with Bible verses together with similar pictures and drawings; lithographed and published by Gast u. Brother .
Melodies of Danish church hymns according to Dr. Friedrich Layritz \$1,00
Addendum
The same with the appendix \$5
Also
there are several copies of the following and other books still ""- available:

Printed by M. Niedner L" Co", Northwest!. Corner of Third and Pinestraßr.



Offenb. Joh. Kap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mon., Feb. 14, 1854, No. 13.

(Submitted.)

Most Important
Victory and peace message along with
Festive programme
for my old friend and fellow countryman
Martin.

Dear old Martin certainly thinks of the Russians and Turks on the Danube and in Asia, but the old boy has once again completely missed the mark. Russians to one side, Turks to the other! The battle is not to be despised either, and will cost blood enough, Martin-and I would also be there to celebrate a victory and peace festival if each of the quarreling parties were to return to its place, the Russian to Siberia, the Turk somewhere in Asia where he could find room, but with the Russians and Turks it's nothing this time, not even with the Chinese, on whom your acumen would probably have fallen first, but again wrong. This time I am not dealing with the world empires at all, although there would be much to say about them, but with the kingdom of Christ, and there you are to celebrate a victory, peace and thanksgiving festival in your house with your Catharina and your children, large and small, and because you are not an inventive mind, I have enclosed the festival program, according to which

you can do it. You see, this is how one advances in education and enlightenment, when one lives near a city where the Fourth of July is celebrated, one knows how to give things a shape and expression right away; I have an advantage over you, Martin!

"But what on earth," you think, "may this be the victory and peace that old Hans has won? Has there been another little quarrel with the housewife, whom the clever woman, after her usual manner, has brought to a good peace by making his coffee a little stronger and sweeter in the afternoon, and serving it in grandmother's old inherited cup?" Well, I'll tell you something, Martin, you can't pay a dear, clever wife with the whole Chinese empire, and to take the cup out of the cupboard at the right time and serve it to her husband takes more bravery of mind, and betrays more military talent, than the Turkish and Russian emperors put together might not have. And I will not have that taken from my honor, but there is no question of that. I have only to come out with it, you do not fall to rights. So listen, and take it to your ears and to your heart:

The Protestants, or Unirte, are the ones today. They've won.

Well, what do you say to that! Well, this is a message of peace! For you understand that peace is now in the kingdom. Now you may as well hold the "Messenger of Peace" again, for he has now become Lutheran, too, and no longer squirms and turns like my old rooster when a piece of bread gets stuck in his throat. For you see, Martin, it is always an embarrassing thing for a set man who still has some shame and character in his body, when one has to go about the country with one's messenger's bag, and tell people things that one has only brought down oneself with tremendous retching, whereby not only one's gullet, but also one's conscience is badly affected. But that is over now; the "Messenger of Peace" has now become an honest fellow, like our one, and will henceforth toot his "Lutheran" egg" horn with the "Lutheran," and there you will see miracles. Horn, and there now you'll see wonders what the two of them will blow together from now on. For now it is as good as won. If the Lord has done that, he can and will do more, and I will no longer give my old felt hat for the Pope's three-pointed cap.

and you know, there is also a permitted swearing! but with God's help I will compose myself and be calm. Meanwhile, there's nothing for this time with the festive programme, your tongues can safely take off their Sunday trousers again, and if your Welschhinkel is only to be consumed at a victory and peace festival, as I just had in mind, then it has a chance of dying a natural death. It is just as thou thought'st. It is again the old devil's game with the Union, as before, only much more ghastly, stupid and shameful, because played with more effort of admittedly very palpable hypocrisy. You see Martin, that above the letter, where I wanted to begin with the festive program, is interrupted. The reverend came on a neighborly visit. As he enters the room, he says: "Good day, Master Hans, be well with your writing, certainly once again to our old good friend Martin; I thought so when your wife fetched the sheet of paper from the parish. Now I tell him everything so faithfully, and the priest begins to laugh-you know, it is his way when the devil has once again concocted his pranks, and I think there is often more faith and joy of believing behind such a laugh than behind many a long, acetic face-"You could have spared yourself all that, Master Hans," he says, "so it is once again nothing. The poor people are now caught up in the treadmill of lies and hypocrisy, like a horse that has been blindfolded and must now always turn in the same circle. What else can the poor people bring out now but devil's filth, since their lord and master, of course, pours nothing else on their stones." I did not understand the dear man at all, and neatly got into a little harness, and said, "With pardon, Herr Pfarrer, the Ungeänd. Augsburg. Confession is not the devil's filth, and it has come out this time." Then Mr. Pfarrer laughed still more finely, and said, "Neighbor! Neighbor, where have you had your eyes?" "Now in the Messenger of Peace No. 12," I say, "and there it is in plain words; 1530 Emperor Charles V." . Now you know, Martin, I have it so with me, when I have the main sentence of a letter out, especially when it is marked with goose feet, or printed with blocked letters, and I want to read further, then I put the rest, which I often do not understand clearly, to the best of my ability according to this main sentence, and think, it must be right with it. But the "Messenger of Peace" has it about him that he gives his readers a blue haze, as you did at school when you did not know whether you should write to me or to me. Then you wrote Mirch, and that indistinctly, and also made a blot on the word, and now let it depend on what the schoolmaster wanted to read out. Enough I had the whole hall bathing of the "Messenger of Peace" behind me.

I interpreted the resolution with goose-feet, according to my sense and the goose-feet, and was pleased how the rhinoceros skin, if the gentleman once grabs him on the messenger could speak so seriously and sincerely into bonnet with his terrible fist and begins to lead his it. But the pastor revealed to me that in fact nothing else arguments a posteriori, as our schoolmaster said, if he came out of it than the usual hypocritical lies that the struck out right, he will feel it after all, and probably in such Unrists always tell when they talk about their union, in a way that he will not get back on his feet again in all of order to mislead simple-minded Lutheran people and to eternity. Martin, you know that the papacy stinks to me, it cloud their eyes with their nonsense. To make matters stinks to me extraordinarily, but the Union almost more. In worse, he took out of his pocket a pack of newspapers, the papacy the devil still seems to me almost like an English and German, and think of it, Martin, it says in honest devil; in the Union he is quite like the old serpent clear, concise words that the 2000 in Berlin, after the again from paradise. There he tramples the word under above-mentioned resolution, have passed another, that his feet quite openly; here he comes creeping up with the with regard to the 10th Article of the U. A. C., everyone friendliest and most pious face, and with his "ought God can believe that the Union is a good thing. A. C. to have said" wants to teach the simple-minded people everyone can believe as and what he wants!!! And this better and more worthy concepts of God and his word, was not a society of merry students who wanted to which he twists and thus corrupts men. There he openly ridicule the Union in a carnival play, as we once kindles his pyres, and takes the bodily life of God's witnessed during our wanderings in Jena. Nor were they children fresh away in their joy of faith; here he brings the cobblers and tailors, like you and me, whom the devil poor wavering consciences into thumb-screws, and cannot even use for such shameful nonsense in their Spanish boots with his accursed sanctimonious simplicity, but as the pastor says: professors, pastors, manoeuvres of falsehood and falsehood, and presses, high state officials, counts 2c. Nay, that goes beyond all and screws, and presses, till blood, marrow, and life comprehension into the ashen. People from all over the pierce through the bones, and so confounds the poor world come together, go into the church, preach, sing, people with his glittering speeches, of love, conversion of pray, and make a mighty scene, speak of repentance, heart, peace 2c., that such a poor fellow no longer knows recognition of sin, bending of the heart, decide to finally where his head stands, and thinks that the way to heaven want to lay hands on the work, publicly and solemnly goes through such thumbscrews and Spanish boots, confess with heart and mouth the Augsburg Confession while the great mass of them find the still comfortable way that the angels of heaven are in heaven. They publicly of pronouncing the Lutherans dead dogs, or at most and solemnly confess with heart and mouth the bastards, because they do not want to be so fond and Augsburg Confession, so that the angels in heaven shall peaceful and pious, and despise the word and the holy begin to rejoice over it, and afterwards, by another sacraments, but stick to their words, and go straight to resolution, turn the matter in such a way that they come heaven.

Truly, Martin, this Kirchentag is an important and worthy act, but hardly the final act in the game of the Union. What wondrous things we have seen! First, a royal head, followed by several potentates, cancels the sworn rights of a whole church, and thus brings the curse of perjury upon the unhappy country, Ezech. 16, 59. and decrees in good papal manner: there is no difference between lie and truth, and this you shall believe. The consciences wake up, and say: "Royal Majesty, we cannot believe Las, we are Lutheran, and must reject the Reformed error, and cannot have church fellowship with false believers." Then it is said, "Fellows, you have not love, which is the main circumstance of the Gospel; in addition, you are rebels, who want to be wiser, and have a tenderer conscience than your prince, and fine bishops and clergymen, for that let them pull the best cows out of the stable for you, and seize you, and your preachers go into the hole, that you may learn better what Gospel love is. And as for perjury, and

the poor peasants and bourgeois so stupid and hypocritical.

that if they only rattle a little with the Augsburg Confession every year with great pomp, it is enough. Confession, it is enough for every head to fall back on its pillow, from which God had perhaps startled it through uneasiness in its conscience over the shameful apostasy from the orthodox church. This is shameful. Oh, God from heaven, look into it, and have mercy on it. And the dear messenger of peace is also quick at hand, shoves the lies into his messenger bag, makes up his sweet-friendly love and peace face in front of the mirror, and brings them to his patient "evangelical" sheep in the house. They, like me, have their eyes plastered shut with the oath of allegiance, üyd resolutions with goose feet, and swear stone and stone that the Union is as Lutheran as any synod in America or Germany. I would not like to be in the messenger's shoes, Martin; it would give me the creeps, even the shivers.

that the churches are stolen from you, it is according to not to read to your Catharine - and in the midst of it, and the word of God, for love is the fulfillment of the law, for among it, profound scholars with most amusing we Uniate love one another, and love for you compels countenances, who are now already pondering us to draw you into our blessed community of love in this We could not believe it at the time, and since we did not way." In the meantime, professors and pastors and encounter any such country on our entire journey, we lawyers are not lazy, either, and prove most clearly that decided that the travel writer must be a braggart. At that the Lutheran Church is not abolished in the Union, but time we could not believe it, and since we did not come still exists in it as completely as the blue or yellow color across any such country on our entire long journey, we in the green mixed from both. At the same time, decided that the travel writer must have been a braggart. however, the Lutheran preachers and congregations are But all at once I begin to see that we may have done the persecuted, the stolen churches are withheld from them, man an injustice. The country and the people exist, and and they are forced to help feed the unrighteous priests hopefully you now know where and who the people are. and schoolteachers, and even today poor Father Ra God be commanded Martin!

Eichhorn must wander from one prison to another. In the meantime, there is much talk of love, and inner missions P. S. My wife sends her warmest regards to you and are being established. 2c. 2c" cries out against the your wife, and you should only prepare the Welschhinkel Roman Church, joins the legations to ask for the release for next Monday, when we will have a merry meal with of the persecuted couple in Turin, while the poor people you in spite of the devil, because, as my wife says, our in their own country are just as shamefully maltreated. In dear Lord God is still alive, and you should not let the the meantime, the scholars are hurrying, the Union is devil notice that he has afflicted you. burning white, and for years now they have been Yours, Hans.

searching in their own concoctions (for they will never find it in God's Word) for the right handle to bring the confessors of truth and falsehood under one hat, of course with the help of the police beadles, who occasionally have to apply some to a too thick conscience that doesn't want to get involved, in order to make the stubborn thing a little more pliable, and finally in 1853, after several unsuccessful attempts, they brought it out and proclaimed it publicly.

Resolved:

The United Church accepts the Unaltered Augsburg Confession in so far as it agrees with the Altered Confession, or with the taste of every man, and defiance once again happened to him. For history teaches, as is offered to him who will not now see that it has become well known, that the Calvinists-and that is really the honest and orthodox Lutheran in 1853.

Do you still remember, Martin, the whimsical travel description, with the cute pictures in it, which we once read together in childhood? There was also a description of a flying island, which was flying around in the air, inhabited by the king and his court, but also by all the scholars and artists with their servants. They were doing strange things. For example, in a large factory building there were many spiders and spider webs, and the gentlemen attempted to make silk garments out of the latter, but only attempts, for as long as the island existed no one had ever heard of a silk thread being spun. From another similar building the traveller, who had been allowed to see the curiosities, was greeted by a horrible stench, so that he could hardly summon up the courage to enter. Meanwhile curiosity overcame disgust; but what does he see? All the halls are filled with * * * - you need this place

Dear Hans, who has once again given vent to his pressed heart in this number, will certainly claim the sympathy of all readers; it is a pity that the good boy has not been to schools; then something capable should have become of him and he should have remained above such miserable deceptions that have once again happened to him. For history teaches, as is well known, that the Calvinists-and that is really the Unirten-have always played with the Augsburg Confession in this way, as happened at the Berlin Unirten Kirchentag. In doing so, they have followed entirely in the footsteps of their dear father in faith, Johann Calvin. EVIvin, as is well known, when he wanted to accept a preacher's position in Strasbourg, signed the unaltered Augsburg Confession with his hand without hesitation, and accepted the altered one only in his heart, since no one was allowed to hold an office in that city at that time who did not want to sign it. Calvin himself boasts of this act as late as 1557, when he writes to Schelling in Regensburg: "I do not reject the Augsburg Confession, is more and more drowned out by the torrent of daily which I have long since willingly and gladly signed, as the opinions and daily attempts, and even threatens to fall author (Melanchthon) himself has interpreted it" (Ep. silent, the merciful God has looked upon our new 236. eck. DsmsLv.) But how does the same Calvin write fatherland in grace, and here lets the light of His sweet, in the year after Melanchthon's death?-So he writes (to grace-filled Gospel shine in bright splendor, and daily Beza, Sept. 10, 1561), "The Augsburg Confession, as gathers souls from the godless evil world and gathers you know, is the torch of your fury" (he means the Queen them around the victorious spar of the pure, scriptural Mother, Catharine de Medicis,) "to kindle a conflagration confession of His faithful Church of pure Word and by which she sets all France on fire. But it is well to be Sacrament. seen what it (the Augsburg Conf.) is to be imposed upon;

Since their too great shortness (mollities) has always displeased the understanding and the author of the same was sorry and is in most places adapted to the particular use of Germany. I pass over the fact that its brevity makes it both obscure and, because of the omission of some pieces of great importance, deficient. Incidentally, it would be inconsistent to adopt it with the French Confession in mind. Yes, in this way material is prepared for future disputes, because the majority will never depart from the confession once adopted." (Ep. 313.) Already in that year, in which Calvin had written the words he had quoted, (1557) he wrote to the Protestants in Poland: "Surely this will not be a departure from the Augsburg Conf. Conf." if a clearer interpretation (?) of your faith is added to it!" But what does Mr. Calvin mean by such a clearer interpretation? He says it in the following words: "The manner of communication is to be explained: that Christ, while remaining in heaven after His **body**, comes down to us by a wonderful power of His Spirit, and at the same time raises us up to Himself."-This is the neat "clearer interpretation" which Calvin gives of the 10th article of the Augsburg Confession, and which permits him to give us a "clearer interpretation" of the 10th article of the Augsburg Confession. Confession, and which permitted him to sign this Confession; as it is found word for word in the 244th letter of the edition referred to, procured by Beza. Is it any wonder, then, that the Calvinistic spirit is now playing similar pieces?

Since Hans did not know all this, he can be forgiven that, because this matter was so new to him, he perhaps agonized over it more than was necessary. If Hans' language should seem a bit rough to some, just consider that he is not as skilled with the pen as the scholars who know how to present the greatest crudeness in the most subtle way.

(For the "Lutheran.")

Sync and corrections by n17t01

to all members of our Synod to take to heart the still noticeable lack of preachers and school teachers.

While in the old fatherland our dear Lutheran Church groans under the yoke of the state, and ecclesiastical Lutheran affairs there become more and more clouded, and the voice of the one, pure, unadulterated confession silent, the merciful God has looked upon our new fatherland in grace, and here lets the light of His sweet, grace-filled Gospel shine in bright splendor, and daily gathers souls from the godless evil world and gathers them around the victorious spar of the pure, scriptural confession of His faithful Church of pure Word and Sacrament.

Not a decade has passed, and our dear, faithful Synod, whose humble, poor beginnings cannot be sufficiently remembered, has grown by a miracle of undeserved divine grace and mercy into a young tree, which spreads its branches in blessing on all sides. About 70 congregations already belong to our synodal association, about 140 preachers and school teachers, driven by the love of Christ, work with zeal and faithfulness in the vineyard of the Lord, under all kinds of hardships and renunciations, and even the bread of life is smelled to the poor heathens in two stations through the ministry of our synod. Two theological schools have been founded with God's gracious help, one in St. Louis, Mo. which, with its excellent German efficiency and thoroughness, was recommended to you in No. 4 of this year's Lutheran for faithful, grateful remembrance, and one here in Fort Wayne for practical theology, of which I will briefly add a few things here for the information of those who have not yet reported, and for the remembrance of the others.

Under the present circumstances, it is impossible for our academic-theological institution to sufficiently satisfy the crying need for preachers. This requires too much time for preparation, the necessary language skills are often lacking, and on the whole, unfortunately, so few parents are willing to give their gifted sons. Thus, necessity has forced us to establish a practical theological institute here in Fort Wayne, since in a shorter time and at very little expense, godly young men could be prepared in a practical way for the service of the church and school. This institution, which since its founding in 1846 has already trained more than 60 preachers and school teachers, and still has some 20 pupils, now consists of 3 sections: a preparatory school, in which capable boys who either do not have the means or the necessary language gifts, or are already too far advanced in age to go to college in St. Louis, a preparatory school, and a school for the young people of the church. Louis, enjoy a preparatory instruction; a proseminary, in which those godly young men, who want to dedicate themselves to the service of the church in later years, can acquire the knowledge they may still lack or train for the school ministry; and the actual theological seminary. The subjects taught in the first two sections are: German, Latin, and English language, arithmetic, geography, history, biblical history, catechism exercises, singing, instrumental music; in addition, the proseminarists are taught: dogmatics, symbolic books, older church history, catechism exercises; in the seminary: Bible knowledge and Bible interpretation, dogmatics, symbolic books, comparative symbolism, biblical history, church history, pastoral studies, instruction in the use of the Bible, and the use of the Bible.

in homiletics, homiletic and catechetical

Exercises. All instruction is given free of charge. The costs for lodging, heating, light, food, service 2c. amounted to only \$ 20 per person in the past year and should, if the local community and the surrounding rural communities do not tire in their laudable zeal to support the institution with food 2c., hardly increase, but probably even decrease. The laundry is provided by the women of the local community, and the 2c. sweeping out of linen, underwear and clothes is done by the local women's association. Only a few of them pay for the small expenses out of their own means, but most of them are supported by members of the local congregation, and others by other congregations, or they receive them entirely.- The Lord has done all this unspeakable good to us unworthy ones out of free grace, for who would be so nefarious as to assign the honor of it to another than to Him, to whom alone it is due? How then do we relate to such rich undeserved blessings of God? One would think that crowds of evangelists would have to be trained, that the pious young men would crowd together in a holy competition, in order to sacrifice themselves in the service of the church after faithful preparation, and to fill everything far and wide with the sweet sound of the gracious Gospel, and to supply their many preacherless German brothers in faith in the forests of North America with Word and Sacrament. But God be lamented, we are not yet in a position to provide our own congregations with preachers and to meet the growing need of the larger congregations for faithful, capable schoolteachers, much to the delight of all faithful men of God, let alone to think of extending and expanding the boundaries of our so rich field of work to the extent that we should and would like to.

In view of this great heart-rending need of the church, I turn first of all to you, you Christian parents of our association, to whom God has given capable and gifted boys. Oh, think of the unspeakable good deed that the Lord has shown you by letting you proclaim His holy and saving Word purely and unadulterated, and by teaching you and your children the right way to live; think of the precious and priceless blood of God that your Lord and Savior Jesus Christ shed for you on the trunk of the holy cross; think of all the consolation, the joy, the peace, the blessedness, which He has already given you in His gracious Gospel and in the holy Sacraments; think of the unhappy parents, who in the old fatherland, by force of the state, are crammed into godless congregations or even exposed to false doctrine, how they sigh and groan, and how they, of course, thank God on their knees and eagerly place themselves and all they are and have at His service.

if they could have it as good in the spiritual as you have it; think of your scattered brethren in the faith in this land, who sit in drought and thirst for the water of life, who perhaps cannot even bring their tender little children to baptism, because far and wide there is no proper minister of the Word to be found, who see them growing up with fear and trembling into heathen darkness, who together with them are in mortal danger, to fall into the hands of the running and racing swarming spirits and be eternally corrupted to hell by the poison of false doctrine, - and then decide for yourselves whether it is right, and you can answer for it before God, if for some earthly, futile consideration you want to withhold your gifted and, above all, God-fearing boys from the service of the church. Are they, after all, God's gift alone, who can reclaim them from you again at any moment, and are you, after all, bound to bring them up to Him in discipline and admonition to the Lord, and to place them, as much as is dear to you, at any rate at His service and at the service of the common good, - why not also at the service of the church, the kingdom of God, for the special service of which it so urgently needs them? Do not say: ei we can be supplied with preachers from Germany, there are enough idle candidates there. I say to you: not Germany first, but we have the sacred duty from God to provide for the needs of the church here; not Germany first, but we will one day be called to account by God for this. Do not object: yes, we must also be concerned about the physical well-being of our children, but if we place them at the service of the Church, we hand them over to hardship and misery, countless hardships and privations. You should therefore thank God if your children were worthy to sacrifice themselves to Him and His holy Church, to be allowed to suffer a little for the sake of His name and His holy Word, for then their reward in heaven would certainly be great. Oh, think of it, how you would be frightened if God were to take His word of salvation from you, and you yourselves would have to confess: we have only too well deserved this with our indifference and our ingratitude towards the holy Gospel! How would you stand in judgment, if one day your own children were to accuse you of having delivered them up to the world and its service, or at least of having withdrawn them from the service of the church, through such an earthly sense; if hundreds and hundreds of baptized persons were to cry out a woe over you, because you had deprived them, as much as was in you, of the pure preaching and scriptural administration of the holy sacraments. Once more, therefore, I beseech and adjure you by the love of Christ, consider this well, and break through all the petty earthly considerations which have hitherto prevented you from doing your duty in this matter, and show yourselves to be worthy of the name of Christ.

you also in this as faithful, grateful sons of your dear Lutheran Church, which so motherly cherishes you and your children. -

I also address you, you Christian young men of our association, who are equipped by God with the necessary gifts and who, because you still stand in the fear of God are occasionally admonished by the Holy Spirit to remember the bitter redness of the church and to place yourselves at its service. But you who have been too timid and too weak, or too indifferent, to tear yourselves free from the earthly bonds that hold you back. Consider what the Lord Jesus Christ did and suffered for you before you were remembered; think of the countless benefits He has poured out on you from the day of your baptism until today; Let the unspeakable and undeserved grace penetrate your hearts that He has caused you to be born and brought up in the church of pure Word and Sacrament, and then ask yourselves whether it would be a great thing if, out of grateful love for Him who loved you so dearly and gave Himself for you, and out of merciful love for your brethren who suffer the bitterest hardship the spiritual hardship, you would give yourselves to it and sacrifice yourselves to the service of the church. What do you get out of it if, according to the custom of this country you are only anxious to get a good living and a comfortable life for yourselves, and your heart is attached to earthly dirt and muck, and yet you have to leave all this behind you soon or late, and in the end probably even go to hell over it, if your heart does not get away from it soon enough, and then in any case only with great pain. On the other hand, what a beautiful, glorious opportunity is offered to you here, to prove your faith with your works and to spread the glory of God and His holy Word, and to snatch immortal, dearly bought souls from the jaws of the infernal wolf, and to keep them with Jesus Christ in His holy church, which is the mother of you all. O therefore do not delay, do not contend with flesh and blood, but come and place yourselves at the service of the Lord, and sacrifice yourselves to Him and to His holy kingdom with body and soul, sparing no danger, toil, or tribulation, but striving for the glorious crown of honors, when you shall shine as the brightness of heaven and as the stars forever and ever. - You, too, dear young men's associations, do not think that it is enough, when you, with abundant earnings and the prospect of a comfortable earthly livelihood, assemble once in a while and speak of the need of the church and give some gifts from your abundance to remedy it, but respect yourselves that you should be and become planting schools; from this our teaching institutions could complement each other. Therefore look diligently where among you, with the right godly mind, the gifts necessary for the ministry of preaching are to be found, and ask and exhort, provoke and encourage such, that they may devote themselves to the service of the church.

Consecrate the church, and make way for them, and help spread with them and through them the kingdom of God, that all the lands may be filled with His glory. -

I also say to you, you preachers and teachers, do not want to disregard this, and do not want to be found tragic and foolish in this, that you pay attention to where godly boys and young men are found in your congregations or schools, who are equipped with the necessary gifts, and that you nurture and care for such precious little plants with all diligence, and awaken in them at an early age the desire to sacrifice themselves to the service of the church, and encourage, admonish, and entice them and their parents with all patience and teaching, and spur others on so that, where it is necessary, they at least help to promote with their gifts such a blessed undertaking and such a godly purpose. For this is what it means to build the church of the future, if we so well provide for and care for the present one, and arrange and maintain everything so well that, whether God wills that we die today or tomorrow, the coming generation will also be so well provided for that they can share in the same divine grace with us and still thank us for it in eternity.

To all of us I call out: Let us not sleep and be idle; let us also bear this need of our dear Lutheran Church ardently on our hearts; let us all compete that each one of us in his own place may do whatever he knows, can, and is able; Let us all help one another and not grow weary in willingly giving temporal goods, in sacrificing ourselves and our children, in petitioning, appealing, and exhorting others, but above all in ceaselessly crying out to the Archpastor and Bishop of our souls. And if we do this, the urgent need of our dear Lutheran Church will soon be helped. For He who calls us to ask the Lord of the harvest for laborers cannot, indeed must not, for the sake of His holy name's honor, let this unanimous prayer of ours go unheard. And so, through our service, the pure handmaid, the church of the true, scriptural confession, will spread ever wider and, for the salvation of the nations, will make the voice of the gracious gospel sound ever brighter, ever louder, and our enemies, with all their devilish mockery and scorn, will be put to shame, and the sweet fruits of our faith will make them ashamed. Whether death comes today or tomorrow, whether the world falls into ruin and the last day dawns, we will be glad if the Lord finds us in His service as faithful servants, for then He will take us from the strife of this time to Him in glory, and we will rest in eternal joy and blessedness.

May God, who is faithful for Christ's sake, help us in this by his grace. Amen.

A. Crämer

Prospectus
of the Illustrated Night School.

A glance at our American conditions must convince any capable judge that there is still much to be desired and done in regard to the education of the people and the youth. Gratifying beginnings have been made to this end; but they are at first only beginnings, which must be followed by further efforts, if our German population, which is rapidly increasing, is not to sink spiritually, but is to be promoted in such a way as is appropriate to the extremely favorable conditions of the country and the state. The principle of the self-government of the people is here put into practical application, and this necessarily presupposes a corresponding measure of general intellectual education of the people, who are to govern themselves, even apart from the fact that general education of the people is a benefit in and of itself. Here, however, there is undeniably a comparatively great lack, a lack, not of educational ability and willingness, but of educational means and opportunity. The reason lies in the special nature of American state development, which in its peculiarity does not permit efforts at popular education to keep pace with the rapid growth of the population and the material and political prosperity of the state. The conditions of the people's welfare are so abundant that they are almost an obstacle to spiritual flourishing, just as in a soil pregnant with rich fertility an overabundance of plants sprout at the same time, crushing precisely the noblest and most tender ones.

For all its greatness, the American state is young and in the making. The people, who are just forming themselves into a state through resettlement, must create everything for themselves. With the exception of the principles of our state constitution and laws, we find no ready-made tracks on which we can step. We lack the historical ground, the preparatory work of ancestors who have sprung up in this country, from whose legacy we could draw and continue the work of spiritual development where the ancients left it. We lack the evidence of our parents' feud, the land that has been cultivated and cultivated for centuries, the old buildings and works of art, castles, cities, cathedrals. The peculiar, heart-appealing folk sanctuaries, the traditions handed down from generation to generation, are missing. There are no local memories, monuments, folk and country legends that have been handed down from generation to generation. The chronicles of the country, the gradually added treasures of the libraries, the old foundations and educational institutions are missing - everything is new, everything is youthful and has not grown up and been inherited on the soil itself in a native and peculiar way, but has been partly created, partly adapted and transferred by the living generation, according to the circumstances found before. America is an adopted fatherland for its inhabitants and they are its adopted children. The process of resettlement and of settling into the new conditions all at once demands too much of one's powers; at the same time, the opportunity for gain is too rich and delightful for there to remain strength and leisure for intellectual training. What was lacking in the old fatherland, or what was diminished and atrophied, is sought primarily in the *nenerwählteri*: physical advancement, ecclesiastical and political freedom. And that is what we have found, thank God! Our wealth here is our great blessing.

But should we and must we therefore remain poor in intellect, spiritual and mental education? Shall America be richer and happier than the countries of Europe merely in political and material respects? And it must not be forgotten that the duration and solidity of our happy state relations depend on the general

education of the people. Up to now, we have mostly fed on the intellectual crumbs that fell from the rich table of Europe, some of which we brought over with us and some of which we had to obtain by steam power like foreign goods. We have, by comparison, only very scanty production of our own, no richly flowing intellectual sources, whose beneficial, educative, and pleasurable abundance is spread over the whole nation to its farthest, most scattered branches. The mass of the people is in danger of sinking into a semi-rough, spiritually dull state, hanging in restless striving for possessions and acquisition, leading a Chinese dull, stagnant life of gainful employment, having to do without all freedom of the noblest pleasures, and, like a beast of burden, accepting its abundant share of food every day, pulling the cart of acquisition until the worn-out skin sinks into the grave.

The mixture of the population, while in a certain way conducive to the general education of the people, is in turn an obstacle to it. Contact, exchange, and intercourse among the peoples promotes and increases their intelligence. But every people will seize, process, and appropriate the foreign or new educational materials found in its own peculiar way, or it must give up its own peculiar character and adapt and assimilate itself to a foreign one. We Germans are in danger of the latter. We are very capable of education, but unfortunately-and this always brings contempt of other peoples upon us as a nation-we are only too much inclined to ape-like imitation of foreign customs and habits and to denial of our own, which, after all, when German customs and habits are stripped of their distortions, are so noble Mb solid of old! Here the nationalities do not merely touch, but are jumbled and tossed together, so that the local population forms a veritable national chaos. The predominant element is English, and this will devour our noble German language, along with other priceless national treasures, if no help and stop is given. But before English education completely penetrates the Germans living here, at least our present generation, and one more at that, must perish spiritually. All respect for the English character and English education! Much may come before it bears comparison with it. But German character, provided it be marked character and not caricature, and. German education, German language, German openness and straightforwardness, German loyalty and honesty, German counsel, German diligence, German perseverance and steadfastness, German thoroughness and cleverness, German genius and depth of mind, German erudition, German temper, German religiousness and knowledge - these are all things that are truly not to be despised, that have never been despised by other nations, but have always been highly esteemed and praised. The German character was already held in such honorable esteem by the Romans, and later, at the time of German political unity and prosperity, that it lived proverbially in the mouths of the nations, recommended for imitation; whereas the German vernacular, under the word "Welsch," described the character of the Romance peoples as cowardly, unfaithful, and detestable! Today things are a little different, and that is proof that the German character - we cannot conceal it, for there are glaring facts - is in decline. But we Germans should not let it sink, and least of all despise it, we should otherwise despise ourselves. Rather, we should rightly recognize what has been given to us, faithfully preserve it, manage it honestly, practice usury, enrich our own hearts and minds with it, serve our new common fatherland with this pound, and pass it on to our descendants as an inalienable sacred possession.

thum. We Germans already form a mighty branch of only the North American tribe; could we not and should we not, in terms of numbers and spiritual weight, form a noble part of the tribe and, instead of being carried by the whole, help to carry the whole? Who will prevent us if we do not do it ourselves? We do not want to be American Germans, but Americans, German Americans: we do not want to be something whole and special for ourselves alone, but a particularly noble part of the whole. Only in this way will we fulfill our civic and political calling. Every German living here should possess as much education as is required of the citizen of a free state and of a member of a religious corporation who is capable of voting. The spiritual world should be as accessible to him as the material world. He should have a free, correct view, an open head, a noble, pious heart. That would be a worthy addition to the advantages we already enjoy! He who has a benevolent heart should do what he can to help our people here, to do them and the whole state good. Herewith we have stated the motives and points of view of the intended Youth Gazette. We would like to begin with the youth in our part. A good foundation must be laid here. "What little house doesn't know, Hans won't know." Where the elementary schools have left it, or what they have left out, we would like to build on and replace. We do not intend to supply a religious, denominational paper; but neither shall it be an un-Christian or anti-Christian one. The whole world, what and how it was and is, with its inhabitants and products, humans, animals, plants and minerals, with its elements, its colossal and microscopic sizes, with its revealed and hidden forces, its interrelationships and interactions, etc., etc., etc., etc. Thus, world and religious history, history of culture and inventions, ethnography, geography, physics, mechanics, prose and poetic (German and English) literature, music, painting, architecture, sculpture-these are the subjects and areas that the "Illustrated Evening School" wants to treat and explore, or at least partially bring to the knowledge of the youth. What lies beyond world and time, God and eternity, should not be forgotten, but forms the basis and goal of our magazine, just as world and time are included, begin and end therein.

When the day's business is over, young men and maidens in towns and lonely settlements may take the Illustrated Evening School before them and entertain themselves pleasantly and usefully with it. For this reason, we have given the paper the name "Evening School," and because each paper is accompanied by a number of good woodcuts for illustration and adornment, we have called it "Illustrated Evening School. If, however, people who are above or below the age of youth wish to pick up the sheet, be it in the evening or at any time of day, they too may find many attractive and instructive things. On the other hand, those who already know or can otherwise obtain all that we have provided, but have a benevolent mind, should at least try to recommend and expand it as much and as widely as is always possible for them. In doing so, he will certainly do much good. In particular, the honorable preachers, who are officially responsible for the welfare of the people, and also the teachers, should welcome such a publication for use in school and home and for dissemination. We know how many preachers and ministers here in this country see the necessity of educating the people and the youth and strive for it, but constantly have to see their good intentions half lost due to a lack of source materials and help books. We generally live in the hope that right

many will recognize the blessing and benefit of such a paper and will gladly receive the same.

We predict to future readers that we will not anxiously search for the new, the piquant, and the unheard of, but that what is necessary or useful to know for anyone who has some claim to education, or who does not, we want to give. We do not care whether many already know what has been told. All who do not know it, shall learn it. In general, we want to be a householder who brings forth from his treasure all kinds of things, old and new, in order to make such treasure the common property of many. Simple, honest, German sense shall be the style and adornment of the paper. Also not much shall be lacking in good paper, printing, and other equipment, as this sample copy shows. The format is chosen in such a way that the reader can have a nice, entertaining book bound from each volume.

From now on, the second issue is to appear after a month and then regularly every fortnight. The price of the journal for one year in advance is four shillings. Whoever orders several copies at the same time will receive five of each at two dollars a year. No order shall be filled unless payment follows. At the end of each year, readers are reminded to subscribe again, and anyone who does not send payment before the beginning of the following year is considered to have terminated his subscription.

Editor's Note of "Lutheran"

By communicating the above prospectus of a new youth newspaper, which does not have the purpose of working in the field of religion and church, but rather to serve as a storehouse of what is otherwise worth knowing for this life, we cannot refrain from drawing the attention of preachers, teachers, house fathers, teachers, youth associations and the youth in general to this beautiful enterprise. A magazine like the "Illustirte Abendschule," at any rate, meets a need that is felt in many quarters. The elementary school cannot possibly offer the future citizen and businessman everything that he needs as such. Higher secondary schools and trade schools are still lacking. The so-called evening schools, which are to replace them here, an excellent and indispensable institute as they are, are not sufficient. They need a paper like the one we are planning, so that those who attend the evening school can, on the one hand, repeat what they have learned, and on the other hand, increase the treasure of their useful knowledge. Just the more powerful the enemies of religion are now interfering corruptly in all the conditions of society, the more sacred it is the duty of Christians not to remain behind and to secure for themselves that part of the influence which they too are permitted to exert on these conditions. This can only be done, however, if Christians seek to keep pace with the enemies of their faith in general education. In addition to this, the Gospel, far from teaching contempt for science and art, gives these occupations of the human mind their proper consecration. . Luther therefore once wrote: "I am not of the opinion that through the Gospel all arts should be beaten to the ground and perish, as some super-spirituals maintain, but I wanted to see all arts, especially music, in the service of Him who gave and created them.

For this reason, I ask that every pious Christian will let German and English four-part chorales, which, withker and the like. We request that the letters be sent this please him, and where God gives him more or theregard to the verse style, will be appropriate to the variouspostage paid as soon as possible to the address of J. H. like, he will help. Otherwise, alas! all the world is all tooLutheran hymnals now in use in this country and, Bergmann in New York. easy and too forgetful to draw and teach the poor youth,approaching the chant style of Luther's time, will that one may not first of all give cause for it." (Preface tocorrespond more to the actual character of Lutheran Walther's Spiritual Songs. XIV, 226.) worship.

Well then, let us also support this enterprise as much The rhythm of the German chant will distinguish this as we are able: There is a blessing in it, which will not bework from all others of its kind in our church in this spilt, but gathered. - The editor of the "Illustrirtescountry. The excellent and famous collection of old, Abendschule" is the pastor Mr. K. Diehlmann in Buffalo,German, rhythmic church music by Dr. F. Layriz, who belongs to our synod, a name which is a guaranteeGermany, is to be used as the basis for the German partthereby certifies to have received from the Young Men's to the Christian that he will not be offered in theof this collection. Most, if not all, of the German chorales,Association of the St. Johannis Parish of Mr. P. Seidel, "Abendschule", as in so many other secular magazineswhich it will be necessary to include in this collection, willNeudettelsau, O.,H10, (X> for its support supposedly written for Christians, many things which arebe selected by the undersigned with great care from the Conc. Coll. on 8 Feb. 1854. leavened by unbelief and the frivolity of our time. Abovesaid collection by Dr. F. Layriz. And so that the English all, we remind you belatedly, all Christian youthpart, as well as the German, may correspond as much as associations should make it their task to ensure that eachpossible to the peculiar character of the Lutheran service, of their members keeps the "Evening School," which canthe undersigned will secure the help of competent and be done all the more easily since the magazine is sodiscerning members of the church to make the selection unprecedentedly cheap. from the various known English music collections. r-

The work will contain three to four hundred chorales, together with an appendix of psalmody and otherBy Frankenlup Township, Mich. -- H8 00 (For the "Lutheran.") selected pieces of music. German and English words K. to the Synodal MissionS Fund: Collecte des Hr". Past. King in Lafayette Yes. collected in his parish for the purchase of Laud for the Indians in Michigan -8 00 from the usual hymnals will be set to all pieces, if by Mr. Past. Brewer in Addison Ills. from the "collection bag" of his parish -- 12 50 possible. There will also be a brief instruction in the opening words of the hymns, as well as a svftcmatic table from the women's club in the evangelic Lutheran Trinity Parish of Zanesvitte O. for the purchase of Land in Michigan ... - l 00 of verse types, by which each chorale will be designated by Franz Meyer (a boy!) there -13 the seven character notes are chosen for this book 7" of the Zmman. Gemeinde des Hrn. Past. Stephan at Mayvilte, WiS. ---3 62 they are more rhythmic and consequently easier tobecause it is believed that these will generally find more " Mr. Langbein in St. Louis- ---3 00 perform, are preferred for the substitution of the Germanapproval. o. for the maintenance of Concordia. College: by Mr. Past. Brewer in Addison Ills. out of the "collection bag" of his parish -- 12 50 chant even in the German service. Through the Conditions. ' Collecte der ev. lnth. St. Immanuels-Congregation to Lanrafler, O., collected at the Reformat- fest 1853. by Hrn. Past. Kalb --20 00

To the church.

For a long time it has seemed to me as if the German church singing of our time were so laborious and difficult to perform without rhythm, especially for weak andof verse types, by which each chorale will be designated untrained voices. One often hears this complaint; whileand its verse type identified. Instead of the round notes, the melodies common among the English, only because the seven character notes are chosen for this book, they are more rhythmic and consequently easier tobecause it is believed that these will generally find more perform, are preferred for the substitution of the Germanapproval. church singing of our time were so laborious and difficult to perform without rhythm, especially for weak andof verse types, by which each chorale will be designated untrained voices. One often hears this complaint; whileand its verse type identified. Instead of the round notes, the melodies common among the English, only because the seven character notes are chosen for this book, they are more rhythmic and consequently easier tobecause it is believed that these will generally find more perform, are preferred for the substitution of the Germanapproval. chant even in the German service. Through the researches of several scholars of Germany it turns out The book, as soon as printed, will be delivered, that the church singing in the most beautiful time of ourpostage prepaid, difn subscribers at the following places: church services, namely in Luther's time, was rhythmic,namely, Canton and Columbus, Ohio; Fort Wayne, and not so laboriously sluggish as today. A return to theIndiana; St. Louis, Mo.; and New-York, Philadelphia, and singing style of that time would silence the aboveBaltimore. complaints, and restore German singing to its proper The price of subscribers is 75 cents each and P8. 00 a place in the favor of the people, without detracting fromdozen, payable when the books are delivered. its ecclesiastical character, but rather securing it. It can As soon as a sufficient number of subscribers will have been sent in to cover the costs, the book will be promoted only be a blessing for our church in this country,been sent in to cover the costs, the book will be promoted according to my firm conviction, if it, and the sooner thefor printing. better, follows the example of the church in the fatherland All preachers and other friends of the improvement of and re-establishes the services, especially the singing, inour church singing are respectfully requested to bring this the old manner of our fathers! This conviction led me tomatter to the attention of their congregations and singing N.LH;3.G. Schr. N-N; G. Er.; 3rd Sr. B-Mr; H. Wn; 3rd Wn; C. Pe; A. Stl; 3rd M. L; L Re; H.He;A.Sr;C.Ws;u25Cts. 3'5 and °07'2 from tv. luth. st. peters parish macomb co. Me, through Mr. Past. Gräbner--3 30 Of the Township of Frankenlust, Mich. (excl. Hl, 08. for the Fort Wayne institution) -- 4 08 of the 3mman. Gemeinde des Hrn. Past. Stephan at Mayviüe, Wis. - ---508 Collecte at Mr. Kreffr's and Gruening's weddings... by mr. pastor Hattstädt--3tl -i89 by Mr. Past. Hattstädt himself- from the congregation of Mr. Past. Nordmann in Washurgton City, D- C. ---600 6. for poor students ". Students in theCon" cordia-LollegeandSemiparr at Kindtaufes collectirt by Mr. Past. Nordmann 2 17)" by Mr. Past. Nordmann himself -- " 2 00 F. W. Barthel, Cassirer. "

I. I. Fast, Lutheran preacher, Canton, Stark Co. of Ohio.

Prospectus.

The undersigned intends to publish a collection of church music, entitled: "Onntioa 8n- ors/, to be published by subscription. In this collection he hopes to give the church selection of the choicest and most popular,

Receipt and thanks.

Thanking God and the benevolent donors sincerely, hereby certifies to have received from the Young Men's Association of the St. Johannis Parish of Mr. P. Seidel, Neudettelsau, O.,H10, (X> for its support Conc. Coll. on 8 Feb. 1854. G.F. Grüber.

Sustainerr

s. to theSynodal-Casse: -- H8 00 By Frankenlup Township, Mich. K. to the Synodal MissionS Fund: Collecte des Hr". Past. King in Lafayette Yes. collected in his parish for the purchase of Laud for the Indians in Michigan -8 00 by Mr. Past. Brewer in Addison Ills. from the "collection bag" of his parish -- 12 50 from the women's club in the evangelic Lutheran Trinity Parish of Zanesvitte O. for the purchase of Land in Michigan ... - l 00 by Franz Meyer (a boy!) there -13 7" of the Zmman. Gemeinde des Hrn. Past. Stephan at Mayvilte, WiS. ---3 62 " Mr. Langbein in St. Louis- ---3 00 o. for the maintenance of Concordia. College: by Mr. Past. Brewer in Addison Ills. out of the "collection bag" of his parish -- 12 50 Collecte der ev. lnth. St. Immanuels-Congregation to Lanrafler, O., collected at the Reformat- fest 1853. by Hrn. Past. Kalb --20 00 namely r W-Hn. -200 W. Bk. T. Bs. l. M. Mr. H.Bk.H.Schr. A Hn. G-Hu. H. BS. L \$100--- 8 00 W. Hn. °--62^ F. Gl. G. Mr; Chr. Hn.; Hr. Hn; E. K. Wn; C. Wd; W. Se; A. Hn;-r 50 LtS. - 4 00 F. Wn. ----35 G. W"; L. Hk; 3-IRs; 3. Hn- -lAi Cts. --1 2V N.LH;3.G. Schr. N-N; G. Er.; 3rd Sr. B-Mr; H. Wn; 3rd Wn; C. Pe; A. Stl; 3rd M. L; L Re; H.He;A.Sr;C.Ws;u25Cts. 3'5 and °07'2 from tv. luth. st. peters parish macomb co. Me, through Mr. Past. Gräbner--3 30 Of the Township of Frankenlust, Mich. (excl. Hl, 08. for the Fort Wayne institution) -- 4 08 of the 3mman. Gemeinde des Hrn. Past. Stephan at Mayviüe, Wis. - ---508 Collecte at Mr. Kreffr's and Gruening's weddings... by mr. pastor Hattstädt--3tl -i89 by Mr. Past. Hattstädt himself- from the congregation of Mr. Past. Nordmann in Washurgton City, D- C. ---600 6. for poor students ". Students in theCon" cordia-LollegeandSemiparr at Kindtaufes collectirt by Mr. Past. Nordmann 2 17)" by Mr. Past. Nordmann himself -- " 2 00 F. W. Barthel, Cassirer. "

Paid

Anton Oesterle, Mrs. Tadge. ", 9, "" Heinr. Behrens, Heinr. Brink, Grg. Hofmanv, Wittwe Hobldt, Oeperlein (- 50 Cts.), Mach. Anton Oesterle, Past. C. H. Siebke, 3rd G-Schäfer (- Sl)C.) Bro. Tadge, 3ac. Weinmann. " W. "" Matth. Ambrosius, Past.Deyer, Eduard Engelmann, Past. W- EppinA, Emmermann, Phil. El- linger, Past. Gräbner (2 ex.), F. W. Hartmann, Past. l. P. Kalb, l. M- Müller, Fr. Ochs, Oestnlein, Oesterle, Past. Br. Reiß, Br. Schleyer(7 ex.), Br. Stutz, Past. C. H. Siebke, Gottlirb "lithography, Carl Warnecke. " 11. "" Passport. Knapc.



Offent. Joh. Kap. 14, v 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 28 Feb. 1854, No. 14.

Sermon

held at the Bible Festival Sept. 22, 1853, at the Immanuel Church, St. Louis, Mo.

I. N. J.

God, how shall we thank Thee worthily? How shall we praise and glorify Thee worthily? - The world has fallen away from Thee and become Thine enemy. And yet Thou hast so loved the world, that Thou hast not only given it Thy only begotten Son, but also Thy heavenly Word, wherein it may find Thy Son, and in Him the life it had lost and the blessedness it had lost. O unfathomable love! O ineffable grace! Hereby Thou hast testified before heaven and earth that Thou wilt not the death of the sinner, but that he may be converted and live. O help then that the counsel of Thy love, to make all sinners blessed by Thy word, may not be nullified by the guilt of our sloth. Awaken more and more who work with the zeal of divine love so that Your word may come into all homes and hands; and as often as You have allowed this to succeed, help that Your word may also accomplish what You send it to do; bring Your word from the hands into the hearts as well; so that more and more lost souls may recognize and enjoy Your grace, and more and more saved sinners may praise and glorify You,

and more and more perfected righteous ones attain to the crown of glory; until at last the number of Your elect is fulfilled, and after the house of this world is finally broken down, the eternal wedding begins in Your golden city. Amen! Amen!

In Christ JEsu heartily beloved listeners!

As you know, we have united ourselves to work for the spreading of the Holy Scriptures in our mother tongue, first of all among our fellow-citizens here, and in order to encourage each other in this work, we have gathered this evening for a joint Bible study celebration.

Since, then, in order to be able to do a work with joy, it is above all important to know whether the work is also a good work pleasing to God, this is also the first question I am raising among us here today at our first Bible festival: Is the work we do really a good work, pleasing to God?

To this every one of us will certainly answer at once, without hesitation, with great certainty and joy: "Yes, if any work is a good and blessed work, it is undoubtedly the work of spreading the Holy Scriptures in the language of the people. If any work is a good and blessed work, it is undoubtedly the work of spreading the Holy Scriptures in the language of the people. But however certain we all may be of this, my friends, we must by no means conceal from ourselves the fact that we, as

in every good work, so even in this one, meet with no small opposition.

What are you doing? first the nationalist and atheist calls out to us, what are you beginning? Do you not see that the sun of enlightenment has risen and has already poured out its bright rays over all the countries of the earth? What do you still want with your Bible? Do you enemies of the Light want to cover up the sun of enlightenment with this old book, which has long outlived its usefulness, and lead the world, which is now hurrying forward with giant strides, back into the old darkness of superstition and ignorance? Do you wicked men want to reach into the spokes of the wheel of time, which is rolling inexorably along and irresistibly carries away those who want to endure it and crushes them together with their works? Foolish beginning! You may have thousands and thousands of Bibles printed and distributed, but you will not bring the world to a standstill. For once the world wants to know nothing more of your wrathful Bible-god and of your crucified Son of God; once it has finally thrust both of them from their thrones: nothing is able to lay the world again at the feet of the Christian-god and Christian-saviour. The day of light has dawned: no effort and no power, therefore, will conjure up again the old night of blind faith.

But, my listeners, the work of spreading the Holy Scriptures in the language of the people has not only rationalists and atheists among its opponents, but even a large party in the midst of Christianity, namely the entire Roman Church. And while the multitude of unbelievers of our day scoff at our work as vain and foolish, the Roman church itself rejects it as pernicious and evil. **She** says: "What do you Protestants do by giving the Bible into the hands of all men without exception, and inviting each one to read, examine, and decide for himself? Do you not see what mischief you have already done with it? - Where do the hundreds of different sects come from among you Protestants? Whence come among you the thousands of different opinions? Whence comes among you the impudent unbelief which you yourselves deplore?-Does not all this come from the fact that you have given the Bible to every one without distinction, and have called upon every one to judge and adjudicate?-

How then, my hearers, can these objections to the distribution of the Bible in the language of the people really deprive us of the joy of our work? Can these objections really make us waver in the conviction that this work is a good, God-pleasing and blessed work?- Foolish thought! - A glance at the sacred book of the Bible itself dispels all reasons against its dissemination, as the setting sun dispels the mists that veil it. Let us therefore also now take such a look at the holy book, so that we may then all the more cheerfully carry on the work to which we have committed ourselves.

Text: Joh. 5, 39.

My hearers, I have read to you here a word of Jesus Christ which has always burned like fire on the conscience of all the enemies of Bible reading and Bible propagation in Christendom. It contains too clear a testimony. For this reason the opponents have always been eager, before all other words, to invalidate and remove from the way this very word of Jesus Christ by all kinds of distortions. But no matter what has been done against the evidence contained in it, all efforts have been wasted. The word, "Search the Scriptures," and the mighty testimony therein, still stand fast unto this hour, and shall stand fast, though heaven and earth pass away, and one day in the latter day it shall still bear witness against all those who sacrilegiously oppose the reading and propagation of the Bible. On the basis of this word, therefore, let me now introduce myself to you:

The distribution of the Bible in the mother tongue a good work;

that's her, because she's

1.a work commanded by God and 2.a work blessed by God.

1. Everyone will admit, my listeners, that if it is permitted, indeed commanded, for all men, that is, also for the laity, to read the Bible in their mother tongue, it is also permitted, indeed commanded, to distribute the Bible among all men. But that it is not only lawful, but also commanded by God, that whoever can read should read the Bible, is so self-evident, and so often and so clearly stated in Holy Scripture, that when Christians are first called upon to prove it, they are only embarrassed because they hardly know what proofs to select from the thousands of them.

Consider, first of all, that the Bible is the book which God himself wrote, that is, by the hand of his holy prophets and apostles; is it therefore even conceivable, is it possible, that there should be a man in the world to whom it would be forbidden by God to read this his book?

The Bible is the sun for the souls of men, and God should indeed let his bodily sun rise over all men without exception, over the evil and the good, over the just and the unjust, but should he grant his sun for the souls of men only to a few? The Bible is the great fountain of the world, filled with the water of eternal life; and while in all the world every one is at liberty to quench his bodily thirst with the water of springs, wells, streams, rivers, and lakes, should God, on the other hand, refuse many men when they desire to quench the thirst of their souls with the water of eternal life, which wells and flows in the writings of his prophets and apostles? We already abhor a man, and prophesy to him God's certain blessing, who shuts up his fountain to the bodily thirsty, and we would ascribe to eternal love that it should shut up the fountain of eternal life even to one soul? The Bible is the revelation which God has graciously given to us who languish in darkness about God and that life, and should God forbid even one person to look into what he has revealed? yes, should God hang a curtain, as it were, over his revelation for most people? The Bible is the letter which God has written to all men, and God himself should forbid most men in the world to open and read this letter which he has also addressed to them? Yes even more, the Bible is, as all Christians admit, the heavenly law book, which God has presented to mankind and in it he has let record what he demands of every man, and according to which he therefore once wants to judge all men - and God himself should forbid a man when he wants to read in it and recognize the will revealed and prescribed to him by God?

But here some may say, "I admit, after this, indeed, it seems as if the reading, and therefore also the distribution, of the Bible must be commanded of God; but can

are we not mistaken in such conclusions? What if God had forbidden the reading and distribution of the Bible in the mother tongue for unfathomable reasons?" Well then, let us go to the Bible itself and hear God himself speak about it.

First of all, how does **Christ** himself speak in our text? - He says, "Search the Scriptures." So He speaks the command to read the Bible so clearly and definitely that no man can misunderstand it. And who are they to whom Christ addresses himself with this unambiguous command? Is it only the so-called clergy, the chief priests, priests, and Levites, or only the learned men, the scribes, the elders of the people, the rulers of the Pharisees, and the like? No, in the foregoing we are expressly told that Christ addressed these words to the "Jews," that is, to all the people assembled and surrounding him. And Christ requires them not only to read the Scriptures, but also to "search them," that is, after the original, to search them most carefully, and to seek with diligence and zeal to penetrate into the meaning of them. Is it not clearer than the noonday sun that it is Christ's command that all men, even the laity, read the Bible?

But we go further- Do the prophets and apostles speak differently about this point? Not at all. Not only did all the prophets, from Moses on, from time to time, have all the Scriptures of their day read word for word to all the people, men, women, and children, but in their writings they also repeatedly and solemnly call upon all the world to listen to and read their written word. Thus Isaiah, among others, writes at the very beginning of his fine prophecies: "Hear, ye heavens, and earth, give ear, for the Lord speaketh". Thus Isaiah invites the whole world under all the heavenly spheres, all the peoples of the earth, Jews and Gentiles, to hear what he has written; hence he continues in chapter 34: "Search ye now in the book of the Lord, and read; there shall be no lack of any of these; neither shall this nor that be missed. For it is He that commandeth by my mouth; and it is His Spirit that gathereth it together." - And what do the apostles do? First, they addressed almost all their writings and epistles partly to individual laymen, partly to whole congregations in cities and countries; but in order that there might be no doubt that all should really read their writings and epistles, **they now** and then expressly state this. Thus John, among others, writes in his 1st Epistle: "I write unto you fathers, I write unto you young men, I write unto you children." Furthermore Paul closes his 1st Epistle to the Thessalonians with the serious words: "I adjure you by the Lord, that ye read this epistle unto all holy brethren;

and at the end of his letter to the Colossians he writes: "And when the epistle is read among you, see that it is also read in the church at Laodicea, and that you read those of Laodicea," by which latter epistle the apostle probably means his letter to the Ephesians. If there were now at last any book, of which, following one's natural reason, one might nevertheless conjecture that it should not be read by everyone, because it is very difficult to understand, it is certainly the Revelation of St. John. And yet, how is it said even at the beginning of this book? Do we find, at least there, a warning to some against reading it? No, the opposite. For it is said even in the beginning of the Revelation of Saint John: "Blessed is he that walketh, and they that hear the words of this prophecy, and keep those things which are written therein.

But what do we look for such single express commands to read the Bible? That all men who are able should read the Bible is commanded as often as the apostles are commanded to preach the gospel to all nations, and as often as all men are commanded to receive and hear the apostles. That all men should read the Bible is further commanded as often as they are commanded to base their faith, not on the testimony of men, but on the Scriptures, and to fight and contend with the sword of the Spirit, with the 'word of God. Thus Isaiah writes: "Yes, according to the law and the testimony. If they will not say this, they will not have the dawn." (8:20.) That all men should read the Bible is further w oft commanded, as oft as they are commanded, to examine and judge all teachers according to God's word, and not to be deceived by false prophets. That all men should read the Bible is further commanded as often as all deceived are therefore, because they have the Scriptures, declared to be without excuse. "They have Moses and the prophets; let them hear the same," saith Abraham from heaven to the rich man in hell, when he asks for the sending of a messenger from the other world for his deceived and deluded brethren. Yes, what am I saying? Bible-reading is commanded to all men as often as they are only bidden to turn to the Lord and provide for their soul's blessedness; for it is the Scriptures that show the way to blessedness; hence Paul writes to Timothy, "Because thou hast known the holy Scriptures from thy infancy, the same can teach thee the way to salvation. Scripture, the same can instruct thee unto salvation, through faith in Christ Jesus." John, however, concludes the penultimate chapter of his Gospel with the words, "Now these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name."

So then, there is no doubt about the work we have joined together to carry out,

namely, the work of spreading the Bible in the mother tongue, is a good and therefore exceedingly blessed work. For if, as we have seen, the reading of the Bible is commanded of God to all men, so also is the circulation of it among all men commanded of God; but if it is a work commanded of God, it is also a good work; But if it is a good work, it is also a work pleasing to God and exceeding blessed, a work, - which pleases God and all angels, a work which certainly promotes God's glory, a work which is under God's protection, a work whereby God is served, a work which rests on an eternal foundation, a work which is not of that wood and hay and stubble, and therefore is consumed in the fiery trial, but which is of that gold and silver and precious stones which remain and have their reward, a true Christian work which no wind of time blows away, but which abides forever. Blessed therefore is he that doeth this work in righteous faith.

2.

Now, my brethren, although it is certainly sufficient for the joyful operation of a work to know that it is one of While this is a work commanded by God Himself, this is added to the work of spreading the Bible in the mother tongue, that it is also an exceedingly blessed one. Therefore, let me now speak to you about this as well.

Since a Bible book is now to be had for so small a price that even the beggar is able to procure a copy of it for himself, it certainly seems to be something small what a Bible society does when it sees to it that, if possible, there is a Bible book in every house and in every hand of every Christian. But, my brethren, apart from the fact that it was the Bible societies whose zeal brought it about that no book but the Bible book can now be obtained for so little; I say, apart from this: what does Christ speak of the value of a Bible book in our text? He saith unto the Jews, "Search the scriptures, for ye think ye have eternal life in them: and it is they that testify of me." Christ says, "Read the Scriptures earnestly and diligently, for you yourselves know and admit that, as the pearl in the shell, and as the gold in the deep shaft, so eternal life, that is, heaven with all its blessedness, is hid in the Scriptures; and if you search therein, you will find that, O consider the great grace! - that it does not mean earning eternal life for yourselves by hard works, but taking and enjoying it freely through faith in me. What then are all the treasures of the earth against a book of the Bible? What the perishable dust of the earth is to the imperishable treasures of heaven.

So what is this work that we're doing

O blessed work! We bring into such a house the whole choir of apostles and prophets. We bring into such a house the whole choir of apostles and prophets, who proclaim to the inhabitants of that house, as with one voice, an eternal blessedness to be attained by free grace. We dig a well in such a house, in which the inhabitants always find an abundance of living water. With it we plant in such a house the Tree of Life and thus make it a most blessed paradise for all who want to enjoy its fruits. We thus light in such a house the star of the wise men from the east, which still leads the seeking souls to Bethlehem to the Saviour of the world; yes, we thus place the infant Jesus himself, wrapped in the swaddling clothes of Scripture, in such a house and thereby make it the stable where the newborn salvation of the world lies for all who desire it only in the house. We build thereby in such a house an open gate, through* which all the inhabitants of the house have every hour an open access to grace, yea, to heaven. We thus carry the right ladder of Jacob into such a house and transform it into a holy of holies, where God Himself reveals Himself, lets Himself be asked, and wants to answer the soul eager for salvation.

But how? my hearers! must we not concede to the enemies of Bible propagation that countless numbers now have a Bible, but do not enjoy this blessing?

It is true that too many have the tree of life with the Bible, but do not enjoy its fruit; that too many have the fountain of grace with the Bible, but do not drink from it; that too many have the open gate of heaven with the Bible, but do not enter through it. But does this prove that the Bible is dark, and that the reading of it is therefore useless, even harmful, and that therefore the work of spreading the Bible is an unblessed one? Far be it from that! Those who say this with the Roman priests, thereby pronounce judgment upon themselves, for the holy apostle says: "Is ours a Bible? The apostle says: "If our gospel is hidden, it is hidden in **those who are lost.**

And set my brethren, the blessing of Bible propagation would also be very small indeed at least, should we therefore withdraw our hand from this work? "How does God act? Did not God know beforehand that the goods of the earth would only be misused by millions, and yet did he not create the most glorious world and an earth full of his goods? Did God not know from eternity that millions would not accept the redemption which he wished to accomplish by the offering of his Son to death, and did he not nevertheless perform the unspeakable miracle of his love and send his only begotten Son into the world?- Should we not now be "God's followers," and with the holy Bible book al

len offer our brethren the grace of their God, heavenHow firmly are millions of souls kept in the mostThe Observer reports that Luther had found a copy of the
myd. Blessedness, although we knew that many, thatabominable errors in the Roman church? How firmly, famous Bremen Hardenberg, in which it was testified that
lurkers, that millions would not accept theseamong others, are millions of souls in the Roman church Luther, shortly before his death, had recanted his fight
unspeakable treasures of eternity? kept in the most atrocious errors, since in this church they against HHe Macramentirians against Melanchton. - What

But, beloved, though the Book of Books may benot only teach that the so-called traditions are to becalled in the Observer! Judging by this example, in this
offered to thousands in vain, the work of Bible distributionregarded with the same reverence as the written Word ofnineteenth century one will certainly still discover powder
nevertheless remains an unspeakably blessed work. OrGod, but also forbid the layman to read, even to have, the and the printing press and America, so that Bertholt
is it a small blessing if a thousand Bibles are distributed,Book of God in his mother tongue, under threat of Schwarz, Guttenberg and Columbus, who have already
and if through them even one soul is brought to theexcommunication!

knowledge of its salvation, saved and made blessed? Who may therefore calculate the blessing of thecentury made public by the "Observer" was already made
Says not the Lord: "What would it profit a man, if hedistribution of the Bible in the mother tongue? in the sixteenth century, 5 years after Melanchton's death,

should gain the whole world, and lose his soul? "Is not Who can count the emotions and movements of grace but of course only after the death of the same. From that
then one soul worth more than the whole world and all that have passed and continue to pass in all those who time on, this story was told throughout Germany as the
its treasures? What an unspeakable blessing, therefore, have read and are still reading the holy book of thewell-known "Heidelberg lie" until the beginning of the
would it be if we had supported, even for years, the holy Bible? Who can count the emotions and movements ofcentury, it was lost again for days, weeks, and years, until
work of Bible propagation, if even One soul, created for grace that have passed and are passing in all those who it was finally, as the "Observer" proclaims, attracted again
eternal life, had been saved by it? Did not the Son of God have read and are still reading the holy book of thein Northern Germany and expedited via London to
shed His whole blood for each one? Would he not Bible? Only eternity will discover these secrets of divine Gettysburg, and from there communicated to the
therefore, if even One soul had been forgotten in his grace. Then we shall see that, according to the divinethis big fat lie against Herm Nollau, d. Z. in St. Louis (see
redemption, suffer and die for it once more? Do not, as promise, not one book of the Bible has been printed in Volume 2. No. 12.), he refers the readers there, but asks
he himself says, all the angels of God rejoice, does not vain, not one has come into the hand of a man in vain, the "Observer" not to hold these our contributions to the
all heaven rejoice more over One sinner who repents, not one has been read in vain, but that each one has biography of this new-old fairy tale in front of his readers.
than over nine and ninety righteous men who have no accomplished what the Lord sent it for, to the one,
need of repentance? And should we consider it a small indeed, for the real attainment of blessedness, to the
thing if, through our paltry mite, only one soul were made other, however, for a testimony that God has willed his
a partaker of eternal life? blessedness.

But, beloved, do not think that only here and there a Let us then rejoice and praise God today that he has
soul is led to heaven through the Bibles that are now awakened us and made it possible for us to unite for the
distributed by the millions. However great the number of common spreading of the holy book of the Bible. Bible
those in whose homes the Bible lies in the dust, there are book together. In this way we participate in the execution
still thousands and thousands to whom the Bible of the great search for grace in our last days; in this way
becomes a key with which they open heaven to we join in the work of the purest and purest mission; in
themselves and to others. this way we become God's helpers and co-workers in

Consider what a blessing was bestowed by the only Biblethe salvation and beatification of the world; And if we
that Luther once found in his lonely monastery! In it he notcontribute our share out of love for Christ and for the
only found the salvation he had long sought in vain: howsouls bought by Him, even the smallest mite sacrificed
many millions more souls would the papacy haveby us for this purpose will not be lost; it will be
devoured, had not Luther been enlightened by the light ofexchanged for saved sinners and for an exuberant,
the Bible to discover the secret of antichristianglorious reward of eternal joy. Yes, blessed is he who,
wickedness and to proclaim again the pure evangelicalfull of faith and love, has taken part in the work of putting
doctrine! What would have happened to the manythe book of God into the hands of all men! He will not be
different sects of our day, how many more terrible errorsdismayed on the last day when this book is opened by
would they have fallen into, and how many more souls the eternal Judge, for this book will not condemn him but
would have lost their salvation as a result, and wouldabsolve him.

continue to do so, if the Bible had not been so generally
disseminated in the last 100 years! It is true, of course,
that it is of incalculable importance that God, in addition
to His written word, has also instituted the ministry of
preaching. But what would the oral sermon have
accomplished and what would it still accomplish if the
awakened listeners were not able to listen to it at home in
the silence of their own homes?

Lord Jesus, help us all! - Write our name on the best

In the book of life. And bind our scrolls tight In our
pretty little bundle
Der'r, die im Himmel grünen und vor dir leben frei,
So let us boast forever.
That thy heart may be true. Amen!

New political journals.

It is gratifying to note that the desire to receive
information about current events no longer by means of
the satanic press is growing, and that this desire is being
met more and more by the appearance of such political
organs as bring the reader that information without at the
same time defiling it with blasphemies against the sacred
and with obscenities. The hour seems to have come
when the monopoly of the local atheistic newspaper
writers will finally be taken away. In the last few weeks
two new political journals have come to us, both of which
express the purpose of serving Christians as an organ
for their orientation in the secular sphere. The former is
published in Louisville, Ky. under the title, "Watchmen in
the West." The paper is published once a week by a
society of "evangelical" (united and reformed)
Protestants, and edited by a Mr. Leopold Mader. The
other paper is published in Buffalo under the title:
"Zeitschrift für Staats-, Schul- und Bürger - Sachen
redigirt von Herrn Conrad Bär, der Herausgeber des von
Herrn P. Grabau redigirten "Informatorium." This journal
is a modified version of the "Schul- und Hausfreund"
published earlier by Mr. Bär.

Very recent important discovery.

The "Lutheran Observer" of January 20 of this year
reports to its readers that recently a Mr. Kohlmann,
pastor at Horn near Hamburg, received an old
manuscript from the hand of the infamous "Lutheran".

[109]

The so-called Great
Hannöversche Landes-Katechismus.
) in

some of the most important pieces illuminated by
E. J. M. Wege, Lutheran pastor in Benton Co, Mo.

A series of small essays for instruction and resp.
responsibility.

Submitted for public review.

Pre-remembering.

Motto.

"We believe, teach, and confess that the only rule
and guide by which all teachers and teachers are to be
judged and evaluated is the prophetic and apostolic
Scriptures of the Old and New Testaments, as it is
written: Thy word is a lamp unto my feet, and a light
unto my path. Ps. 119. and St. Paul: "If an angel come
down from heaven, and preach otherwise, let him be
accursed. Galatians" Concord. Formul.

It is a numerous and respectable part, which grows
to the Lutheran Church in America from the people of
the Hanoverian country. Almost all of those who
came to America from there were taught in their youth
according to the above-mentioned book, and it is
therefore very understandable if they hold it in honor
and want it to be held in honor.

It would be sad if the well-meant zeal arising from
this preference were directed toward evil, which, alas,
is contained in this book in no small part. Fortunately,
however, it is true that many look only at what no
righteous Christian will think of attacking, namely, the
multitude of Bible verses-while they completely
overlook the evil.

This evil is not in the Bible passages, but in the
questions and answers, which, if they contain
falsehood, are embellished by the Bible verses, but not
justified. No less is the evil in the historical account, as
we shall see. But men of untrained spiritual sense are
unable to discover either the one or the other, and
therefore find no reason why they should desist from
the book. For this reason, it seems to them to be a sin
if they do not want to strive for a legacy that they
received from the hands of their parents and teachers
and that became dear to them in the years of their
childhood and youth.

Many have a very special reason for their zeal for
this book. They are of the opinion that this Hanoverian
Catechism is the Great Catechism of Dr. Martin Luther.
That this is a great error does not need to be proven to
any expert; but to the uninformed

*This is the name of the book as it is commonly used among the
people. The actual title, however, is: Catechism of Christian
Doctrine. For use in the schools of the Duchies of Bremen and
Verben. Stade.

may it serve if they are made aware of the fact that
Luther's correct Large Catechism also bears Luther's full
name, but the title of the Hanoverian Catechism does not
mention Luther's name with any syllable.

Now, as easy as it is to expose this latter reason in its
nullity, so difficult is it to defeat the former. And truly, we
would not take the trouble to fight against a prejudice
ingrained from youth, if danger and duty did not demand
it.

The danger is, that many a soul, which would not
contend against Christ, may yet take up arms against
him, being prejudiced by human reputation, and defend
him whom it ought not to defend.

The duty is that scribe carries this the spiritual office.
Therefore, if demands are made, e.g. that this
catechism be introduced into the school, we are obliged
not only to object, but also to state the reason and cause;
as is to be done in the following.

Let no man be^crbitted thereby; but let every man
watch and examine earnestly whether the accusations
which we bring against the Hanoverian catechism have
proper foundation in God's word or not, and let all those
who have not discerned the depth of Satan (as they say,)
the word of the Lord come to good, "I will not lay upon you
another burden." Revelation 2:24.

From the Holy Scriptures.

The Holy Scriptures are not merely called God's
Word, but they are.

The belief that the Scriptures are not the word of men
but the word of God is inseparable from the belief in the
inspiration of the Scriptures.

He who does not believe in this inspiration cannot
believe that the Scriptures are truly God's Word. He who
does not believe in this inspiration cannot believe that the
Holy Scriptures are truly the Word of God, for he does not
believe in the distinction and privilege that they alone and
exclusively possess over all the words of men in speech
and writing.

He who does not believe inspiration and, if he is to
teach it, does not teach it, not only robs the sacred
Scriptures of their reliability, but also makes them a liar.
For the holy Scriptures are not For the Scriptures are not
only believed to be inspired by **others**, but they
themselves teach that they ought to be believed. 2
Timothy. 3:16, "All scripture is inspired of God."

Therefore it is wrong for anything greater to be said of
the holy writers than can be said of all excellent men in
the kingdom of God. Therefore, it is wrong for anything
greater to be said of the holy writers than can be said of
all excellent men in the kingdom of God.

That is why it is also wrong and an obvious denial of
inspiration when the saying of Christ Matth. 10, 20, "You
are not,

It is your Father's Spirit who speaks through you," is used
for such an expression, which contains no promise but
that of an extraordinary assistance. For even with the
extraordinary assistance of God, man does not cease to
be the one who speaks; but with inspiration he recedes
so far that it is no longer he who speaks, but it is God
who speaks through him.

But what does the Hanoverian Catechism say?
He says: (1st trans. fr. 10. p. 10.) "they wrote under

an extraor
dentlichen Beistande Gottes." and further, citing the
saying Matth. 10,20,

"How does Jesus express that?"
(namely this, that he promises his disciples the same
assistance, which the prophets of the A. T. also had to
enjoy).

If we now ask: What was this assistance?- we do not
get the explanation:

It was God and not they themselves who spoke, and
wanted to speak as the saying Matth10, 20 would
prove.

but:
"Jesus expresses it only thus," i. e: If Jesus seems to
say something more and different at once, it is only his
way of expressing himself; but the naked truth, according
to the sense of the Hanoverian Catechism, is this.
Catechism, is this:

The so-called inspiration is no more than an
extraordinary assistance.

Thus the word of God and the word of man are placed
on an equal footing in their validity.

For the excellent men in the kingdom of God, e.g.
Luther, also experienced God's extraordinary assistance
in the composition of their writings.

Is that why their writings have divine prestige?;
Not at all.

Why not?

Because they are not entered.

Is it such a small thing to speak of the Scriptures as if
it were enough to distinguish them from books written
without God's help? Is it so small a matter to speak of
the Holy Scriptures as if it were enough to be able to
distinguish them from such books as are evidently
written without God's help?

Is it a small thing to speak thus, that the clear word of
the Lord must be thought an exaggeration?

Is it a small thing to say that the door is left open to
doubt about the reliability of the Scriptures? Is it a small
thing to say that the door is left open to doubt about the
reliability of the Scriptures? But this is done, because the
admission of an extraordinary assistance does not yet
confer divine prestige and validity.

Everyone answers these questions for themselves.

(To be continued.)

[110] The emigration of the Lutheran Salzburgers in the years 1731, 32 and 33.

(continued)

The hardship of our arrnen Salzburger became more and more oppressive. Their possessions dwindled before the unjust payments to secular and royal presses; almost daily they were disturbed in their work outside, or in their miserable rest at home; in many courts the prisons filled up.

Then there was restlessness in the communities, a muffled grumbling went from mouth to mouth; .in the darkness of the night, beside ghastly chasms, through deep precipices and over rigid icebergs, the persecuted came together in lonely places. Men who had otherwise never seen each other fell into each other's arms here, like long-acquainted faithful friends, wept out their woes on the like-suffering hearts, and joined hands to hold together faithfully and firmly to the word of God and among themselves Such nocturnal gatherings became more frequent. Through the fellowship they felt their sorrows eased, even their fear turned into courage against their oppressors. From now on, map sometimes heard opposition to the violence, threats against the tyrannical government, and the matter took on a serious shape. There were even found exhortations to revolt from those on the mountains to those in the valleys, some letters of the government were torn off the gates of the court houses, and at night the armoury at Werfen was broken into and plundered. This triple offense, however, did not come from the Lutherans, as the judges themselves revealed during the investigation, but from some mischievous papists who wanted to make their poor compatriots even more suspicious.

At the first news of these incidents, and when the treatment of heretics became more difficult in general, express messengers were sent from the residence to the Emperor in Vienna, asking him for auxiliary troops, since a rebellion had broken out in the country. In all the surrounding countries, too, they sought to dispel the rumor that a rebellion had broken out, and we shall later see quite well why. In the meantime the archbishop ordered his soldiers to move into the mountains. They dispersed where there were only four of them, and, as they say, they lived in a good warlike manner, and the Lutherans ordered God to do so and tolerated it.

But, I hear the reader ask, did not our fellow believers look for foreign protection and assistance? Or did the Lutherans of other countries look on so silently and inactively while their poor brethren suffered so miserably? They sent messengers to the German Empire, to the princes, and the Lutherans of other countries thought of putting a stop to the archbishop; but as long as they remained on Salzburg soil, they did not do anything.

there was no right and no help to be found for them, as the reader shall also learn afterwards to his satisfaction.

But, behold, the trouble seemed to turn unexpectedly, for the oppressors seemed to treat the Lutherans more kindly than ever before. The Chancellor Roll, whom we already know, suddenly set out from Salzburg with two companions and went from office to office to write down the names and fortunes of the Lutherans and to hear their complaints. He listened to them with the greatest kindness, spoke to them with the gentlest words, and even gave them permission to worship in their houses for the time being, and generally made them the most gratifying promises for the future. Admiration and delight seized the guileless minds at such treatment from the minister of state. From the most distant huts they ran voluntarily and pressed to have their names and goods written down. They thought of nothing bad; they looked forward to golden days of the future, and their long-suffering hearts breathed again lightly and joyfully. But it is not difficult for us to discover the wolf under the sheep's clothing.

When the chancellor was at the end of his procession, there were 20, 678 persons and among them 850 rich families on his list, which astonished him. But now he threw off his sheep's clothing. No sooner had he entered the gate of the capital again than every grant was revoked, every promise given the lie. The old plagues and terrors were renewed, and now no one could conceal his faith and his possessions. Truly a bitter, poisonous, diabolical joke that the Chancellor had played on the poor Lutherans. ...

As a result of this, all hope of a better time in the fatherland vanished from the deceived minds, and the thought that had already risen in them became a firm resolution, namely, to emigrate and to seek a place of freedom and peace under another stretch of sky. It is true that we all have a powerful feeling of attachment to the soil where we were born and spent our harmless youth; but this feeling is still more powerful in mountain dwellers, so that, for example, it is well known that many a Swiss abroad has developed an insurmountable longing for his native mountains, and would have died if he had not returned to them. No wonder that the decision to emigrate could only ripen in our good Salzburgers under bitter pain, that they only looked with tearful eyes to their green alpine pastures and walked through their spring-rich grounds when they vividly imagined having to part with them forever. But the love of God's word and of their eternal home made them strong enough to take the decision to part from their earthly home.

and, as we shall hear later, to carry out steadfastly.

The Protestant congregations now agreed to send their most pious and wise men together on a certain day for a great consultation. On the Sunday before St. Lawrence, with the earliest morning, more than a hundred men descended from all sides over the rocky paths into the Schwarzach, a lonely place on the Salzach valley. ^Deep silence hovered over their circle; they bared their heads and clasped their hands. In the middle of the assembly stood a large salt cask. Around it they knelt, dipped their wetted fingers in the salt, and raised their rights to heaven. They swore to the Triune God that they would hold fast to the Lutheran faith in life and death, and that they would show brotherly love and steadfast loyalty to one another in their common misery. Then, with silent tears, they swallowed the salt as a monument to their covenant. They took salt for this solemn act perhaps because it is the most precious product of the Salzburg land; but then it could serve as a beautiful symbol of how their present beginning was indeed something very bitter, but nevertheless something necessary and very salutary; above all, however, they wanted to signify the lasting, the imperishable nature of their covenant, just as the firm covenant between God and Israel is called a covenant of salt in the Holy Scriptures. Deuteronomy 18:19, 2 Chronicles 13:5: And they consulted together how they might lessen their present miseries, and how they might provide for the future. And in this latter they agreed to send deputies to the Protestant princes of Germany, to ask from them protection for their emigration, and new residences. This is the great council or salt covenant of August 5, 1731.

The next consequence of this among the Lutherans was that the spirit of the commonly invoked God united their souls even more intimately and strengthened them mightily in the feeling of a common holy cause. More freely and courageously than ever before, they came forward with their confession of God's word; they held their religious meetings more openly and in greater numbers than ever before, and in the absence of bells, the signals for assembly were given by shots and drums.

The next consequence of all this for the government was that it immediately sent a new band of soldiers to capture the chiefs of the disturbers of the peace, as they were more and more called. News of this ran before the soldiers from court to court. Fear and terror drove up the Lutherans; they thronged up the mountains to a great multitude. But in the community again their courage grew; they kept arms ready; the danger gave them

Forces of despair. At last, both parts stand opposite each other, dark and silent,-as it is before the outbreak of a heavy thunderstorm. A single shot, and it would have - broken loose in its devastating showers, and bloody battle would have broken out, and the Lutherans would have stained their good cause badly- But the Spirit of the Lord prevented such great misfortune. He turned the courage of despair into high faith in God's care, God's help, and into Peace" says: "But one is silent on all the reproaches surrender to His dark but blessed counsel. The silent ranks open, the chiefs are seized and led away, and those who remain behind, mourning for them, prepare for a like fate. Truly, now even the enemy should no longer say that the Lutherans are rebels. The next day they chose other overseers, and blessed them for this perilous office.

(To be continued.)

(For the Lutheran.)
Heathen Mission.

The 31st Annual Report of the Lutheran Mission for the year 1851-1852 contains the report given at the last annual celebration by Mr. Diae. Schneider in Leipzig. "On our 6 East Indian stations 6 missionaries worked (Cordes and Appell in Trankebar, the latter at the same time in Tirumenjanam, Wolfs in Poreiar, Ochs in Mayaveram, Schwarz in Trichinopali with Pudokottah and Ianjore, Kremmer in Madras;) besides 2 candidates, 2 deacons, 16 catechists, 12 readers. School teachers, also 15 lower church servants. In 26 schools 874 children were taught. The number of baptized Christian children was 113, of confirmands 42, of baptized pagans 189, of converts 100; Commnicauts were 158o, marriages 39, deceased 93. Our congregation there consisted of 3080 members scattered in 92 places. The income had increased by 8050 Thaler 29 mgr. 6 pf. compared to the previous year. The report notes: "We are especially grateful to God for the significant contribution from our Saxony (over 3000 Thaler), where the participation in our mission is constantly increasing. The Evangelical Lutheran Church of Prussia, the poorest of all, has shown anew how rich its God-pleasing poverty is (over 2000 Thl. through the Evangelical Lutheran High Church College at Breslau.) From Mecklenburg (over 1000 Thl.) "the interest of an important bequest will be assigned to us in the near future. Strongly, as always, Bavaria has also supported us this year (over 3800 Thlr.), despite the fact that in "in some parts of the country the extreme distress had got the upper hand. Besides still Copenhagen (over 1300 Thlr.) and Hanover (over 2350 Thaler.)".
Sächs. K. u. Sch. Blatt.

The "Messenger of Peace"

of Marthasville writes in his February number that the "Lutheran" has not deprived himself of spreading deceitful untruths about the "Evangelicals," and adds: "but one is silent and thinks: it just cannot be otherwise, since both Synods" (namely also the Buffalo Synod) goat, which, walking on the roof, told the most terrible truths to the face of all passing animals with unparalleled courage. Of course, this is all the less surprising to us, since, as is well known, the Anabaptists have always proved themselves very brave and bold. Thus, before the last battle, Muenzer, in his address to the peasants, said, among other things: "You must not fear the cannon; for you shall see that I will seize all the rifle-stones in Ermel which they shoot against us." Yea, he declared, "with a felt hat they would throw five dead, Rather, we hereby call upon the "Messenger of Peace" and the tusk-stones,would return in shooting, and hit the in all seriousness to bring forth his evidence that the enemies." How all this Luther and Melanchthon relate. "Lutheran" Who can be surprised, then, that the present "spreading deceitful untruths about the so-calledAnabaptists are just as courageous? God evangelicals." Otherwise the "Messenger of Peace" will give mm that it does not happen to them in the end as judge for himself how he is to be regarded.-that the it did to Münzer, who, when he was about to die, could "Messenger of Peace" incidentally makes public capital not recite the apostolic symbol himself because of his against us out of our dispute with Pastor Grabau, in pusillanimity, but prayed it out to himself which he, the "Messenger of Peace," as we know from ...had to leave. a sure source, has privately dispensed justice to the Missouri Synod, *) and also reports falsely about it, is quite consistent with his otherwise vocumentirten unirten morals. We have therefore nothing further to remember about it. Finally, we note only this, that the judgments made provisionally in Germany about our cause are by no means to be regarded as the last definitive decision of Lutherans in Germany. After all, one may appeal akaxa male inforiu!to all papam wsius inkorwanllum, i.e., from the incorrectly reported pope to the one who is to be better informed; how much more will this be permitted in regard to a Lutheran conference, especially since the same, unfortunately! against the confession of our Lutheran Church no longer wants to think the Pope is the Antichrist! One However, we do not mean that we hereby want to declare that Pastor Grabau, against his own conscience, has presented the matter differently than he sees it according to his informatorium. In this he is mistaken in any case, and therefore we appeal a papa male informato ad papam melius informandum.

*It goes without saying that we do not mention this because we consider a favorable assessment of our actions on the part of the gentlemen to be flattering for us; rather, we must very much wish to be spared their approving remarks, so that our cause does not thereby come under suspicion.

Anabaptists) received. It seems that the "Sendbote" suffers from the passion of the former Herr von Münchhaufen, who, as is well known, preferred to fight with enemies who were not on the square. The absence of the "Sendbote" also wants to remind us of that little and the Lutherans would have stained their good since both Synods" (namely also the Buffalo Synod) goat, which, walking on the roof, told the most terrible truths to the face of all passing animals with unparalleled courage. Of course, this is all the less surprising to us, since, as is well known, the Anabaptists have always proved themselves very brave and bold. Thus, before the last battle, Muenzer, in his address to the peasants, said, among other things: "You must not fear the cannon; for you shall see that I will seize all the rifle-stones in Ermel which they shoot against us." Yea, he declared, "with a felt hat they would throw five dead, Rather, we hereby call upon the "Messenger of Peace" and the tusk-stones,would return in shooting, and hit the in all seriousness to bring forth his evidence that the enemies." How all this Luther and Melanchthon relate. Who can be surprised, then, that the present "spreading deceitful untruths about the so-calledAnabaptists are just as courageous? God evangelicals." Otherwise the "Messenger of Peace" will give mm that it does not happen to them in the end as judge for himself how he is to be regarded.-that the it did to Münzer, who, when he was about to die, could "Messenger of Peace" incidentally makes public capital not recite the apostolic symbol himself because of his against us out of our dispute with Pastor Grabau, in pusillanimity, but prayed it out to himself which he, the "Messenger of Peace," as we know from ...had to leave. a sure source, has privately dispensed justice to the Missouri Synod, *) and also reports falsely about it, is quite consistent with his otherwise vocumentirten unirten morals. We have therefore nothing further to remember about it. Finally, we note only this, that the judgments made provisionally in Germany about our cause are by no means to be regarded as the last definitive decision of Lutherans in Germany. After all, one may appeal akaxa male inforiu!to all papam wsius inkorwanllum, i.e., from the incorrectly reported pope to the one who is to be better informed; how much more will this be permitted in regard to a Lutheran conference, especially since the same, unfortunately! against the confession of our Lutheran Church no longer wants to think the Pope is the Antichrist! One However, we do not mean that we hereby want to declare that Pastor Grabau, against his own conscience, has presented the matter differently than he sees it according to his informatorium. In this he is mistaken in any case, and therefore we appeal a papa male informato ad papam melius informandum.

Prospectus.

The undersigned intends to publish your collection of church music, titled: "Cantica Saera", to be published on subscription. In this collection he hopes to provide the church with a selection of the most exquisite and popular German and English four-part chorales, which, with regard to the verse style, will be appropriate to the various Lutheran hymnals now in use in this country and, approaching the chant style of Luther's time, will be more in keeping with the actual character of the chorale. Lutheran worship. The rhythm of the German chant will distinguish this work from all others of its kind in our church in this country. The excellent and famous collection of old, German, rhythmical church music by Dr. F. Layriz, Germany, shall be the basis for the German part of this collection. Most, if not all, of the German chorales, which it will be necessary to include in this collection, will be selected by the undersigned with great care from the aforementioned collection by Dr. F. Layriz. And so that the English part, as well as the German, may correspond as much as possible to the peculiar character of Lutheran worship, the undersigned will secure the help of knowledgeable and discerning members of the church to make the selection from the various known English music collections. The work will contain three to four hundred chorales, together with an appendix of psalmody and other exquisite pieces of music. German and English words from the usual hymnals will be set to all pieces, if possible. It will also contain a brief instruction in the beginning of the art of singing, as well as a systematic table of verse types,

Where is the "Gospel Messenger?"

To date we have no more than the four first numbers of this sheet (of the local

The book contains seven character notes, which each chorale is identified with and whose verse type is recognized. Instead of the round notes, the seven character notes are chosen for this book, because it is believed that these will generally find more approval.

Conditions.
Ma's book, as soon as printed, will be delivered, postage prepaid, to subscribers at the following places: namely, Canton and Columbus, Ohio; Fort Wayne, Indiana; St. Louis, Mo. and New-lork, Philadelphia and Baltimore.

The price of subscribers is 75 cents each and H8. 00 a dozen, payable when the books are delivered.
As soon as a sufficient number of subscribers will have been sent in to cover the costs, the book will be promoted for printing.

All preachers and other friends of the improvement of our church singing are respectfully requested to bring this matter to the attention of their congregations and singing societies and to support it so that the necessary orders may be collected and sent in as soon as possible.
Canton, Ohio, January 1, 1854.
I. I- Fast, Lutheran preacher.

Church News.

According to the order of the Vice-President of the Synod of Miss. etc., I publicly and solemnly inducted Father Dicke with the assistance of Pastors Sievers and Clöter on 8 February at his Gemeinx in Frankentrost.
Our dear brother Dicke was able to enter the church again for the first time in a long time, since he had been down with fever almost continuously for as long as he had been in Frankentrost. May God, who has graciously helped His servant back to health, give him the grace to do His work all the more cheerfully for His glory and for the salvation of the souls entrusted to him.
Dear brother's address is: /*. //.

äaZ-r/raro Oo., H/reä.
R ö b b e l e n, P. Frankenmuth on 13 Feb 18S4.

The St. Louis District Pastoral Conference.
Holds its next meetings the 21st day of April next, and the following days, at Chester Ill.
It is to be wished that the conferences be attended more diligently by the members concerned.
Therefore the request to the honorable gentlemen and brothers of the Conference to take an active part by their appearance at the meetings and not to let themselves be kept away from them without necessity.
In such cases, however, those who are absent are expected to at least apologize by letter.
I. A.
F. W. Holls d. z.Secr.

Lutheran Calendars

for 1854 are to be had in the „Expedition of the Lutheran" at F. W. Barthel. The price is 5 Cls. the piece, and 37H- Cts. the dozen; postage i cent the piece, if paid in advance.

Receipt Uttd Thanks.

The undersigned hereby certify to have received for their support in the seminary here K4 70 as a Collecte, at a wedding in Frankenmuth; from the parish there, \$11 50.
May the Lord our God bless the generous givers of rich gifts with spiritual and heavenly goods according to his promise, through our Lord Jesus Christ. Amen.
Fort Wayne the 14th of January, 1854.
Joh. Li st.
I. G. N ü c h t e r l e i n. G. M.
Kuckcr.
G. B e r n t h a l.

Receipt and thanks.

With heartfelt thanks I hereby certify to have received from Messrs. Joh. Hafner, Jul. Knothe, Gustav Spiegel and Gottlieb Thieme of Fort Wayne, during my stay at the local seminary, K 44.
May the faithful, merciful God reward them abundantly.
Fort Wayne, January 1854.
F r - W. F ö h l i n g e r.

HI 9 75 cents,
Nine dollars five and seventy cents support per February 1854, I received today from Dr. Sihler, for account of Mr. Otto Ernst in St. Louis, in cash, for which I acknowledge.
Fort Wayne the 20th of January, 1854.
Hasso Wedel.

Received

a. T h e S y t t o d a l - C a s s e:
From the St. Louis congregation, belatedly . . . H-50 ""
„of the Rev. Clöter in Saginaw-City, Mich. 237
""Frankenmuth, Mich.... 2050
""of Mr. Past. Weycl of Warren-ton, yes. 5 05
" whose Paulus church to Germany with Evansville, Ja., 5 39
" Untitled, 56
" of the congregation of Mr. Past. Penalties in Col-linsville, Ill.
.....1000
b. To the Synodal Missionary Fund:
From the congregation in St. Louis1315
" " of the Hm. Past. Claus in Neu-melle, Mo., for the purchase of Land for the Indians ... 6 25
" " Altenburg, Perry Co. Mo. . . . 15 95
„ the same, surplus of an account ... 55
" the Gemeindr of Mr. Past. Löber in Frohna, Mo., collected on the feast of Epiphany . . 4 00 " of the congregation of the Rev. Rcnuiekc in Columbia, Ill. 1310
„ Hru. A- V. T. for the purchase of land . . 5 00 Collecte at the evening service at Ren holy Christmastide in Cannrlton, Ja., by Mr. Pastor Eppling400
Of the congregations of Mr. Past. Richmann . . 4 60 and
Of individual members of the same, viz. Christ. Fr. Spannagel, \$1 00; Fr. Kull, Theodor Müller, and Friedr. Kircher, each-50 Cts. together L 50.

By Mr. Rev. Metz in St. Joseph, Mo., from his parish 5 00
Don school children in Mr. Past. Saupcrt's parish at Lamasco, Ja.
By Mr. Past. Gr ub er:
By G. Hemmann Sr..... 1H
" Unnamed t 00
" Müller sen 100
By Mr. Past. W-ycl at Scott near EvanSville, Ja. sent in, viz:
From del'en Drtieiniakeits-Gcmcinde . . . 7 40
namely, from Messrs. Fischer 50 cents, ChristSwulte 35 cts. G. Verger 25 Cts. an unmanned? l 50, from the schoolchildren", tthereunder as proceeds for collected wild plums , from the Bu'ch-20 Cts.) in the whole: Zt 10; from some obstacles to the Christ Child M Cts.; "z collected at Mr. WescrUng's wedding K 3 30
1
Of whose panlns gcmcinde 6 40 and namely:
Collecte of 4 Adv. 1853 K5 39
From an unbenighted man . . . -51
" to the school children by Mr. Teacher Hosmann collected -50 l
From its stepbänns community (incl. 62 CentS By an Unmanned Man) 426
By Mr. Past. Neichdarrt in Noble Co., Ja. collected in missionary hours ... 1 00
By Mr. L. Lücke through Mr. Past. Elsfeldt . . 100
Also
to Mr. Past. Cloter directly:
From the Monthly Collecte of the Saginaw City Community
-- . 4 65
From Mr. G. Streeb the. designated for the purchase of the Jnd'anc "land 1V
From the congregation of Mr. Past. Hattstädt to Monroe 9 00
From the congregation of Mr. Past. Seidel in Neuendettelsau ..
- . 20 Oil
From Mr. A. Haag in Sibiwaiug ... üö From the community in Frankentrost, for the purchase of the Indian country destined . . . 2 80
From I. List in Frankenmuth, likewise .. 2 00
c. for the upkeep of Concordia College! Bon of the Township of Altenburg, Mo. .. 1170
Bon H:n. I. G- Palisch 1 cg
Bon Mr. A- Vogel in Frohna 50
From Mr. I. Popp there 28
By Mr. Martin Grmccl in Saginaw Co. Mich. l Il) 3. For ar m e S t u d c n t e s a n d students i n C o " cordia College and Seminary:
From the Young Men's Society at St. Louis, in the Months of November, December, 1853, and January, 1854. .
..... 60 SO
By Mr. Erdmann Pankow, on behalf of his municipality 7 A
From a member of the congregation of Mr. Pastor Claus in Neumcile, Mo. .. ^ 150
From D. H. in A.800
From Mr. Michael Merzl-II 2 Oil
From Mr. Jacob Horn for Sind. Hügly ,
e. For the Concordia College Ban: l Borschuß of Mr. C. Ä. in St. Louis . . 5000
F. W. Barthel, Cassirer.

Paid

The eighth year. Mr. H. Göhrs.
The ninth year. Messrs. H. Göhrs, Hartmann, Jacob Haushalter in Noble Co.la., Jacob Horn, Just, Gottlieb Neu" Müller, Fr.
The lOth year. Messrs. Will' Bade, Georg Bm" thal, Past. Clvter(3 lx.), Christ. Lörrfcldt, H. W. Dierkina, Mai- Dörfler, Andreas Este!, CarlFra^ ke, C. A. Frenzel, (50Ctö.Z, H. Göhrs, Hartmann, Job. Hübsch" niann, Heinr. Hihrecht, Jacob Hon"- Gottlied Jürgensmcier (to N". 16.), Phil. Kncller, Friedr. Archer, Friedr. Hüll (until Nv. 16.), Conrad Kalbfleisch, Past. Köstering, Pap" Nud. Lange, L. Lücke, Theodor Müller (until No. 16.), John Möh" lenkamp, I. G. Palisch, Joh" G. Nuff (until No. 16.), Past. F. D. Richmann, teacherW. Richter, Past. Neichhardt, H. Rauscher, CIM Stüve, Christlair Spannagel, C. B. Schult!,es.

Changed address.

Derr,-lrr?r (7o. l'er.

Printed by M. Niedner Li Co.,
Northwest corner of Tritteir and Pinc streets.



Luth. Geb. Cap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo., March 14, 1854, No. 15.

Jesuitism.

Perhaps some readers of the "Lutheran" will be eager to learn what the local "herald of faith" had to say in response to what we had told him about the Jesuits. The readers will remember that this "herald of faith" had himself brazenly invited us to do so. He had written: "Finally, we would like to know of some writing or work of a Jesuit in which the principle is stated that the good end justifies an otherwise evil means. You ("Editor of the Lutheran") "want to know the Jesuits, their institute and works so precisely, it will therefore be easy for you to cite this passage." Hereupon we have presented to the Lord not one, but a whole large black register of such passages, and have irrefutably shown that the Jesuits are held by the Lutheran theologians with perfect right to be those unclean spirits which, according to the Revelation of St. John (Cap. 16, verses 13 and 14), like frogs, should come forth from the mouth of the dragon, the beast, and the false prophet. What then does the "herald of faith?" - He is silent! He does not twitch or flinch. - Mr. Maximilian Oertel, that otherwise so great scrappy mouth, on whom the good "Herald" had relied and whom he had

he had already called for help in anticipation of the We are afraid that they will think they need their little coming hardships, seems to have relied again on the money for more necessary expenses, and that the "Herald", and therefore also observes a meaningful Jesuits will hardly advance them the money for it, after silence. Probably both had cherished the quiet, they have so shamefully abandoned them in such great comforting hope that the books of the Jesuit breed lay need. dusted in the libraries over the sea; here one knew of them only from hearsay; here one could therefore dare to speak with the air of a good conscience: Prove it! But since the poor wretches have seen with horror that this is not so, that rather the godless old Lutherans drag themselves along with such old Jesuit writings, which they themselves consider heretical and godless, and that they are undelicate enough to expose the not exactly fragrant secrecy of the "Society of Jesus" to the public, both Herold and Herr Oertel think it most advisable to play the innocent sufferers and- keep silent, and at least to wait until the fatal impression made by such displays has been somewhat lost and the memory of it is no longer so vivid. But should the gentlemen, when they think that this time has at last come, still stir, we have no bad desire to publish our essay on Jesuitism, if not improved, at least increased, in pamphlet form, and then, when the gentlemen have read the relevant numbers of the "Lu

We are afraid that they will think they need their little coming hardships, seems to have relied again on the money for more necessary expenses, and that the "Herald", and therefore also observes a meaningful Jesuits will hardly advance them the money for it, after silence. Probably both had cherished the quiet, they have so shamefully abandoned them in such great comforting hope that the books of the Jesuit breed lay need.

(Submitted.)
The so-called Great Hanoverian Catechism,

judged by
Ways.
(Continued.)

Some samples from the holy
History.

The Hanoverian Catechism, as we have already shown, does not teach a given Word of God, but only one written under the extraordinary protection of God. But how much the author of the Hanoverian Catechism also valued this-as he says, extraordinary-assistance, is evident from several pieces from the history of the first humans. One only has to compare the narrative of the holy scriptures with that of the author in his book. Scripture with that of the author in the Short History of Religion.

The holy. The scripture says Gen. 2:19, 20: "He the very least, Adam had to invent the words first, and brought them unto him, that he might see what he what a measure of invention and discrimination was should call them: for as he would call them, so should required if he was not to run out of names at the first they be called. dozen.

And man gave his name to every beast and bird of the air and beast of the field." Adam was not to solve this task bunglingly and clumsily, but to do right, for "as he would call them, so should they be called." And he solved this task so

The hannöv. Cat. says (Short Rel. History p. 161.): "His wisdom and love saw to it that they might soon attain to some language, and through it to the most necessary concepts." masterfully that Scripture bears him witness: "And to every beast and fowl of the air, and to every beast of the field, man gave his name.

and further (ibid.): "He placed them in a region where they--on various animals--could gradually develop the faculties of their honor for Adam, but for the Lord God, who is Adam's reason and language." creator and who also wants to be honored by us in this play. For the sake of this, this seemingly minor feature of

The Holy Scriptures. The Scriptures attribute to the first men not only language in general, but such a use of it that Adam, even before the creation of woman, was able to give his name to every beast and bird under heaven and animal in the field. Adam's history is distinguished in the Holy Scriptures, and in this sense it should be honored. It is for this reason that this seemingly minor feature of Adam's story is so distinguished in Scripture, and in this sense it should be portrayed, and has been so portrayed by godly and enlightened men.

The Scriptures lay special stress on this. Scripture lays special emphasis on this by saying that God brought the animals to Adam, not only that Adam named them, but that he (God) saw how he (Adam) named them, i.e. that he carefully and with pleasure took note of how well Adam would accomplish this great task. Let us listen to our father Luther about this. Luther says in his interpretation of the first book of Moses, which he himself declares to be his masterpiece (Walch B. I. p. 216 and 217):

How great this task was can be seen to some extent when we consider that after the creation of the animals in the days of creation, God did not make a second creation of animals. Thus, from the beginning, as many pairs of animals were created as there were species, and as many species as there were afterward among all the heavenly bodies on earth, for, however many they are, they all originated in Creation and in the cradle of Creation, Paradise. For since the animals were all good in the beginning, there was no need for a special selection, as if man had anything to fear for life and limb from any of the animal species. It was also fitting that man, who had been made lord over all animals, should be presented with the whole world of animals in its paradisiacal outline and extent. "Here again we are reminded of the excellent understanding and wisdom that was in Adam, who, after he had been created in innocence and righteousness, saw and knew all the animals, without any special inspiration or new enlightenment or revelation, but only by the virtue of his nature, of every one's nature and quality, of which he gave each one a name according to its nature and convenient," and further there:

Even if we are not able to state their number, we must imagine their number to be much greater than that of the domestic animals, and at least not less than the number of animals that Noah was to provide for in his ark. Nor must we measure their variety by some of the larger animals, but must include the smaller ones as well. If we think of only one kingdom, that of the birds, for example, what a variety and diversity of species can be found there. And for all this Adam was to know a name which no one had yet told him. "There are many books describing the nature and properties of trees and animals, but how much time and attention must have gone into them before they were understood by experience? But in Adam there was another light of knowledge, who, as soon as he looked at an animal, understood its whole nature and power, much better than we do, even though we search and investigate such things throughout our lives."

The ability to speak words was thereby And further on the same: "How in the one Adam there was such a splendid wealth of knowledge and wisdom. Although he lost a great deal of it through the fall, I still think that everything that is still in all wise people's books, which were written so many hundred years ago, since the time when the arts were invented, taken together, could not be equal to this wisdom, which nevertheless remained in Adam after the sin, but after that was gradually obscured in his descendants and has now almost completely died out."

So far Luther.

Oh how a poor, meagre, spiritless spirit now it is that speaks from the hannöv- cat!

He does say that man came to language soon, that is, somewhat earlier than, say, our children, but only to some language, that is, to an extremely needy language that hardly deserves the name language and only to the most necessary concepts. It would be saying very little if it were to say "to the most necessary concepts;" but even that is too much for the author, therefore he says to the most necessary. What are these? They are those without which even the most stupid man cannot exist, the concepts of eating, drinking, sleeping, and the like.

And all this is not enough for the author. He cannot bring himself to refrain from teaching that all this happened only in a gradual development.

We now ask: What reason was there for imagining the language of the first men to be so gradual and so imperfect, since the Holy Scriptures have the naming of the animals preceding the creation of woman? The Holy Scripture has the naming of the animals preceding the creation of the woman, and Adam will not have walked long in his solitude, because God says of it, "It is not good that the man should be alone"?

What reason was there for a conception which resembles the spirit of the heathen world-wise, but not the spirit of the sacred writers, since Scripture teaches that the first men bore the image of God in such a degree that there was no need of redemption before the fall, for they were so far removed from sin that they did not even know what sin was?

an image, according to which the mental and spiritual powers were in the most perfect measure with a body that should not be subject to mortality and in accordance with God himself, in whose image man was created in Adam and Eve-

a likeness, which just as it was well taken, so it should also be recognizable?

Now the language of the first men is an example of this, of which it is not indifferent to know, because it serves to show the greatness of the loss which the human race has suffered through the fall of Adam.

Therefore it would be a slight reproach if the narrative of the Hanoverian cat. Cat. suffered only from paucity; but it also suffers from historical infidelity, from unbelief, and from diminution of the glory of God and the truths of salvation.

of historical infidelity, for the holy Scriptures teach such a presence of all powers in Adam as was necessary to accomplish a work before the creation of woman. Scripture teaches such a presence of all powers in Adam as were necessary to accomplish a work before the creation of the woman, as was the naming of the animals,- to which must be added that the author of the Hanoverian Cat. Cat. had the obligation not only of a historian in general, but of a Christian teacher,-

of unbelief, for the holy Scriptures, in the sense of would have effected this expulsion by the same servants, which the narrative should be reproduced, are not a namely by angels, by whom he would have prevented human book of fables. Scripture, in the sense of which men from returning to paradise?

the narrative should be reproduced, is not a human and why does he not omit his supposition altogether? book of fables, but God's inspired and therefore He wanted to give a brief history. The man who wrote perfectly true word. it was a man who had been a man who had been a man

in diminution of the glory of God, the creation of who had been a man who had been a man who had been man from the earth in the image of God with all that a man who had been a man.

pertains thereto is the crown of creation-,- Why? - think about it, dear reader, and if you cannot

^of diminution of the truths of salvation, for if we are find a reason that comes from faith in the reliable to imagine Adam in such a way that he could scarcely truthfulness of the Word of God, remember the saying:

measure up to those who lived later, the loss of the "That which is not of faith...

image of God would not be to be deplored, and the Sin." Rom. 14, 23.

restoration of it at least an indifferent matter. If you do not consider the Holy Scriptures to be God's inspired and therefore infallible word If you do not consider the Holy Scriptures to be God's inspired and therefore infallible Word, then your unbelief would possibly undermine the legitimacy of my accusation of the Hanseatic Church.

Enough of this. Confirm it. But if it is so, do not be angry with him who

We turn to another sample in which, according to what has been said so far, we can be shorter. This concerns the loss of paradise-- The heil. Scripture says Gen. 3, 24: - "And the Lord God cast out Adam, and encamped before the garden of Eden the cherubim with a bare hafting sword." The hanu ö v. Cat. says (Short Rel. History p. 163.):

"God probably drove them away from the paradisiacal region by lightning or by a resulting maw of fire." but has been written only with the extraordinary assistance of God, threatens to make this faith shaky-

We do not reject all assumptions in the area of the has presented the offense.

Scriptures out of hand. We do not reject all But the examples given so far of that "responsible assumptions in the area of Scripture, but what applies way of making the source of all Christian knowledge to all interpretation, preaching and teaching applies to suspect" are far surpassed by the way in which the them: they should be similar to faith according to the author treats the history and doctrine of the person of Christ.

saying: But of this in a special essay. "If any man have prophecy, let it be likened unto faith." Rom. 12, 7. (To be continued.)

Now the scriptural faith knows on this occasion of nothing else than of cherubim - these are (as is well known) angels.

The hannöv. Cat. however passes over the angels completely and brings a supposition of lightnings and fires.

Now he does not say that the Lord God has stored up lightnings and fires in front of the garden, but that he has driven them out with them; he also adds the little word "presumably.

But,

1) A supposition is more in the mouth of a teacher than in the mouth of a common man,

2) a conjecture, written and printed, is more than a mere oral conjecture,

3) Even more so is one that is found in an elementary school book that is intended for use for a whole stretch of Germany-

The first is that the first is that the first is that the first is that the first is that the second is that the third is that the third is that the third is that the third is that the fourth. Scripture.

Now where does this finger point? Precisely where the omission of the angels points. For if the author wanted to assume for once, why does he not rather assume that God

a shepherd of his flock, blessed with many fruits, a true father of a whole country, a man with a heart full of humility and obedience to God, full of love, faithfulness, and kindness toward men, misunderstood by many and without reason reviled, but all the more and with reason loved and revered by many. What characterizes the essence of Lutheran piety: above all, unconditional rock-solid adherence to the Word of God, a standing on the Word, which in contrast regards all heights and depths of human wisdom as nothing and knows no higher good in the world than this Word; A burning zeal for the pure doctrine and the confession of the church according to the Scriptures, who in the fight for the sanctuary of God does not give way one foot and is willing to give everything for it, who carries it to God with pain, but with steadfastness and joy, when he is misjudged and reviled by otherwise dear but erring brethren for the sake of the confession; Deep earnestness of repentance and confession of sins, and joyful, always confident faith in the imputed righteousness of Christ; childlike, joyful confidence in the certainty of justification, and a faith far removed from . A far removed from all sour legalism, but therefore no less thorough earnestness of sanctification; Inwardness of the secret intercourse with God, which prefers to lead a life in God with Christ, hidden from the world, but at the same time that priestly sense and that confessing courage which also wants to go out into the world with the testimony of Christ for the salvation of souls and the increase of the Kingdom of God, combined with the genuine old Protestant sobriety, which allows itself to be tempted neither by the ways of sentimental asceticism nor by self-made services, but' above all wants to serve and win souls in faithful fulfillment of the divinely assigned calling; yea, what we of the fathers of our church praise: the manly strength and bravery, united with childlike softness and gentleness, the The high seriousness of the contender, Christ, united with childlike cheerfulness and devotion, the always sustaining and hopeful love, the submissiveness to divine and human order, the zeal and iron diligence, the steadfastness under the cross, the humility towards God and also towards men - all this was also found in him and characterized him for us as a faithful son of the Church, in whom the spirit of Luther and the Reformers lived. And that is something great in our time !

Car! Friedrich Wilhelm Catenhusen was born on August 24, 1792 in Ratzeburg in the Duchy of Lauenburg. His father, a teacher at the Ratzeburg school for girls, was a pious, strictly legal man who encouraged him from an early age to fear God and to do good. Thus he was granted the high good of a simple bourgeois Christian education, and the blessing of the same accompanied him throughout his entire life, for although his youth fell in a time when in Germany the confession before Christ was being held in check by the prevailing unbelief, he was not yet able to find his way to God.

(For the "Lutheran.")
Karl Friedrich Wilhelm Catenhusen,

weil. Superintendent of the Duchy of Lauenburg, first ecclesiastical assessor of the Royal Consistory, Pastor primarius at St. Peter's Church, Ephorus of the scholarly school at Ratzeburg.

The memory of this great man also deserves to be established in the North American Lutheran Church, knowing that it will bring the promised blessing that the memory of the righteous man should have. A detailed description of his life, drawn precisely and beautifully by a man from Lauenburg, can be found in Nos. 66 and 67 of the Sächsisches Kirchen- und Schulblatt, of which the present is an excerpt.

Champion of our Evangelical Lutheran Church in our time, a faithful confessor and minister of the divine word, a preacher of righteousness by faith alone, a faithful,

was completely drowned out, he, like many others whomThe first thing that mattered to him was to recognize the Lord preserved in silence, was protected from the eternal truth that transcends all changes of time and to only much rougher and more violent than today, but also worst dangers of the soul by God's grace. Childlike faithgain a certain knowledge of what was true. For whateverthat they were under the delusion that God was pleased in his God and Savior Jesus Christ and daily prayer tothe general opinions of his time might be, it was ofwith the misery of those who had fallen away from the him, deeply felt recognition that he "alone under hisprimary importance to him to recognize the eternal truth, Catholic Church, the misery of our poor fellow believers Savior's strong and high hand could happily comewhich is above all changes of time, and to attain a fairlymust seem exceedingly great. Therefore, it is easy to through this life" and heartfelt confidence in him livedcertain knowledge of what the faith and teaching of thethink that they mostly ended up beggars because of this. from early on as the fruit of pious education in his soul.holy apostles and of all right-believing Christians whoAnd yet they were supposed to pay their taxes and Initially destined for the merchant's profession, in whichhave ever lived was. And there he soon had to seecontributions. If they lacked the means, the officials and he also spent three years, an invincible inclination hadhimself completely rejected to the earlier times by thehenchmen came, confiscated their property, took away led him back to the studies of the scientific career, andtheology of his time, which so easily proved to be their possessions, their household goods; more than equipped with proficient knowledge, he was able, afterdifferent from God's word; and so it is not to be wonderedonce an old man, a sick man, was thrown from his last attending the schools of learning at Ratzeburg and laterthat he tried to study and live into the old fathers andearthly comfort, from his poor bed, with which the those at Ilfeld, to enter the University of Göttingen inespecially Luther with a decided 'preference. With greatauthorities paid off.

1812. But his first intention was by no means theology. sympathy he saw the new struggle and work of the But "God is faithful, who will not suffer us to be Natural inclination and talent rather directed him to thespirits, which awoke in the last decades in the Germantempted above our ability, but will make an end of the study of philology and antiquities, whereas theology, Protestant theology, and with all the more heartfelt joy hetemptation, that we may be able to bear it" (1 Cor. 1t)). By given the nationalism prevailing in it at that time, mustwelcomed the newly stirring life, the more it leaned againhis marvelous government he made the days of affliction have been more repulsive than attractive to him and alsotowards the old eternal Gospel and the faith of theeasier, and even shorter, for his own, and that by a part remained completely distant from him during the firstFathers; But never, not even in the most recent events of the soldiers who were summoned as their tormentors years of his university studies. By chance a volume ofand turns in theology, did the right sobriety leave him, and oppressors. Certainly, the reader will not be able to Luther's works fell into his hands, and the words of thewith which his eye, sharpened by God's Word, knew howhear of this without emotion.

German reformer, whom he had not known before, to separate the erroneous from the true, even in the Among the imperial soldiers was the dragoon penetrated deeply into his soul; he could not get awayfaithful and ecclesiastical theology of modern times. Her regiment "Prinz Eugen", which must have been recruited from them. He was powerfully attracted by the image ofrecognized that we Lutheran Christians in this time have mostly in Protestant regions, for the majority of these the noble German man of God, whom he himselfto fight for Hans and the altar, especially in the face of dragoons were Lutherans. Of course, the Viennese had described as "a man of iron and steel in battle, full ofmodern faith, that the dispute is not about individualnot thought of this, and the archbishop had not asked the humility toward God, full of fear of God, submissive to alldoctrines but about principles. Therefore, as his mostsoldiers about their faith. These Lutheran dragoons, wild divine and human order, full of love and fervor, full ofpainful complaint was: "God's word and faith haveand terrible as they might be against armed enemies, had faithfulness and goodness, full of devotion and sacrifice, departed from our German fatherland; Luther, althoughno desire at all to harm a defenseless people, and all the earnest and yet cheerful, zealous and yet prudent, activeknown by name to all, is nevertheless known by only aless so a people who confessed their own faith and were and never sullen, manly and yet childlike in all thefew in his spirit and his nature! - so the summa of hisalready mercilessly enough maltreated for its sake. circumstances of his life." This movement gave thetheological conviction was: "We must go back to Luther!" Rather, they secretly took care of the unfortunates as best young Catenhusen a decision for his profession and his they could. The teachers often went into the middle of the families at night, read them a piece of the Holy Scriptures, future life, it awakened in him the resolution, which God's where such a piece was still saved. They even often went grace also helped him to carry out, to place his life at the into the middle of the families at night, read them a piece of the Holy Scriptures, if such a piece had been saved, service of God's word in the same loyalty and obedience; and interpreted it with hearty zeal, or otherwise held edifying conversations with them to instruct them about at the same time it gives the explanation for the sense in the ways of God and to refresh and uplift their weary throughout his life. His motto from the beginning was: "A hearts. Many a frightened, bearded horseman would theologian must learn everything, know everything, but surround the children, take a smaller one on his lap, and only believe what stands the test of the divine word. go through the Lutheran catechism with them. And the Although he had only a short time at the university to little ones, who at first had looked timidly at the man with study theology, for he left it already in 1815, and already the sword and his terrible beard, soon realized that he one year later, in 1816, he was called into office as the must have a milder heart than the creeping Jesuit, nestled second preacher of the city of Lauenburg, the zeal and with confidence around his knees and against his breast, iron diligence with which he studied theology and soon and let themselves be schooled by him with childlike achieved significant scholarship in it (especially his delight. It must also be said to the credit of the Catholic thorough knowledge of Hebrew he had only acquired in dragoons that, following the example of their Lutheran comrades, they were ashamed to wage war against office) is to be admired all the more. Above all, he unarmed men and also behaved properly.

devoted all his energy to the study of theology.

(Conclusion follows.)

(Submitted.)

The emigration
of the Evangelical Lutheran Salzburg
in the years 1731, 32 u. 33.

(continued)

Soon after the incident already narrated, still in the autumn of 1731, the auxiliary troops requested by the Emperor arrived. Six thousand men of infantry and cavalry poured into the country and penetrated everywhere, even into the most forgotten hiding places. Now the torment and suffering reached a tremendous height.

The soldiers took up quarters in the Lutheran houses, and kept them in cursing and raving, robbing the wealthy of their best possessions and the poor of their last bread, breaking open chests and cupboards and plundering, searching for hidden treasures and robbing, and even the honour of women and virgins was not safe from their insolence.

Thus, for the suffering, the dragoon's vault was a joyful sign, a star of comfort, an arm of refuge.

Of course, it did not take long. The Archbishop learned of the matter and became enormously enraged. He quickly sent couriers to Vienna and our brave dragoons were relieved. How reluctant one is to see these men of war part from the Salzburgers with the peace and love of Christ under their armor! But what does it matter, -the right teacher, comforter and guardian has not been replaced with them!

The year began to draw to a close, and winter was already sending its harsh harbingers, when something came which the Lutherans themselves did not really want any other way, but which now, when it came and how it came, seized the minds most violently.

At the beginning of November the archbishop suddenly had an emigration order posted throughout the country. In it, the Lutherans were called rebels and the Salt Union was called a treasonous group. And it said: "All inhabitants without moveable property, sidekicks, day laborers, servants of both sexes are to move across the border with sack and pack within 8 days; all workers at the archiepiscopal mines and salt works, on wooden trifts and smelting works are to be immediately dismissed from their service, forfeited any grace money, and have to avoid the country within 8 days; the burghers and craftsmen shall, as perjurers, forfeit their burgher's and master's rights, and, if they have no house or grounds, must depart within 8 days. All inhabitants with immovable property shall, according to the state of their property, enjoy a period of 1, 2, or 3 months to sell their property, but shall not keep more in service than a man of the same confession. All, however, these as well as those, shall, in case of loss of their property, their liberty, and their life, respect the orders of the government. Incidentally, we reserve the right to call the ringleaders to account and to exclude them from the grace of emigration."

Our good brothers in faith were well acquainted with the idea of leaving for a dwelling place in a foreign land. But when the order to do so appeared from their former government, they felt in the depths of their minds what it meant to say goodbye forever to their native soil, the land of their father. Nor had they yet put their temporal affairs in order, and they were to take up the walking-stick so soon. And winter was at the door; in rain showers, in snow flurries, in storm and frost they were to go over the barren fields with their old, sick, and children. And where to? To what safe destination where the weary pilgrims might again find rest and refreshment? They were called outlaws in the mandate, and everywhere they were called out for it,

if that was believed, what Protestant prince would take in rebels?

Thus the sudden mandate to emigrate produced general consternation and stupefaction. They abandoned their work, ran to each other in a hurry, held each other's hands tremblingly, and looked at each other with disturbed glances. They ran about their homes, trying to save what could be saved, often grasping at insignificant things while disregarding the valuable ones. Fear and confusion reigned everywhere. Thus several days passed beyond the first deadline. The higher mountains were covered far down with their white winter clothing and the snow was already blowing from them into the valleys. Then suddenly there is silence, the adversaries withdraw, the torments cease. The trembling hearts recover; they dare to bring a fervent petition before the Archbishop, that he may be merciful and prolong the term to all until the return of spring. They trust that he will hear them, and go back to their usual occupations.

So the 24th of November approaches and with it appears the Archbishop's answer. But what a response! With wild shouting the imperial horsemen suddenly burst into the court of St. John to testify the defaulters. This was the signal for a general attack in the mountains. From all sides shouts of anguish and lamentations were heard, on all sides the driving swords of the soldiers were seen flashing. Farmhands were driven from the plough and maidens from their cattle, without being able to greet their rulers, to claim their wages, to pack up their possessions and take them with them. Fathers and mothers were torn away from their screaming children, where the other spouse was Catholic and stayed behind. Master and servant fell into each other's arms with loud weeping, brother and sister embraced each other, even often where faith had separated them and made them hostile before.

But once the departure had begun, the breath of a higher power pervaded them, a holy enthusiasm pervaded their souls that they were martyrs of the Gospel. Even Catholics looked with wonder at the radiance of their faces, and some, impelled by an irresistible urge, joined their procession. Whole villages rose up to go into exile, and soon the soldiers had only to ward them off, lest the capital should at once be too much inundated.

Here I must also report to you, my dear readers, a wonderful incident. It was already dark night when several hundred refugees were walking through the snow near Radstadt. They had lost their way and were searching with their feet to avoid falling into the abyss. The soldiers rode behind them to drive them back. Suddenly, a shining apparition appeared above them, so that they saw the

near bridge over the Ens River; but the pursuers were enveloped in thick darkness. Terrified, the soldiers stood still and cried, "With these is God or the devil; we will have nothing to do with them." We know well who was with them!

We now accompany the first emigrants to the city of Salzburg. Here, however, they had a very miserable time. The citizens had been told God knows what about them; they were considered true monsters, looked upon with disgust and treated with the most bitter scorn. Barns and stables were assigned to them as dwellings; without means of their own, most of them had to make do with meager bread, and many were deprived of a warming covering for their nakedness. And in this condition they were kept several days longer with the issue of their passports. During these days the priests used all sorts of oratory and other shameful means to bring the apostates back into the fold of the Roman Church. With broken hearts 36 fell away; but about 1000 persevered faithfully in all temptations.

At last, towards the beginning of December, the longed-for hour arrived when they could embark on the Salzach. They scrambled to be the first in the ships. A loud farewell they called to their, oh! in a double sense unforgettable home,- and swam down to Bavaria.

But for a long time the reader would like to know what the Protestant princes and the emperor did to "stop" the tyranny of the archbishop. The promised information shall be given to him here.

Already at the beginning of the persecution, in 1730, the men who had first been thrown into prison and chased across the border, Hans Lerchner and Veit Breme, and later several others, had gone to Regensburg as actual representatives of the Lutheran party, had faithfully reported the appearances in Salzburg, and had eagerly pleaded for help for their fellow believers. In Regensburg there were envoys from all the Protestant princes of Germany, who had to take care of the security of the Protestant Church in the entire empire, and especially of their fellow believers in the Catholic lands. The envoys of the Catholic princes of Germany were also in Regensburg.

On the part of the Protestants, the first message and request of the poor people of Salzburg were taken up in the most appropriate manner. The Archbishop was approached very seriously and the articles of the Peace of Westphalia were pointed out to him, as it says: "In all Catholic countries of Germany, those who convert to the Protestant Church should either enjoy freedom of their faith, or be given a period of three years to emigrate, during which time they can dispose of their property without harm.

but in no case were they to be pressed or tortured in any way." But the archbishop did not allow himself to be challenged in the least by this; he knew: The people who were being protected were rebels, and the articles of the Peace of Westphalia did not apply to them." With this one pretext he held out to the Protestant princes that they could do nothing with all their serious and threatening ideas.

Now they turned to the German Emperor, Charles VI himself, who, as is well known, was still the head of the entire German Empire at that time. They repeatedly appealed to him reverently, but most urgently, that he might intervene with his imperial power and uphold the laws of the empire. The Emperor, however, did nothing more than send several letters, and later his Vice-Chancellor, to Salzburg, exhorting the Archbishop "not to transgress his duties as Prince of the Empire in this matter. Whether this admonition was obeyed, however, he was not concerned about. Thus the Protestant princes could not achieve anything with their sovereign and patron, despite all their work and efforts.

When the sudden emigration mandate appeared and was mercilessly enforced in the harsh winter season, they issued another concern to Salzburg: "According to the law, the emigrants would have to be given three years' notice; if this did not happen, they could not stand for any consequences. But the answer was: "Once and for all, the people would be rebels and for them the law had no protection. However, out of special mercy, the goal of those who are settled is to be extended until George, and two hundred of those who are not settled are to be sent every 14 days.

But it was known everywhere that the accusation of an outrage was only trickery and deceit. Therefore, the Protestants began to use counterviolence. In the Netherlands, several Catholic churches were closed; in Prussia, Holstein, Hanover, and Hesse, it was announced to the Catholics that their monasteries and parishes would soon be abolished. Fear and trembling seized them; they sent representations and petitions to Salzburg, Vienna, and Rome. In vain, the archbishop's mind was not bent, and the emperor and the pope, - they also had their reason why they closed their ears. The only good that could be done to the unfortunate co-religionists was to secure their lives outside Salzburg. The Salzbund had already sent Peter Heldensteiner from Werfen and Nikolaus Forstreuter from St. Johann to find new places to live. It was the glorious King Frederick William of Prussia who promised them admission to his lands and provisions for their journey. In his province of Lithuania

great stretches had been deserted by war and pestilence; these he wished to repopulate with them. - The new year 1732 renewed the old tribulations and terrors for our Dulder people in the mountains. The villages of the Lutherans were as if deserted, because their inhabitants were afraid and shy and hardly dared to go outside their walls. And at home they were not allowed to sing a heart-rending song, not to pray aloud a Lutheran morning and evening sacrifice, not to read to each other from the Holy Bible. Bible book to each other. The soldiers threatened to throw fire into the house where anything Lutheran could be heard. Whoever failed in the least was put in chains and led away to the residence. There the bells were rung as soon as such chained rebels approached the soft area of the city, in order to notify the people of the arrival of new monsters. These were wrapped in blue cloaks, blindfolded, and led in as if to the place of execution. The people ran furiously beside the wagons, and uttered terrible imprecations against them. Then they were thrown into the vaults of Hohensalzburg. The best was completely full, where then one and the other died consumed by hunger, cold and grief.

But the inhuman heart of the papists could still play all kinds of games with these poor confessors of Christ in order to make them waver. On the free height under the holes of the prisons, bribed journeymen carpentered a wheel and wove a human body on it. But it was only a stuffed garment. The guards shouted to each other so strongly that it sounded in the ears of the prisoners: "He can't go in peace either, he converted too late, the devil won't let him go." The commander of the festivities had figures made of wood, dressed in the garments of poor sinners, and beheaded under the eyes of the incarcerated. When dawn hardly broke, the gravedigger would pass by, singing songs of death and judgment in a hollow voice, and complaining to the guards that he could not make enough graves. By such vile dazzling works the cross-bearers were to be fully worn down and brought to apostasy. But they turned their souls in prayer to the heavenly source and became courageous to suffer death themselves for the sake of the gospel, because they had a certain conviction that through it they would stand gloriously in judgment.

Among these cruel farces also belongs a performance that actually happened several weeks later, but is to be added here. There, 300 newly arrived emigrants were led into a hall completely lined with black cloth and frequently sprinkled with blood. On the table lay a bare sword, and to one side stood the judges, and to the other several priests. The latter now turned all

The Lutherans were persuaded to deny their faith, threatening them with the sword and the executioner. But even this difficult test was gloriously passed by the Spirit of Him who gives strength to the weary and power to the powerless.

The archbishop did not even let anyone be executed, so he must have been afraid of whom? But he had his defiant order to Regensburg carried out. Fourteen days later, a procession of Unangescssener wandered to the border. They - walked outside in the battle of snow and storm, or over creaking ice rinks, and because the way was often blown away, here and there one slid down the rocks and found freedom and peace before his feet were beyond the land of tribulation.

Those who stayed behind, on the other hand, had to endure unspeakable hardships from crude landlords because of the rent, from the harshness of winter in unheated rooms, from the lack of food, etc.; also, not infrequently, the last of what one had collected for the journey was demanded as deduction fees. Then the priests mockingly asked how the Lutheran faith suited them? They showed them a laughing future in case of conversion and let flashing coins run through their fingers. But it is a well-known fact that those who suffer for the sake of righteousness are usually timid and weak only in the beginning; as their need grows, they become more courageous and stronger. So here again the priests were amazed and ashamed to see their efforts in vain.

The trains of wanderers grew larger the farther they came, in spite of the prohibition. But how many of the saddest and most touching stories happened along the way' Just a few of them.

A Lutheran woman had tied up her travel bundle. She took her child of 21 weeks in her arms once more and went out with him, handing over the travel bundle to her Catholic husband to keep until she came back. The husband waited a long time, but the woman did not come back.

A boy of 14 years of age had his relatives drive stakes under his nails and mutilate some of his limbs, because Weiler harbored heretical sentiments. Then they put a sword on his chest and gave him the choice of remaining in the Catholic Church or being pierced. The boy, however, made a quick dash through the door and hid himself under the troop of emigrants that was just passing by.

As a train passed by a court, a woman rushed out with a bloody hand. The man had cut off two of her fingers.

A prisoner had been released from Hohensalzburg. It drove him once again back to his father's house, in order to learn from the

To take leave of his own. "God repay you for your good breeding,' he said to his 92-year-old father, and he could speak no more for tears. The old man was weak with age and looked at him childishly; but next to him stood his Catholic brother with mocking laughter.

The courage of the soldiers was also active in an outrageous way. Those who would have liked to wait for the mild season to travel were usually told to leave; and those who wanted to get out of this place of horror at any cost were usually driven back with bayonets. For this reason, and in order to avoid the immense cost of departure, many fled.

Thus some 300-odd escaped over the Tyrslian mountains. Pregnant women climbed over the steep cliffs, weary old men were carried or pulled by their strong sons, children were tied on the backs of their parents and prayed when the ghastly precipices were ahead, or the storm threatened to blow them down from the heights. And the prayer of the little ones was pleasant to the heavenly guardian; they all crossed over happily.

Many of those who emigrated in this year for the sake of their faith, confessed afterwards that they were comforted in their knowledge, encouraged in their suffering, encouraged to stand firm and made strong for emigration, especially by Joseph Schaitberger, who was already mentioned at the beginning of this story. This honest disciple of the Lord sought to work on his persecuted fellow believers from Nuremberg, where he had been staying since his expulsion in 1686 and fed himself with wire drawing, by writing all kinds of doctrinal, admonishing and comforting letters, which later became the well-known "evangelical epistle". . He also dared to return to his old home three times at great risk to his life. He was the instrument blessed in the hand of God for many thousands of his brothers in the Salzburg lands. But perhaps your sender will later be able to give more details about the life of this faithful and enlightened confessor.

Ask for support to build the church.

When the undersigned addresses his fellow believers in the name of his congregation with this urgent request, he considers it necessary to indicate the distressed situation of his congregation with a few words, so that the suspicion does not fall on it as if it wanted to make use of the so often claimed charity of its brethren without really being in need of it.

In the past, the members of my congregation belonged almost without exception to the local German congregation, which is Lutheran in name, but actually unchurched, whose preacher belongs to the Maryland Synod and with it to the General Synod. Since the Reformed who belonged to this congregation enjoyed, if not the right of ownership, then otherwise the same rights as the Lutherans, the Lutheran confession in the doctrines of distinction had to remain as unknown as possible, and a school teacher, appointed there in the late year of 1852, was therefore assigned by the preacher first to explain the doctrines of distinction between Lutherans and Reformed, and later to teach religion according to the Lutheran doctrine.

our little Lutheran Catechism was forbidden in the school. He could not understand himself to do this, and so he was relieved after 2 months, especially at the preacher's behest, and then handed over the school to a reformed teacher. If some members of the congregation had already had misgivings about their preacher and the entire congregation, these events had to make them completely sure of this. They protested against the removal of the orthodox Lutheran and the admission of the reformed school teacher and, since this protest was brusquely rejected, they formally disassociated themselves from that congregation. Of those who broke away, there were five; they were later followed by others. At an invitation received, Mr. P. Keyl, of Baltimore, visited them on Sun. Sexages. ago. Year, under his direction a Luther. Under his leadership a Lutheran church order was adopted and a new congregation of orthodox confession was formed. This congregation was served during the summer by Father Nordmann and Father Sommer, and when the number of members had increased to 15, the undersigned was appointed pastor.

At present we hold our services in the Courthouse, but since we cannot stay here for long and are convinced that the lvine confession of our church will also become more and more popular in this town, we have decided, with God's help, to build our own little church this summer. Our circumstances are not very encouraging, the number of our members is small, our forces are limited, since we have absolutely no well-off among us, and besides, the majority of us have been burdened with building churches almost continuously for a long series of years. Not so long ago the English and German Lutherans in community built a large church, the Germans contributing abundantly in the hope of having equal rights to the church. Later they were disappointed and received the promise of adequate compensation if they would build a church for themselves. The construction was begun, the compensation remained outside, and only with heavy sacrifices was the beautiful and stately church completed 2-1/2 years ago, a church which my parishioners must now look upon with their backs once again out of love for the orthodox confession.

But we go to work anew, trusting in the help of God, who may strengthen our hands and guide the hearts of our brothers to extend their helping hand to us, as we consider it our duty to do the same for them in his time. All to the praise of the Lord and to the ban of His kingdom:

A lot has already been purchased for \$400 and the amount covered by signatures, payable this year. The cost of the building will be near O2000.

We request any contributions to be sent to the address:

Ncv. F- I. Biltz.
Cumberland, Md, Feb 23, 1854.

Prospectus.

The undersigned intends to publish a collection of church music, entitled: "Cantica Sacra", to be published by subscription. In this collection he hopes to bring to the church a selection of the most exquisite and popular German and English four-part chorales.

which, with regard to the verses, will be appropriate to the various Lutheran hymnals now in use in this country and, approaching the singing style of Luther's time, will correspond more to the actual character of Lutheran worship.

The rhythm of the German chant will distinguish this work from all others of its kind in our church in this country. The excellent and famous collection of old, German, rhythmic church music by Dr. F. Layriz, Germany, is to be used as the basis for the German part of this collection. Most, if not all of the German chorales, which it will be necessary to include in this collection, will be selected by the undersigned with great care from the said collection of Dr. F. Layriz. And so that the English part, as well as the German, may correspond as much as possible to the peculiar character of Lutheran worship, the undersigned will secure the help of knowledgeable and discerning members of the church to make the selection from the various known English music collections.

The work will contain three to four hundred chorales, together with an appendix of psalmody and other exquisite pieces of music. German and English words from the usual hymnals will be set to all pieces, if possible. There will also be a brief instruction in the beginning of the art of singing; as well as a systematic table of verse types, according to which each chorale will be designated and its verse type recognized. Instead of the round notes, the seven character notes are chosen for this book, because it is believed that these will generally find more approval.

Conditions.
The book, as soon as printed, will be delivered postage paid to subscribers at the following places: namely, Canton and Columbus, Ohio; Fort Wayne, Indiana; St. Louis, Mo. and New-York, Philadelphia and Baltimore.

The price of subscribers is 75 cents each and H8. 00 a dozen, payable when the books are delivered. As soon as a sufficient number of subscribers will have been sent in to cover the costs, the book will be promoted for printing.

All preachers and other friends of the improvement of our church singing are respectfully requested to present this matter to their congregations and singing societies and to use their efforts so that the necessary orders may be collected and sent in as soon as possible.
Canton, Ohio, January 1,1854.
Z. 2- Fast, Lutheran preacher.

The St. Louis District Pastoral Conference.
Holds its next meetings the 21st day of April next, and the following days, at Chester III.
It is to be wished that the conferences be attended more diligently by the members concerned.
Hence the request to the honorable gentlemen and brothers of the Conference to take an active part by their appearance at the meetings and not to let themselves be kept away from them without necessity.
In such cases, however, those who are absent are expected to at least apologize by letter.
I. A.
F. W. Holls d.z.Secr.

Church News.

After Fr. Gräbner, as pastor of the evang. oldth. St. Peters-Gemeindein Macomb Co- Mich., had received a second call from a Lutheran congregation gathered by him in and n m Mt. Clemens, Mich, the same was on Sunday Sexagesimä (den 19: Februar.) auf Anordnung des Herrn Vice- ptäsrS Dr. W. Sihler von dem Unterzeichneten bei dieser Gemeinde in seinem Amt ciugeFührt- May the merciful God and Father of our Lord Jesus Christ, who has hitherto bestowed his blessing on the work of this dear brother, continue to see him laid up, and may he also establish this congregation through him and build it up for eternal life!

G. Schaller, P.

The address of the dear brother is: Nev. 71

Mrcoomü <7C>. NoLLoics. O.

To the message.

A second issue of the first volume of Martyrs of the Lutheran Church has already been published. At the same time, in order to prevent any misunderstanding, I would like to make the following remark. In the invitation to subscribe to the second volume, it says towards the end: "Whoever subscribes to the second volume right at the beginning will receive the issue at 10 cents, and will also receive the issues of the first volume at this price. The opinion is that such a person also receives the issues of the first volume at this price, namely 10 cents, so that he also receives the first volume at the cheap price of 50 cents, like those who subscribed to it right at the beginning. H. Fick.

Call to the Young Men's Associations.

All already existing youth associations of the Lutheran Churchung. Augsb' Confession, are requested to send their addresses as soon as possible to the secretary of the local association, Mr. Oeorf/tircicr/ien, your of K- oO. (7. 0'. It'. lOU/Lcc?'. 8 i M.,. to receive important communications. St. Lonis, 6 Mar; 1851. in the competition of the local young people's association Two. P. Beyer.

Indication.

With reference to the announcement of the founding of a Bible Society contained in No. 6, Volume 10, of the "Lutheran", and with reference to the statutes of this society just announced there, it is hereby announced that the Bibles from Germany have now arrived, and are being sold here in St. Louis at the following prices: 1.) complete bibelu, large octavo, with large print, u. good printing paper, each --- HO 80 2.) dcsgl. desgl. desgl. & better Paper, each -90 3.) dcsgl. desgl. desgl. with gilt edges and pressed lid, each --150 4.) desgl. desgl. desgl. vellum- paper very strongly bound in leather, each --1 30 5.) desgl. small octavo, printing paper, each -- 60 6.) desgl. dcsgl. vellum paper with gold cut u- ceilings gilding, each --1 50 7.) New Testaments, large octavo, very much in Leather bound, each ---- 30 These are Bibles, in which the Apocrypha are contained, from the most famous Dr. Hopf's edition, all already and durably bound in readers, with excellent paper and excellent printing. Any enquiries, orders etc. are requested at the address of the undersigned agent. It should also be noted that, in the case of orders, the amount must be sent in cash beforehand, and only in exceptional cases could a credit be granted for a short period of time if the company itself still has to make payments to Germany.

St. Louis the Id. of March, 1851. O. Ernst, Agent and treasurer of the association your of lDvci. O. D. tt^A. lli uki/tet-, 8t. Do "i§, L/o.

Receipt and thanks.

With heartfelt thanks to God and the benevolent givers, I certify to have received four ant for my support 5 dollars from the Young Bercin at Cleveland. Seminar on Fort Wayne. H. Dörmann.

With thanksgiving to God and the benevolent benefactors, I hereby declare that I have received support from Mr. Hattstädt's Young Men's Association, H 10, from Mr. Pastor Hattstädt, Mr. Beyer and Mr. Reisig there, H 2, and from Mr. Kalbfleisch in St. Louis, Kl 00. Hattstädt, Mr. Beyer and Mr. Reisig there H 2. and from Mr. Kalbfleisch in St. Louis Kl 00 for my support. Conc. Coll. on 25 Feb. 1854 Johann M Moll

Receipt and thanks.

With heartfelt thanks to God and the benevolent givers, I hereby certify H 1 25 collected through Mr. Rev. Kühn in Enklid, Ohio, collected from the wedding of Mr. Finkcnmair. May the gracious and merciful God sweep you up in spiritual and physical matters. . Fort Wayne the 16th of February 1854 Joh. Con. L u d. M o l l.

With heartfelt thanks to God and to you mild Gcbrr bcschcinigen we hiemit to our support ert old to have of Hrn. Past. Sauer H5 00, by Arn. Vornholdt H 1 <B, by Mr. Fr. Schuhmacher H 2 00. May God richly repay the kind Gcbcm with heavenly and earthly goods. Hugo and Otto Hanser.

Received

a. to the Synodal-Casse: from the St. Johannis Gemeinte of the Hrn. Past. Engraver in Whitlcy Co. Yes. --- \$2 50 Of whose -L-t. Petri (vemeindc in Hnrrington, Ja. 1 50 " Mr. H. W. Runer in Chicago, Ills. -- '4 00 Addendum to the travel expenses of Mr. Präses von der Township of Watertown, Wis. -1 50 ErlvS of vertan; len Synodal reports in Freistadt and Kirchbain, Wis. - ----110 by Mr. Past. Günther----100 b. To the S y n o d a l - M i s s i o n s - C a s s e : by Mr. Past Strikter --- ' 50 " of the Zion congregation of Mr. Past. Häckel in Jesscrson Co. Mo. - - - 0 65 " Mr. Zehn Tröger through Mr. Past. Detzer - 5 00 " of the congregation of Mr. Past. H. Fick in Bremen to the landaukanf for the Indians --4 90 "Members of the congregation of the Rev. Eirich in Ehester, Ills. -----4 00 namely: Fr. Höck, H. Welge!>""., Chrn. Wegcner, H. Allineyer, F. Allmeycr, Allmeyer new, Chr. Wiebusch, H. Göhrs, ll- 50 Cts. of Mr. Rev. Stinten and his congregation in Logansport, yeah. ----10 00 by Mr. Past. Brauer at the wedding of Hrn. Fr. Barlhiing collected-- -515 from the congregation of Mr. Past. Fürbringer in Frei city, Wis. - - - - - 5 60 " whose parish in Kirchhain . --287 " Mr. H- Meier in DHOaukie---60 Collection in a reading round that. ---92 from N. N. there---- 1 00 " the congregations of Mr. Past. Günther in Ccdarburg and Grafton WiS--- ' 600 c. for the maintenance of the Concordia Collcge: by Mr. Franz Schnhniacher ----100 " of the verw-woman Pahlmann---200 both members of the congregation of Mr. Past. Klintenberg. from the congregation of Mr. Past. Fuerbringer in Frcistaot, WiS. - ----1150 , whose parish in Kirchhain2 50 " N^ N. in Milwankie, Wis---50 for the upkeep of prof: of Mr. Fricbr. Lange in Eerarburg--100 "" Past. Günther, ----200 "1. For poor students and scholars at Concordia College and Seminary: ' from the Young Men's Association at Buffalo for Stud. Paul Beyer -----6 00 by Mr. Andr. Heinz for the pupil Hochmuth 12 00 " " Scheer by Mr. Past. E. Nieocl -1 00 for the student R eimann: from the widow Dietrich in Milwankie --25 " Mr. Ströde that. -----2 00 for the student Ludwig L och n er: from Mr. Esters ----3 00 " " F. L. -- --200 of Mr. Zrnk in Mr. Past. Schliepsiekö Gememder 1 pig at 185 L. 10 bunches of grain, 7 " potatoes, from an unnamed person: 6 bunches of potatoes, 4 chickens. e. to the Concordia-Collcgeban: by Hrn. Past. Stücken and his congregation in Logansport, yeah. ----10 00 " N, N-in Milwankie ----50 F. W. Barthel, Cassirer.

Paid

the 8th labrg. the HH. Herrmann Decker (- 50 Cts.), Chr. Joltz " O " " Hermann Decker, Christ Foltz, Friedr. Kapelle, Christoph Metz

the 10. 3ahrg. the HH. Christian Vierosch, Past. Denier, Herrnann Decker (- 50 C.), Christ. Foltz, Wilb- Friese, H. Huck, Kunkel, K. Knies, Fricdr. Kapelle, W Lücke, Christoph Metz, Müller in Mitwau- kie, Fricdr. Milbratd, Friecr. Pape, Past. Ninnenschneider, H. W. Rin'er (.6 Er), Heiur. Sievers, Schurmachers- 50 C.), A. Schetz, H. Lhics, Waldenhorst.

In Germany' appeared just now and we expect Exemplarc by the end of this monthS: E. W. G. Keyl's, Pastor of St. Paul's Lutheran Parish in Baltimore,

Catechism - Interpretation

From Dr. Luther's writings and -the symbolical books, 1st principal part, (450 pages) Price Philadelphia, Decbr. 15 53.

Schäffer \$5 Koradi, West - corner of Fourth & Wood streets.

Books and pamphlets

to 'have in the Erpeditio of the Lutheran for the buried prizes.

Third Annual Lutheran of 816 - -17th No. 8- 26.... (The 1st and 2nd volumes are out of print). Fourth, fifth, sixth and seventh volumes of the L utheran ers, each S Conversations between two Lutherans on Methodism, (in pamphlet form) 1 piece L Dr. Martin Luther's Treatise of the True Church, 2 copies 5 The constitution of the German evang. luth. SYnode of Missouri, Ohio et al. St. 5 Second, Third, Fourth and Fnnf-.

t e r synodal report of the same synod, each Lg Timothy. A gift for the confirmirt": Youth. Edited after Hiller, bound . 30 By the Dozen \$3.00 The Hirschberg Bible, Half BoundH4 00

Confirmations - notes with bible verses and song verses, ingl. with bible verses, ingl. with bible verses and song verses Bilder und Nandzcichnuugcn; lithographirt und herausgegeben von Leopold Gast . .. KIM

16 Baptismal Certificates with Bible Sayings together with the same. Pictures and marginal drawings; lithographirt und hcrausgegen by Gasl u. Brvther . ' \$1.00 Melodies of German church hymns after Dr. Friedrich Layritz Addendum

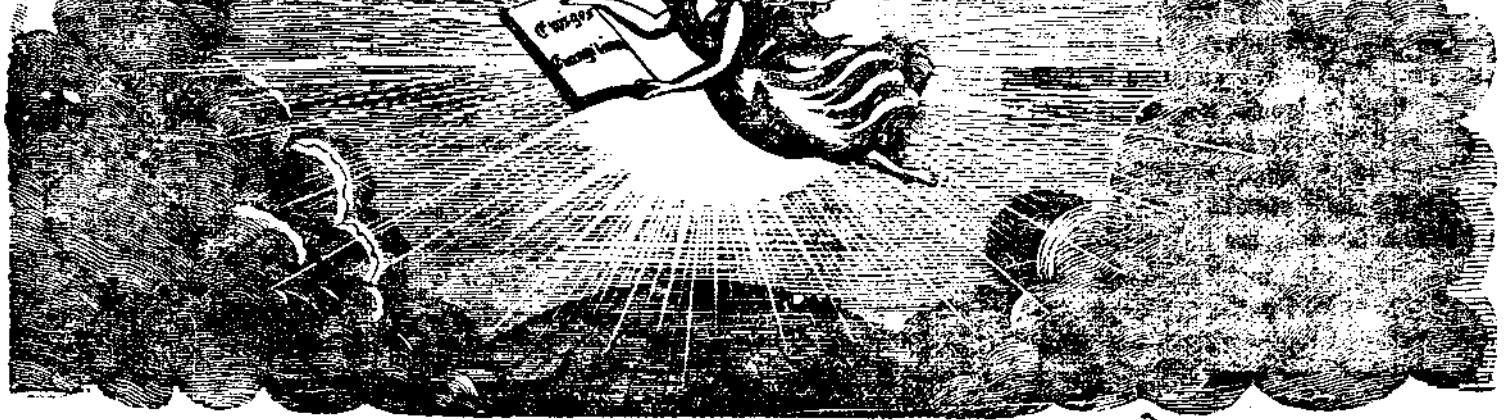
The same with the appendix35 Also several copies of the following books and others still to be published are available: Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Pros. C. F. W. Walther .. 5 Whose sermon about 1 Thess. 4,1 - 7: The exhortation of the holy. Apostle to become more and more complete ... -----5

His sermon on 1 John 2:19: Why should and can the belief that the true church is actually invisible and scattered over the whole world not lead us to leave the orthodox visible church (These sermons from the "Lutheran" are specially reprinted). New Testaments, mostly with the Psalter, Stuttgardtcr, London and Hamburg edition, in ordinary binding with the Psalms 20 ditto without psalter 15 gilt-edged 30

Letter of Dr. Martin Luther on the appointment of the church servants to the council of Prague in Bohemia from the year 1525. translated from Latin by Paulus Speratus -L0

Printed by M. Niedner L" Co., Northwest corner of Third and Pine Streets.

Der Lutheraner.



Offenb. Joh. Kap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 28th March, 1854, No. 16.

(Sent in by Dr. and Prof. Sihler.)

The Honorable Ministry of the Lutheran Synod of Ohio,
Western...

District.

About 1-1/2 years ago, certain complaints from some members of the congregation of Pastor Husmann by the English Lutheran pastor of this town reached the then President of the Western District Synod of Ohio, Mr. Professor Lehmann, whom the complainants asked for a pastor. The latter, without asking Father Husmann about it by letter, nor seeing the president of our synod about it, immediately turned to a student of the seminary in Columbus, named Lemcke, and told him to go here and accept the calling of these people. However, he, who was immediately filled with suspicion as to whether these alleged complaints were well-founded, rejected this offer and rather decided to leave Columbus and study for a while at our seminary in Fort Wayne. Then Professor Lehmann made the same offer to the Jewish Prosen A. Strauß, who had been at the seminary in Columbus for about a year, and he accepted it and came here immediately. On the impetus of Father Husmann, a

A meeting was held by the complainants, Mr. Strauss, ...in which, however, they should remain his dear that English Lutheran pastor, and a part of the church churchchildren.

council of Husmann's congregation, at which those complaints proved to be absolutely null and groundless, false and fabricated, so that their authors had to fall silent and become ashamed, and even Strauss, in an apparent zeal for truth and justice, uttered the words against those false accusers: "Beloved brethren, I must tell you that it was a cursed and maligned spirit of the Rotten that drove you" If such words had come from a sincere heart and had not been a mere theatrical declamation, Mr. Strauss would not, of course, have allowed himself to become involved with these people any further, but would rather have admonished them in a Christian manner to make penitent apologies to Mr. Husmann and to return to the congregation in a spirit of repentance. Instead, however, he did the opposite and proved that his disgust for the attitude of these people was pure hypocrisy. For he really accepted them as members of the congregation, after he had obtained a profession from some other people, who, however, were also already connected with the Husmann congregation through communion. In order, however, to save a kind of outward appearance, he induced those slanderers to go to Father Husmann and there to make a certain formal apology, after which they were to return to the congregation in repentance.

Some time later, the English Lutheran pastor in Fort Wayne asked him to preach German in his church, which he had no right or calling to do, because some of his parishioners, who knew German and were speech-loving Americans and good Athenians, wanted to hear something new. This happened and was repeated several times later, and it seemed as if he wanted to establish a kind of opposition congregation here.

When I found this out, I went out to him with Professor Crämer, and we told him that it was against God's order to establish a kind of counter-congregation here in Fort Wayne, since God had established a righteous preaching ministry for 16 years and had gathered a righteous congregation around it, which would only lead to manifold damage and confusion of the consciences, since such people would easily run to him who did not want to suffer the punishing Word of God and the church discipline in our congregation. At the same time I asked him, if people who complained about me came to him, to come to me with them, so that the complaints could be heard face to face.

This he promised to do, declaring that it would be

was, however, against his conscience to establish a new church here in Fort Wayne. Although this declaration gave us hope that his previous proceedings had been the result more of rapturous ignorance than of ill will, we were not a little affected by a boastful boast of Mr. Strauss, who casually said to us, "he had preached the gospel in all the Oriental languages."

I now asked Mr. Köstering, who, moreover, had always appeared to us as an open and sincere character, and warned several times by the above-mentioned student Lemke, who had studied with him in Columbus, not to get involved in the establishment of an opposition church in Fort Wayne; and since here, too, his mind and conscience became convinced of the injustice of such an undertaking, he promised not to do it.

But the one who did not keep his word, neither to his friend of his, nor to me, was Mr. Strauss. He did not come to me with a single complainant in order to make himself clear to him and to me, the defendant; and if none of these people had wanted to come to me with him, it would still have been his duty to tell me, so that I would have gone with him to the complainant. On the contrary, he did not find it against his conscience to play the spiritual demagogue anew, and, after a German sermon in the English Lutheran church, to utter all sorts of hypocritical declamations even against displeased people, such as, for example, "he would rather eat bread and salt with those whom Father Sihler had treated unjustly than leave them."

He also allowed it to happen without objection that some of his already won followers ran around partly among notorious drunkards and unchurched rationalists, partly among still ignorant and because of penal sermons, church discipline and confessional registration to me adverse-minded fellow church members of my congregation, in order to gather the signatures of the same for the formation of a so-called Lutheran congregation and for the appointment of Mr. Strauss, which then also succeeded,

All this dishonest behaviour on the part of Mr. Strauss, who was now no longer caught up in the rapturous folly, now moved the student Köstering, who knew Strauss from Germany and had come with him by sea, to break his previous silence and to inform me that Strauss, as an assistant to Fr. Gräber in Meiderich near Duisburg, in the service of the so-called inner mission, had embezzled mission funds, had also behaved very dishonestly and lying in other ways, and had been sent away by Fr. Gräber, since the latter could not gain any conviction that Strauß had sincerely repented, and also that his unchristian behavior had given rise to great annoyance in the congregation; he himself, Köstering, unfortunately had to confess with shame that in his enthusiasm for the mission at that time, he had not been able to find a solution to the problem.

The Council of the Catholic Church, in its opinion, believed the hypocritical repentance of Strauß more than the judgment of Father Gräber; however, since Strauß now acts in this way, he is revealed as an unrepentant hypocrite, and he may and will no longer cover up his former sin.

I now asked Mr. Köstering, who, moreover, had always appeared to us as an open and sincere character, and warned several times by the above-mentioned student Lemke, who had studied with him in Columbus, not to get involved in the establishment of an opposition church in Fort Wayne; and since here, too, his mind and conscience became convinced of the injustice of such an undertaking, he promised not to do it.

Sunday service, so that the moral reprehensibility of Mr. Strauss's person would deter those from him who would consider the injustice of the cause, i.e., the formation of these so-called new religious movements. i. the formation of this so-called new Lutheran congregation.

Before this publication was made, however, Mr. Köstering went out once more to Strauß, begged him in the most earnest terms to desist from his work of injustice, and finally did not conceal from him what was in store for him if he persisted in his evil ways, namely, that his disgrace would be revealed.

But this warning was also in vain; and since Mr. Köstering informed me of the fruitlessness of his efforts, the public announcement and warning against this man took place, at the same time with an instruction from and according to God's Word, partly about the Scriptural unlawfulness and injustice of the matter which Strauß took into his hands, partly about the reprehensibility of the proceedings, how he went about it, partly about his moral incompetence in general, on the basis of 1 Tim. 3. 7.

I hope that no sensible and conscientious reader of The Lutheran will disapprove of my not covering up what God has uncovered; for this publication was necessitated partly by the honor of God, whose holy name has been so often dishonored and misused in this work of darkness; partly from my own conscience, which I would necessarily have injured by cowardly and carnal sparing of this sufficiently reported and admonished, and yet continuing in his wickedness harmful to himself and others; partly from the love of my neighbor, in order to warn at least simple-minded and sincere people of his arts of hypocrisy and flattery, or to snatch them out of his web of lies again, and to show them, besides the injustice of the matter, also the reprehensibility of the person and its contradiction to 1 Tim. 3, 2. 7; 4, 12 and Tit. 1, 6 - 8; partly finally from the soul of this person so miserably seduced by the devil himself, to whose growing ruin I would have contributed through silence and would have denied him the opportunity to repent, if God wanted.

However, as I was very keen to learn from Deutsch

In order to obtain documentary evidence of the life and character of this proselyte, I wrote, together with Father Husmann, to Father Gräber at Meiderich near Duisburg in Rhenish Prussia. Gräber at Meiderich near Duisburg in Rhine Prussia, with whom Strauss had been an assistant in the service of the so-called "inner mission" before his resettlement in America, and asked him, at the same time, to acquaint him with the motives of our request and the present situation in our relationship with Strauss - a letter which, written without any personal irritation, contains essentially the same thing that I wrote to Professor Lehmann, the President, and the copy of which is available to the Ohio Synod for inspection at any time.

A few months later we received an answer written by Father Gräber and signed by him and Father Dr. Wortmann, Superintendent of the Duisburg District Synod, and authenticated by two official seals, from which, to our horror, an even greater moral depravity and especially a person completely consumed by the spirit of lies was revealed in the proselyte A. Strauß. However, since this answer is too long to be included here verbatim, only the most important part may be mentioned here.

The two priests now first confirm, about which we had also inquired in particular, that Strauss had indeed "used for himself" the gifts for the poor that had been collected in the Bible studies, but at the same time claimed that he had also given of his own to the poor. "By the way"-the

writer, **Father** Gräber, continues-"I do not attach great importance to this point. But as for his lying nature, it is terrible beyond measure, so that it has often filled me with horror. For example. Strauss had told us: "he was 31 years old, had been a rabbi for 10 years, had made a journey to Jerusalem, actually had a fortune of 200,000 florins; his father, however, had disinherited him in his will because of his Christianity; now the matter of his fortune was still pending; the will was in the hands of his friends in Frankfurt; he had a rich brother, a rabbi in Brussels, and a very wealthy and benevolent sister; he had been persecuted by the Jews on account of his Christianity, had been very severely physically maltreated, from which he had been dangerously ill for a long time, and to escape these persecutions he had been sent to Duisburg, and so on. etc.

When Father Gräber received news about this from the Jewish missionary Poper in Frankfurt, who had informed the ostrich, these claims proved to be lies, and Father Gräber continues: "What has been told is more than sufficient to document the bottomless lies of the ostrich as such. What has been told is only a few, both of the quantity of his lies and of the magnitude of them.

He invented countless other things and lied and told so that it would only be a small retaliation for these read to our congregations after the service was them as true; indeed, I dare say that soon every word excellent articles if the Americans once sent several completed.

he spoke was a lie. The difference between lies and shiploads of rattlesnakes over to Germany. Of course, the followers of Strauss could not remain truth was completely lost on his conscience; he had Since, however, the conscience of the benefactors indifferent to this, and those in the city demanded the gotten so into lying that he lied about the most useless and senders of Strauß seemed to suggest that he might, letter, which, however, I did not think it good to give out things, even where he could expect no advantage from after his resettlement, take up his former role as a spiritual of my hands, but declared that I would come to them it, just to boast, to interest, to be able to say something actor and speechmaker on the holy soil of the church with accompanied by my church council, read it to them and after all; yes, he lied in the Bible lessons that he held great eagerness, they came, strangely enough, to the allow them to inspect it, and also show them the official regularly, with prayer and song, about his great wealth, half-measure of having him, whom they knew to be a seals, so that they could then, in view of this testimony, his journey to Jerusalem, his persecutions, etc., that master of lies, issue the following reverse (certificate) call Mr. Strauss to account. This proposal of mine was one could only marvel at it. etc., that one must marvel that he does not want to use this money (50 Thlr. prß accepted; but when we arrived at the appointed place, at how it was possible for him to do so, and especially Oour.), that he will not use it for any other purpose than to the chiefs of the Straussians said that all sorts of loose people had come along and that there was some trouble. when he sounded such vehement declamation travel to America, that he will not himself seek to procure I therefore suggested that the meeting be held in our schoolhouse, but they did not agree, wanting to hold the against lying and deceiving." any service in the vineyard of the Lord, and if he should meeting on another day, which has not yet come. The Frankfurt, seriously reproached him for his terrible lies, a service, that he will immediately "openly and honestly other step that was taken was to send a verbatim copy of this testimony against Strauß to the President of the he at first wanted to talk his way out of this and that. confess" (difficult to assume from an ostrich) "how Western District Synod, Prof. Lehmann, with the request But when he did not succeed, he "had to fall silent *)unfaithful he has been; that he wants to make an open that an investigation against Strauß be initiated at least and had not a word to say to justify himself on any confession to the clergyman of the town or region where as soon as possible, while at the same time informing point. he will stay, or in case there is a missionary to the Jews him of the historical course of this whole affair and of When Father Gräber, after receiving this report from be encouraged or requested from any side to accept such everything that had been done to keep the man from the Frankfurt, seriously reproached him for his terrible lies, a service, that he will immediately "openly and honestly work of injustice." he at first wanted to talk his way out of this and that. confess" (difficult to assume from an ostrich) "how The reply was that he (the President) could not do But when he did not succeed, he "had to fall silent *)unfaithful he has been; that he wants to make an open anything, but would have to postpone the investigation of the sacks until the next meeting of the Western District and had not a word to say to justify himself on any confession to the clergyman of the town or region where of the Synod of Ohio (a little over two months later); he promised to do everything that Father Gräber his seeking a ministry in the vineyard of the Lord." himself "was not able to tear himself away to investigate demanded in order to regain his trust. Fr. Gräber now So Strauß left for America with Köstering, who knew a matter on the spot, which he was not authorized to asked him to openly and honestly reveal himself to anything of this reversal, the latter with the definite intention decide, according to their ministerial order; moreover, Fr. man in the community who had the trust of both of of going to the seminary in Fort Wayne, where a friend P. Gräber and Wortmann were not known to him, which them, by the name of Joh. Bechmann, and to submit and compatriot of his was studying. When he arrived in is why their testimony should first be duly and maturely his life story to him in three weeks. New York, however, he allowed himself to be persuaded considered."

"He did so the letter goes on to say - neither the one by Father Stohlmann to go to the seminary in Columbus, This answer, as every sensible, ecclesiastically nor the other, proof enough that his apparent where Strauß accompanied him; and Professor Lehmann minded reader will feel and recognize with me, was very repentance was but new hypocrisy." immediately accepted them into the seminary without regrettable and gave little good hope for the later He was, of course, sent away, and prowled about in hesitation. decision of the Synod.

the neighborhood, where he sometimes "played the Strauß thus broke his solemn promise, "sealed with a For it is undeniably clear from this answer...: penitent and penitently broken." handshake in Father Gräber's hands, as before the face 1. that this business appeared to the President to be completely from Germany, they agreed with his former signed by his own hand, not to take any step at all to enter quite insignificant; for if he really could not come himself, teacher, the Jewish missionary Pöper in Frankfurt, who the service of the Church. he could nevertheless instruct his geographically provided most of the money for this, to send this lying When we, Fr. Husmann and I, had received the neighboring fellow ministers, with the help of the English journeyman to America, which unfortunately, God be testimony from Germany about Strauss (in which it was Lutheran pastor here, who also belongs to the Synod of lamented, is also Germany's cloak and its impurity is found stated, among other things, that Fr. Gräber's "firm Ohio, to make an early investigation on the spot and to in brainwashed people agitators, God-denying resolution was not to let Strauss rest in peace in America inquire into the nature of our (Fr. Husmann's and my) newspaper writers, corrupt advocates, drunken and, if he entered the preaching ministry, to issue a public complaint and to confront us with Strauss and his, which students, deserters, thieves, swindlers, etc., etc., etc., warning against him in the German ecclesiastical we would have been willing to do; for what would the etc. etc. papers"), the first step was, of course, that we should Synod want in the end, without such a previous investigation, since plaintiff and his family are the same? make the same public.

*) The same silencing also occurred when Mr. Köstering later here, in the presence of our and his own leaders, reproached him for his terrible lying, which finally opened the eyes of his supporters here.

and the defendant faced each other, judge from a distance?

2. that therefore the President had very little to do with it, whether Mr. Strauss, for two months longer, perhaps only served the courageous separatists, whom he had drawn to himself with lies and deceit, with Word and Sacrament, and in the end gave Christ's Body and Blood in Holy Communion to those who, like him, were in obvious rebellion against both, and who, according to the judgment of the divine Word, were already in secret banishment;

3. that the President had an unfounded and unreasonable doubt against the twofold testimony of the Superintendent P. Wortmann of Duisburg and P. Gräber against Strauß, signed and sealed with an official seal. And why? Because, unfortunately, without a (favorable) testimony of these two men for Strauß, with whom Strauß had been in the service of the "inner mission" before he left for America, he had, negligently enough, accepted him into the seminary.- And what in the world was the "careful consideration" of the synod supposed to do with this testimony? Could it take anything away from its fine weighty content in favor of Ses I. Brother Strauss? Or could even the most astute of the loving fathers of the Ohio Synod produce from this testimony any misgivings against the persons and dispositions of the two witnesses, which had afforded his first son, the Licentiate Strauss, a desirable hiding-place? -Not so.

As little earnestness and zeal for God's glory and the salvation of the Church as has just been proved, this answer of the Lord Praeses betrayed, and as little hope for a thorough unpartisan investigation and decision it contained, it pleased him nevertheless to close it with a brilliant phrase, which thus reads; "May the Lord enlighten us all in this matter with his Spirit, and reveal his counsel, and give us childlike humility, but also joyful courage of faith, that we may forget ourselves in it, and seek his glory alone, Amen!"

I call these words a phrase, not in the sense as if the President had written them in conscious hypocrisy, after nothing factually satisfying had preceded them, which gave hope for a scriptural settlement of the matter, but in the sense that the writer deceives himself in them. For why was a special enlightenment of the Holy Spirit necessary in this nothing less than intricate matter, since it has long since been judged by clear scriptural passages, indeed only a mediocre ordinary understanding of the law, at

can fully recognize and judge them with a sincere heart and some fear of God? What effort "of childlike humility, but also of joyful faith" was necessary here, where it was not a matter of fighting a hard battle against the devil and the world, but only of passing a just judgment according to God's Word on the basis of the facts at hand?

The time of the synod now approached, and Mr. Strauss set out, as did one of the overseers †) of his followers at that time, a former communion companion of my congregation and a rejected enemy of the confession, which, contrary to his desire and inclination at that time, had helped him to a somewhat more accurate recognition of himself and his sins.

At this synodal meeting in Lancaster, O., the Strauss matter was, of course, discussed, but we plaintiffs, Pastor Husmann and I, were not informed of the result of this discussion, but waited in vain from week to week for an answer; the only thing we learned was that His Honor, Mr. Strauss, had returned from the synod in good spirits and still had his hands on the people, and that no commission would be sent here by the synod to investigate the matter.

So I finally wrote to the President and asked whether our complaint had been discussed at the Synod and, in particular, whether the testimony against Strauss of Germany had been communicated.

On August 6 - on May 20 and the following days the synodal assembly had already taken place - I received the following answer from the secretary of the synod, Father Albrecht:

"First of all, I have to answer you that your "Testimony and Accusation," as well as the testimony of the Superintendent Dr. Wortmann and Father Gräber from Germany, were read both before the Committee and in the Ministerial Meeting of Prof. Lehmann. And for your further satisfaction, I am sharing with you the following excerpt from our ministerial negotiations on the matter in question:

"Thursday forenoon 8 o'clock" ! "The accusations of Messrs. Sihler and Husmann" (pastors, then, we do not appear to be in the eyes of the Ohio Synod, Western District, and yet only as such had we brought suit) "against Candidate Strauss were again taken under consideration, and now that all the testimonies before us in regard to the whole matter had been thoroughly examined, seriously and without prejudice considered and discussed at several meetings, the Ministry at last came to the following decision.

*The Herr Präses claims not to have excluded Strauss without certificates from Germany, but they could not possibly have been those issued by official persons at the time of his fine departure from Germany. Earlier ones, however, and moreover from Prvat persons, could not possibly satisfy his conscience about Strauss' moral aptitude for admission to the seminary. Incidentally, it is certain that he admitted Mr. Köstering to the seminary without any moral credentials.

†) This man, by the way, has been aware of the lying nature of the honorable Strauss for months, just as the role of this spiritual actor and demagogue has already been played out here in the city, and only the people in the country, out of God's righteous judgment, are still entangled in his web of lies, as in the snares of Satan,

"Resolved, That this Ministry has faithfully and conscientiously investigated and considered the charges of Messrs. Sihler, Husmann and Bartholomew" (with whose charges, by the way, ours has nothing to do) "according to all the writings and testimonies before it, with earnest prayer and supplication, and has come to the almost unanimous conviction that the Evangelical Lutheran congregation of St. ' John in Fort Wayne is by no means deserving of the name of Rotte, etc., that the same is founded on proper! That the accusations against Mr. Strauss, that he is an open and deliberate liar, have no basis in reality, but that he has committed many things in his lifetime out of weakness, carelessness and haste, which he feels compelled to repent of. The Ministry has been sufficiently convinced of the correctness of this verdict, since even the present plaintiff (A. Bartholomew) unconditionally retracted his accusation."

So far as the proceedings of the Minister The above withdrawal of the charges against Mr. Strauss by A. Bartholomew took place on the 25th of May, the previous resolution being adopted on the 26th. Mr. A. Bartholomew, however, sent another telegraphic despatch to the Department from Columbus on that day, in which he indicates that he feels urged to insist upon his former charges.

Respectfully yours
L. Albrecht, Secretair.

But what is one to make of this decision of the Ministry of the Western District of the Ohio Synod, I ask any intelligent and discerning reader of The Lutheran who is not biased by any party interest, but is a healthy son of the church? But I will withhold my summary judgment for the moment, and before I do so, I will present the individual pieces of this decision to the reader.

1, There it says first (the spread entrance may, who has desire, read above) "the Lutheran St. John's congregation at Fort Wayne does not at all deserve the name "Rotte" and is founded in an orderly way."

As far as the name "Rotte" is concerned, I have never used it orally, nor have I mentioned it anywhere in my indictment, but have only used the expressions: Separatists, loose bunch, followers of Mr. Strauss and the like. But if someone else has called these little people a mob, then such people did not accuse Strauss and his followers before the Synod; so what is the point of rejecting an expression in the above decision that was not used at all? But in regard to the "proper way in which the church is founded," there is no evidence to satisfy the conscience of the plaintiff. Father Husmann and I-who, I hope, are not notorious for being forgers of lies-submit a faithful historical account of how Strauss went about his work here, how faithlessly and in breach of his word he acted, and request a proper investigation. And what does this consist of? that the honorable ministry has not accepted the verbal self-testimony along with all kinds of declamatory bewitchments of the present

I would be very interested to hear how, without such an...and voice leader, will suffer irreparable and eternal investigation, which did not take place and was notharm...ad 3 and 4, But where local conditions, e.g. expansion and mature consideration" consist of, so that as a result ministry could have become so certain that the so-called "ministry of the church" was not a "ministry of the church" and that it was a "ministry of the church". of a city, rapidly increasing population through masses of accusations took place in the saying: "That the church" and that it was a "ministry of the church". Lutheran immigrants, perhaps from the same regions of accusations against Mr. Strauss, that he is an open and would be very eager to hear how, without such an the German fatherland, make it impossible for one pastor deliberate liar, have no basis in reality?" investigation, which did not take place and was not to serve them all, for one church to contain them, it would Did the Herr Präses, if he distrusted my beginnings to even considered necessary, the honorable ministryof course be most beautiful if they nevertheless all formed Father Gräber because of Strauß, write to him himself could be so certain that the so-called "community" was a congregation together and only one church were builtand receive a retraction of his testimony against Strauß founded "in an orderly manner. This conclusion, hastyand an assistant preacher appointed; however, it wouldto me? and unjustified in any case, which of course declares also be permissible if the new arrivals, but in peaceful and Answer: No! For then he would hardly have failed to Father Husmann and myself to be liars or fools, proves friendly agreement with the already existing congregation, send me a copy of this retraction as soon as possible, sufficiently how little sense or love of justice the were to receive Holy Communion in another part of the which would have possibly justified his dear brother Honorable Ministry had in such a conclusion. Ministry city. However, it would also be permissible if theStrauß, at least with regard to his conduct in Germany, have been in such a conclusion, and that to doubt the newcomers, but in peaceful and friendly agreement withbut would have portrayed Father Gräber as a lying or "earnest prayer and adhesion," of which they boastnewcomers, but in peaceful and friendly agreement withStrauß, at least with regard to his conduct in Germany, before and at the inquest, is hardly a sin of the judgingthe already existing congregation, were to preach the holybut would have portrayed Father Gräber as a lying or spirit; for had this in fact and truth taken place, the goodword in another part of the city. The newcomers, however, imbecile. Lord would yet have preserved them from such reckless would be permitted to establish the holy preaching Or have there appeared, verbally or in writing, credible and unimpeachable eye and ear witnesses from and unjust conduct. ministry among themselves in another part of the city and and unimpeachable eye and ear witnesses from foolish decision, it emerges irrefutably that the to form a congregation of their own. And if this sameGermany from those congregations before the honorable Ministry does not know at all which is "thecongregation called a faithful, doctrinal, and blamelessHonorable Ministry, who have invalidated the officially proper way" to found a new Lutheran congregation in aminister, then, even if the new congregation had aHonorable Ministry, who have invalidated the officially city where there already exists a orthodoxcompletely different form in central matters, as forauthenticated and sealed testimony of those two pastors congregation, it may be permitted to bring the example in Carimonia, than the older one, church by victorious counter-arguments in favor of Strauss? necessary information about this for the benefit of this fellowship could still take place between the two on the Answer: No! although even in such a case those original and that reader. Since it emerges irrefutably from this basis of the same ecclesiastical confession, except that it witnesses would have had to be heard anew, as natural wise and foolish decision that the Honorable Ministry would be necessary, depending on the location of the two legal reason teaches of itself. does not know "the proper way" to found a newLutheran congregation in a city where a true-believingchurches, to divide the city area between them by certaincongregation already exists, it is permitted, perhaps forboundary lines according to streets, so that disorder and Now what happened, then, whereby the Honorable the benefit of this and that reader, to provide the confusion would not break in. Ministry became firmly and certainly convinced in its necessary information. These, then, in brief, would be the guiding principles conscience "that the accusations against Mr. Strauss, The "ordinary way" is that which r, is according to the for the formation of a new Lutheran congregation beside that he is a manifest and deliberate liar, have no word of God; 2, is for the benefit of the church; 3, is an old one, and this alone is "the proper way."-But since foundation in reality?"-Answer: Nothing legal and done in good agreement with the existing congregation; it has not gone thus in any part here, the Venerablethorough, for supposing that that leader of the and 4, is prompted by local circumstances. Ministry of the Synod of Ohio, Western District, can seethorough, for supposing that that leader of the preach the gospel everywhere, yet expressly says,plainly enough from this that what it calls the "proper way" Straussians at that time had declared himself, partly Rom. 15:20, that he "was especially careful to preach, is not so, but the "disorderly way" of self-will, haughtiness, orally and partly in writing, also in the name of his the gospel where Christ's name was not known, lest he opposition to right ecclesiastical order, and in the best comrades, most decidedly in favor of Mr. Strauss, as the should build upon strange ground." If, then, the apostle case, ignorance, and the unseemly transference of civil paragon of all truthfulness, fidelity, and reliability, it was already kept such a rule, at a time when the church was conditions to the ecclesiastical field. impossible by such partisan testimony to cancel that also first planted by his ministry, how much more does The second part of this ministerial decision, which wasimpossible by such partisan testimony to cancel that this rule apply in the already planted and ordered church, that, where the Lord has already established hisborn so hard after several days of labor, as it seems, official testimony against Strauss in the conscience of orthodox preaching office by the ordinary calling ofreads: "that the accusations against Mr. Strauss, that he the ministry, since the latter, moreover, could have no orthodox Christians (Lutherans), no one has the rightis an open and deliberate liar, etc., have no basis in certainty in its conscience that the Straussian followers same place, and accordingly to take hold of another'scommitted many things in his lifetime out of weakness,stood in the. The latter, moreover, could not be certain in office; and Lutherans, according to the name, who, imprudence and haste, which he feels compelled toits conscience that Strauss's supporters were in the right induced such a one to do so, because, e. g., the repent of heartily." against our congregations, since it had unfortunately, Carimonies, or the Lutherans, were not known to them. Here, the gentle reader may recall the heavy, officially unconscionably, not ordered an investigation on the Lutherans who would cause such a person to do this, certified and sealed twofold testimony of H. spot. because they did not like the carimonies or other things Superintendent Dr. Wortmann and of Fr. Gräber from Germany, which has been reported above in detail, and What, then-I ask any morally honest person of some in the existing church, would undeniably sin against the in which they testify, according to duty and conscience, to legal understanding, he need not be a Christian at all, saying: "Be diligent to keep unity in the Spirit through Strauss as a wilful, deliberate liar, indeed as a mannor have any special enlightenment of the Holy Spirit- the bond of peace" (Eph. 4, 3.) and instead cause divisions against 1 Cor. 1, 12, 3, 4. that one part of the completely consumed by the spirit of lies, who no longer what was the value under such circumstances, Lutherans would cling to this teacher and the other to even knows when he is lying, and who, immediately after according to truth and right, of even the best testimony that teacher, his arrival in America, so shamefully and unfaithfully broke the promise he had made orally and in writing beforeaccording to truth and right, of even the best testimony This, however, will: the promise he had made orally and in writing beforeaccording to truth and right, of even the best testimony ad 2.In this way, the common good of the church is of those party members for their then party head, in order not only not promoted, but rather hindered, and contrary to the mind and love of Christ, his spiritual body, the testimony of Germany was read out at the meeting of the to make that testimony against him from Germany zero? church, is not built, but torn apart; For by such Ministry by Professor Lehmann, the present President, Answer: Nothing. disorderly ways hatred, wrath, strife, discord, envy, and the same wrote to me, as mentioned above, that this By what, then, asked again, was the Honorable contempt, judging, lying, slander, arrogance, and other testimony must "first be duly and maturely considered." Ministry finally assured in its conscience and undoubtedly certain that that twofold officially works of the flesh are powerfully strengthened, and the united and confessional co-operation of outward and authenticated and high inward gifts and powers for the preservation and propagation of Christ's church is hindered; and where, as, for instance, here in and at Fort Wayne, the church is not built, but torn asunder. here in and near Fort Wayne, the new so-called congregations have arisen in hostile opposition to the already existing ones, there some souls, namely the instigator

*) With this strange: etc. one cannot help having one's "special" thoughts, be it about the lack of intellect or moral seriousness in the venerable ministry, since it seems rather trivial,

sealed testimony against Strauss' lies and slander, but that the dear brother Strauss was "in reality not an open and deliberate liar?

In fact, nothing else remains but that the Honorable Ministry, as the model of an impartial church court, on the testimony of the accused in his own cause, which he naturally pronounced for himself, acquitted him and declared those two pastors from Germany to be liars.

From the conclusion, namely, of that excellent verdict of these unpartisan, highly enlightened judges, who approached this matter with such "earnest prayer and supplication"-from this conclusion, in which it is stated "that he (Strauss) committed many things in his lifetime out of weakness, imprudence and haste, From this it is evident that the ministry naturally held against him that official testimony and the serious charge of deliberate deceitfulness, namely also his written commitment not to enter the service of the church here; nevertheless it is just as clear from this that . Strauss has flatly denied this accusation and his obligation, and has withdrawn with his sins only to the realm of general human weakness and frailty; and since he is an arch-actor and declamator and also has some tears 2c. undeniably at his disposal, the honorable ministry, with the gift of being able to explain the sins of the church, is not able to do so. Since he is an arch-actor, and some tears are undeniably at his disposal, but the honorable ministry is not particularly endowed with the gift of discerning the spirits, but seems to be very abundantly endowed with a general love of humanity-no matter how much it disputes the honor of God and the salvation of the church-it is not to be wondered at, that it has acquitted, absolved, and discharged dear Brother Strauss of that accusation of willful, wanton lying, but has thereby plunged itself all the more terribly into God's judgment, which will find the iniquity of the unjust judges, if they do not earnestly and thoroughly repent and revoke their unjust sentence, in its own time. - Finally, in the presence of the Lutheran Church, I declare this acquittal of the Honorable Minister of the Synod of Ohio, Western District, 1, to be ungodly and unchristian; 2, to be contrary to one's conscience, inasmuch as it should be bound in God's word; 3, to be unjust and unlawful, even according to the common sense of the law; 4, to be most injurious and pernicious to the acquitted himself and his followers.

1, I declare this judgment to be ungodly and unchristian because it is straightforwardly contrary to God's word, namely in several respects, namely a., with regard to the procedure, since God speaks 3 Mos. 19, 15. "You shall not act unjustly in court;" likewise 5 Mos. 1, 17. "You shall not look at any person in court," against which the honorable ministry sinned twofold by calling the I. Br. Strauß with purist, but us two plaintiffs here and the

b, concerning the accused; for 1 Tim. 3 and Tit. 1 it is expressly said, "a bishop ought to be blameless, irreproachable, holy, and just, and to bear good witness even before those who are without, and how much more before those who are within the church, and belong to her ministers:] he ought to be an example to the faithful [in all kinds of virtue, and therefore certainly also in truthfulness].

2. as contrary to their own conscience, inasmuch as this is supposed to be bound and caught in God's word, I declare this judgment because the members of the ministry did not pay attention to the above and similar serious and weighty words of God in their investigation, as already proven, and thereby proved that in this they feared neither God nor his word, and decidedly made themselves complicit in foreign sins.

3. I declare this verdict to be unjust and unlawful, even according to the common understanding of the law, because: a, because no investigation was ordered on the spot, without which the synod could not possibly clarify the situation! b, because no confrontation of the plaintiffs and the accused took place! c, because the highly incriminating double, officially authenticated and sealed testimony of those two German pastors against Strauss was considered null and without any legal ground believed in the accused, but not in that testimony; d, because accordingly, since Strauss was found "in reality not to be an obvious and deliberate liar," we two local plaintiffs and the two German witnesses were declared, by a very simple conclusion, to be liars and falsifiers.

4, I declare this verdict to be most harmful and soul-destroying for the acquitted man himself and his followers, because both have been deprived of the opportunity for righteous repentance and conversion, and both have been strengthened in their evil nature by it.

It is indeed appalling that by such a declaration of righteousness of the honorable ministry such an ungodly liar is confirmed in his office, to whom God says: Ps.50.16, 17: "Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hast hated discipline, and hast cast my words behind thee?" and that he still absolves such, and gives Holy Communion to those who eat and drink it with him for judgment; it is no less abominable and shameful-and surely the ministry could not have acted more unlovingly and hard-heartedly against the wretched man, caught and led in the snares of the father of lies-that the honorable ministry, as of itself, should have acted in the same manner against the wretched man. Ministry, as if of its own accord, did everything possible to keep him from repentant self-knowledge and penitent repentance, but rather to strengthen him in his godless lying, while inwardly despising and ridiculing them as unclear imbeciles or unjust judges. In the end, it is exceedingly sad and pitiful that the honorable ministry, through that judgment, has entangled the rural community - for, as I said, its role in the city is played out - even deeper and more firmly in this man's web of lies and thus has contributed powerfully to corrupting the souls of men.

That in this judgment of mine on that sentence of this Ministry and on its ecclesiastically dishonorable, indeed unlawful, disposition revealed therein, I have not found the one or ones who are exceptional in this matter.

me who have been against this unjust verdict is self-evident, although they should have insisted that their name be written in the minutes when they protested against this verdict. In view of this decision of the Honorable Ministry, may these hopefully sincere souls, by the grace of God, gain a deeper and sharper insight into the corrupt state of the same and, with disregard for all human considerations, seriously consider in their conscience, according to the word of God, whether they can continue to remain in this rotten swamp with barren trees with an unharmed conscience, i.e. without danger to their own souls, if these ministers do not make a general repentance from the bottom of their hearts, and if they do not do so, then they will not be able to remain in this rotten swamp with barren trees. They should not only revoke their individual unjust judgement and first order an impartial investigation of this trade on the spot, but in general renounce their unconfessional, loose and frivolous conduct in office, which has already been reproached to them many times in the "Lutheran"; For as long as they use the Church Confession, as it were, only as a figurehead, but behind it continue to carry on their unionistic, unconfessional, frivolous practice, they can all the less be recognized by Lutheran bodies that are faithful to doctrine and practice, but must be made manifest as perverters of the Church, so that every sincere but ignorant Lutheran may beware of them.

Would that at least the Eastern District of the Ohio Synod, which in the recent expulsion of three unworthy members has shown such laudable Christian earnestness and zeal for God's honor and the church's good *) In view of that unjust and reprehensible ministerial decision of the Western District in favor of the lying Strauss, who would thus also remain in communion with him (the eastern district), raise a resolute protest against it and insist on an impartial investigation on the spot, so that he does not make himself partially liable to the guilt of the western district by remaining silent.

Lastly, I testify before God, and with a good conscience, that I have not been driven to publish this whole matter by any dishonest partisan motives, nor by any personal spite, either against the poor unfortunate ostrich, or against the Western District Synod of Ohio, but solely by zeal for God's honor and the benefit and piety of the church. For, first, as to the unhappy ostrich, it did no harm to my church, by God's preservation, in that not one actual member of my church fell to it; and had a whole heap joined it, the church had but gained by such loss, and in that by the ulcer being broken up, the pus was cast off, the body would thereby have been the healthier. With regard to that synodal district, however, I have no hostile feelings against it even now; and although it is unfortunately evident that no thorough change of heart has taken place in it, and although it is certain that by far the majority of the synodals have scarcely understood (let alone acted upon it) partly what the office of a true and faithful pastor and pastoral caretaker is, and partly what their standing together and working together in a synodal association is.

*) Unfortunately, the same cannot be said of the northern district, which about three years ago received as a synodical member a man whom its former congregation had removed from office for drunkenness, and against whom it had received a warning from a pastor of our synod.

It is my sincere heartfelt wish that, if possible, the Western Synodical District of Ohio, whose synodical reports hardly bear witness to life, progress and movement, will, through thorough repentance and the putting away of all unrighteousness, attain to a righteous being in Christ Jesus and a truly ecclesiastical attitude and way of acting. It should then certainly be a true joy of our hearts to recognize them as brothers, and if not in a synodal union, then at least in a community of faith and confession, to build and defend the church of the Lord together from the same foundation and toward the same goal and in the same way. God help us to do this for the sake of Christ. Amen.

(For the Lutheran.)

From the life of the Reverend Flattich.

(All from the South German Originals.)

(Continued.)

A priest once asked a woman if she had a Bible and read it diligently; yes, she answered, we have enough Bibles, we do not lack them. But not true, replied the priest, there is a lack of reading and even more a lack of obedience, for otherwise you could not boast so much about your Bibles. If it were enough for true Christianity to have many Bibles, then the people who trade in Bibles must be the best Christians.

You don't have to be so anxious about the letter," someone replied to a priest, who was driving him in with God's word. The priest then asked the clever man: "If someone owed 3,000 thalers and said, 'It doesn't matter if it's a zero or more, they don't count for anything, let's cross them out and I'll give you 3 thalers, tell me, would you be satisfied with that? I would thank you for that, said the man who was asked, I would probably insist on my whole 3,000 thalers. Now look, said the priest, God will keep his whole word and will not let up a single letter.

To another who also wanted to know nothing of the letter, but only of the "spirit" of the Bible, a priest gave the good advice that he should have some book bound in white paper and printed on the title: Spirit of the Bible; he wouldn't have any letters in it at all.

Once someone said, who wanted to say something special and yet knew nothing: It is a wonderful thought: man is immortal! as it is said in the song (of miserable memory): Joy, for we, all of us, are immortal! Another said dryly, "The devil is immortal too.

Someone asked an acquaintance why he did not join a Lutheran congregation, since he also wanted to be a Lutheran. Well, what, replied the other: We are here in a stable country, everyone can do what he wants! Then you must also put up with it, said the former, if someone gives you a good slap in the face on the open road without further ado. The man of liberty said: Let some one come to me, he should think of it! Well," replied the latter, "that is how you fight with your

Do you think that the great God will let you go unpunished if you make freedom the lid of wickedness?

What do our confessions teach about the Antichrist?

As we have heard, some have been surprised that we have printed the report of the proceedings of the Leipzig Conference without any corrective remarks, especially that passage in it where the very leaders of this "Lutheran" Conference deny that the Pope is the Antichrist. In order not to be suspected by silence as if we too had fallen away from this teaching of our Lutheran Church, we here communicate some passages of our symbols in which the Pope is expressly called the Antichrist, the "right true Antichrist. We do this by publicly and solemnly confessing this doctrine, and even by declaring that we recognize this revelation of the Antichrist as one of the main benefits of the entire work of the Reformation.

Thus it is written in the Schmalkaldic Articles: "St. Jerome writes that the priests of Alexandria ruled the church all and in common, and so did the apostles, and afterward all the bishops in all Christendom, until the pope exalted his head over all. This piece shows mightily that he is the right (versus) Entechrist or Widerchrist, who has set and exalted himself above and against Christ, because he will not let the Christians be blessed without his authority, which is nothing, not ordered nor commanded by God. That is, to set oneself above God and against God, as St. Paul says in 2 Thess. 2. Nevertheless neither the Turk nor Tartar do this, as they are great enemies of the Christians, but let whoever will believe in Christ, and take bodily interest and obedience from the Christians, But the pope will not let them believe, but says, Let men be obedient to him, and they shall be saved. This we will not do, or die for it in God's name....

Therefore as little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or entechrist, to be head or lord in his regiment. For to lie and murder, to corrupt body and rel forever, that is his Vulgate (the Latin Bible approved by the pope): "Nescit Papal Regiment proper." (Second Part, Fourth Article: homo an odio vel amore dignus." (Eccles. Sal. 9:1.) But "On the Papacy.")

Furthermore, it is said there: "Thus also all the vices, which are prophesied of the Antichrist in the holy Scriptures, rhyme with the kingdom of the pope and his members. For Paul, in painting the Antichrist in 2 Thess. 2, calls him an adversary of Christ," and so on. In what follows, all the characteristics of the Antichrist given in this passage will be demonstrated in the case of the Pabst, and then added to this.

Since this is the case, all Christians should take great care not to participate in such ungodly teachings, blasphemy, and unrighteous despotism, but should depart from the pope and his members or followers, as from the kingdom of Antichrist, and curse it, as Christ commanded. (1st Appendix: "Of the Power and Supremacy of the Pabst.")

Already in the Apology it says: "All Christians should learn that such a papist mass is a terrible idolatry. But such idolatry remains in the world as long as the Antichrist reigns and remains; For as in Israel a false worship was made with Baal, even unrighteous worship was made under the appearance of the worship which God had ordained, so Antichrist also made a false worship in the churches out of the supper of Christ; and yet as God nevertheless preserved his church, that is, some saints, under Israel and Judah, so God nevertheless preserved his church, that is, some saints, under the papacy, so that the Christian church has not entirely perished. Although the Antichrist with his false worship will remain in part until Christ the Lord comes publicly and judges, all Christians should be warned to beware of such idolatry." (Of Masses for the Dead.)

Whoever considers these testimonies and is heartily attached to our church and its doctrine will hopefully not allow himself to be bribed by the name and high reputation of such a numerous "Lutheran" conference as the Leipzig one was, for it is not newer theologians who have the right to determine what should now be Lutheran, but as much as the newer ones now accept the old Lutheran confession, so much do they have the right to call themselves Lutheran.

How knowledgeable the Jesuits are about the Bible.

In the history of the Bohemian persecutions we find the following story. When it was once disputed whether a man could "become and be" certain of his state of grace, the coining Jesuits cited the biblical saying from the Vulgate (the Latin Bible approved by the pope): "Nescit homo an odio vel amore dignus." (Eccles. Sal. 9:1.) But when they were asked where these words stood, the learned gentlemen were in no small embarrassment. The other answered, stammering, "If I am not mistaken, in the Epistle to Timothy." When several laughed at this, the baron of Budowa exclaimed, "Thou ass, thou wilt teach me the way to salvation, thou knowest not even such a saying in the holy Bible? (Kistor. psrseeut. Vollem, ch. 235.)

[128] Earnestness against false teachers

gloriously sealed by God.
The Wittenberg Faculty of Theology relates the following strange case in a concern from 1650: "In the royal city of Danzig, a Calvinist preacher was to be allowed on the Lutheran pulpit together with a Lutheran by the authority Edickt. He exhorted the congregation to pray with a moving sermon and fell down with them on their knees. They prayed and cried out to God. What happened? As the Calvinist was to preach the first sermon, God struck him so that he died suddenly the night before and the church, seeing God's judgment, was left entirely to the Lutheran exercise. The prayer of the right (rather, of a whole congregation) is able to
Much, if it be serious, says St. Jacob c. 5, 16." (Oons. MteborZensia i.e. spiritual Advice. 1,495.) This will probably sound not a little strange to some even among Lutherans, but why? Because earnestness against false doctrine and false teachers has almost entirely disappeared in our Laodicean times, and indifference to the truth has gained place for it. Now we are so far from praying against it that no false teacher may take a Lutheran pulpit, that we rather ask for it in broad-minded pseudo-love. Unfortunately, this pseudo-love is not only the whole unirtevangelifche church, but also the so-called American Lutheran Church of the General Synod built.

Church news.

On the 4th Sunday after Lpiplmn. after the recall of Pastor Heid to the Ep. Lutheran congregation of Pomeroy, O., Pastor G. Reichhart was introduced as his successor to the Evangelical Lutheran congregation of Greenville, O., by order of Vice-President Dr. Sihler of Pastor Heid. May our Savior Jesus Christ grant him right faithfulness, patience and joy of faith. Amen.

Most worthy Mr. Praeses!
I hereby humbly notify you that after Rev. P. Heid of Greenville, O., received an appointment from St. Paul's Lutheran Parish in Pomeroy and accepted the same with the consent of his congregation. St. Paul's congregation at Pomeroy, and having accepted the same with the consent of his congregation, the same has been installed by me in his new office by order of the Lord Vice-President on Sunday kenainiseei e.
May the dear Lord Jesus Christ bless our brother with his dear congregation to the glory of his name. Amen.
Yours sincerely
H. Wichmann. Pomeroy, March 13, 1854.

Receipt and thanks.

The undersigned hereby certifies with thanks to have received from Mr. Rev. Sauer and his congregation of Jackson Co. yes- \$10 00.
May the Giver of all good gifts bless the lenient givers for this gift according to His promise, spiritually and bodily, and sustain them in the zeal of good works.
Fort Wayne d. Feb. 15, 1854, Jo h-
Mi ch. H ahn.

Receipt and thanks.
I received from several of my friends in St. Louis in support of me in the seminary here on March 11, H8.00.
May the faithful God, according to His gracious promises, abundantly repay these gifts of love with temporal and eternal goods.
H. Jungel. Fort Wayne, March 13, 1854.

Receipt and thanks.
Heartily thanking God and the bountiful givers, I certify to have received for my maintenance in the Fort Wayne Seminary:
Through Mr. Past. Föhlinger from several Friends tzl2 25
Bon Mr. Teacher Richter 100
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HI 00 u. Hr. G. Vornholt 1 09 2 09 " Hrn. Past. Kalb of Mrs. M.
Adams, Co., Ind. 0 0

Summa \$18 34
May the faithful God, according to His promise, repay the lenient givers abundantly here in time and there in eternity.
Fort Wayne d. March 8, 1854.
W m. Engelbert.

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b. To the Synodal Missionary Fund:
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Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 11th April, 1854, No. 17.

How does one speak in Germany about the teaching of the Evangelical Lutheran Synod of Missouri, Ohio and other States out?

Since the readers have recently had to hear several voices from the old fatherland, which seem to state that our Synod is only ill regarded on the other side of the sea, it might well be right for them to hear other voices from there, which testify that there is a not insignificant number of German theologians, who at least recognize the doctrine of our Synod as the genuine Lutheran and biblical one with great joy. We hope that this will amply console us for the disfavor with which our conduct in the matter of the Buffalo Synod has been judged here and there; for this concerns our life, but the decisive judgment concerns our doctrine. But as firmly as we are convinced that our opponents as well as our friends cannot justly punish our conduct, so important is it for us that both must at least leave our doctrine untouched. We know and confess that we cannot stand before God with our lives, but we boast of our doctrine before God and man. Here we recall Luther's words: "Summa, my doctrine is the main thing, which

I defy not only princes and kings, but also all devils, and have nothing else to keep my heart, to strengthen it, to make it cheerful, and the longer the more defiant. The other part, my life, and my personal being, I know well myself, that it is sinful, and not defiant: I am a poor sinner, and let my enemies be like holy angels. Well be with them, if they can keep it! Not that I will be such before the world and unbelievers, 'but before God and his dear Christians. In the sight of the world also will I be from, and am, so much that they shall not be worthy to dissolve my shoes; neither shall they hinder me with the truth, that I live or do any thing too near in the sight of the world, as I will hinder them. In short, I am not too humble for anyone, and I am not too proud for anyone, just as St. Paul says, "I can be proud and also be humble; I can lack and also have enough. Phil. 2:3: For the sake of my doctrine I am much, much too proud, stiffnecked and proud for the devil, emperor, king, ruler, and all the world; but for the sake of my life I am also humble and subject to every child. He who has not known this, let him hear it now." (Answer to the King's blasphemy in England. XIX, 510. 511.) Let the reader hear, then, how in German...

tion about our doctrine. The book published by our Synod, "The Voice of our Church in the Question of Church and Ministry," has given German theologians the opportunity to speak out about this.

This is the title of the review (Beurtheilung) of the aforementioned writing of our Synod in the "Leipziger Repertorium der deutschen und ausländischen Literatur. Published with the cooperation of the University of Leipzig by Dr. E. G. Gersdorf.

"While our German brethren are going over to America to found an asylum of a physical kind there, America is in a position to help and advise the Evangelical Lutheran Church in the German mother country. It was in the days after the Leipzig Conference that Professor Walther from St. Louis visited the German fatherland once again, and on this occasion took note of the sad slackening of Protestant consciousness and of the morbid phenomena in the church field there. Church and ministry had occupied the conference and yet had not been brought to a safe conclusion, perhaps because - with all recognition of the honest will of that conference - one constituted more anew than actually developed historically. And it soon became evident that the evangelical church of America, under a thousand storms, tribulations, deceptions, and

The first time that the children of the church were bornThe book is a complete and appropriate copy of theFor the Turk and the Jew are much better, who deny our again, they were more aware of their paternal heritageoriginal, and deserves to be imitated also in relation toSacrament, and freely confess it; for thus we are not than the children of the cradle. This prompted Prof.other important and related subjects. We can only wishdeceived by them, and fall not into idolatry. But these Walther to publish the present work, which appeared as:the most general circulation to this well-appointed work.fellows would have to be the right high arch-devils, who "A Collection of Testimonies on this Question (of Church Ao. give only vain bread and wine, and leave nothing to be and Ministry) from the Confessional Writings of the Thus reads a review in the "Darmstädtertaken for the body and blood of Christ, and so miserably Evangelical Lutheran Church and from the Private'theologischen Literaturblatt, redigirt von Dr. K.deceived. That would be too hot and too tender; God will Writings of Orthodox Teachers of the same." They areZimmermann:" strike down in a little while. Therefore, whosoever hath not the subjective expression and imprint of a single "Since in our days the question of church and ministrysuch preachers, or assureth himself of them, let him be man, but presented by the German Evangelical Lutheranis often discussed among Lutheran theologians, it iswarned of them, as of the devil himself in the flesh." Synod of Missouri, Ohio, and other states as a testimonycertainly a timely and worthy undertaking on the part of Similar and much stronger passages against the of their faith. Walther, as the organ of that community,Professor Walther that he has written this compendiumZwinglians can be found in the book, but these alone will therefore says at the very beginning of his preface: "We,with great diligence and sent it across the sea. His booksuffice to show how firm Luther was in his convictions, the members of the German Evangelical Lutheran Synoddivides itself into two parts, the first of which deals withwhich, by the way, is known to everyone without that. of Missouri, Ohio, and other states, are the members ofthe church, the other with the sacred office of preaching Although many Lutheran theologians of our time have the German Evangelical Lutheran Synod of Missouri,or parish ministry. The jaracterization of the book is asadopted a milder attitude and practice, no Lutheran Ohio, and other states. Synod of Missouri, Ohio, andfollows: First, the theses given below are stated, followedpreacher should leave this instructive book unread, other states, hold ourselves convinced that theyby 1) the proof from God's Word, 2) the testimonies of thewhich is worth reading for its historical content alone. It Lutherans are now ambivalent about the importantchurch in its public confessions, and 3) the testimonies ofdelves into the Scriptures, into the Church Fathers, into doctrines of church and ministry and what isthe church in the private writings of its teachers. Among the testimonies of the most important teachers of our °immediately connected with them, comes from the factthe latter are Luther, Melancthon, Joh. Gerhard,Church, and shows us with holy seriousness, to our that one departs and deviates from the doctrines laidQuenstedt, I. G. Baier, Chemnitz, B. Meisner, Balth,embarrassment, how often one has deviated from the down in the public confessions of our church andMenzer, Hülsemann, Dannhauer, Pol. Lyser, Ludwigteachings of the Lutheran Church as a result of the so-developed in the private writings of its orthodoxDunte, Heshusius, F. Balduin, I. B. Carpzov, Joh, called Enlightenment. Thus we would especially teachers." A development as of something hithertoWigand, M. Flacius, Calov, Nik. Selneccer, Kromeyer, I, recommend to your attention what is taught concerning omitted, or an elucidation as of something hithertoConrad Goebel, Sal. Devling, and others. The well-readthe congregation's conferral of the office of preaching as hidden or unconscious, is not what those questionsauthor also takes into account the sayings of the churchthe holder of all church authority, or the key, since among require at the present time. . The treasure has been wonfathers, here and there also church songs and otherus the congregations, for the most part, no longer have and fully gained in the struggle of the sixteenth century.writings of a public character, e.g. catechisms of lateranything to say about it when filling the pastorates. So Walther does not want to bring something new, buttimes, p. 87. The excerpts cited are all given for goodFurthermore, the doctrine of ordination is to be taken to the old anew. However, this writing appears at the samereasons in German translation with the original text addedheart, which ecclesiastical usage, as far as we know, is time and at first as a vindication of the denigration of thebelow. The testimonies from writings of Greek churchnot found at all in many Lutheran regional churches, Lutheran Church in America by Pastor Grabau in Buffalofathers are mostly given in Latin translation in the notes, while, for example, Gerhardt teaches, p. 345: "As far as (p. VI). Nevertheless, it is a rich and glorious gift for us,The theses, printed in rough type, are as follows: Of theordination is concerned, it is not necessary by virtue of a which revives and inflames our evangelicalChurch I. Thesis †) a divine commandment, nor does the nature of the office of consciousness of the Lutheran spirit, and deals mainly That the strictest Lutheranism prevails in this book ispreaching depend upon it, nor does it impose a certain with the sources of difference of the pending questions,self-evident. It says, for example, on page 128: "Whoever character, as the Popes dream (hence Rufinus, in the in the good and not unfounded confidence that anyknows that his pastor teaches Zwinglian, he should avoid10th chapter of the first book of his Ecclesiastical History. misunderstandings and obscurities, which are to be puthim and deprive himself of the sacrament before he (Hence Rufinus, in the tenth chapter of the first book of on the account of the aphoristic, will soon be cleared upshould receive it from him, yes, even before he dies and his Ecclesiastical History, writes of the king of the by a coherent illumination. The character of a firm andsuffers everything because of it. ----- - "And iniberians, that, while he was still unconfirmed, he became certain man is expressed in the words: "We have notsum, that I come from this piece, it is frightful to me tothe apostle of his people); nevertheless, it is a useful use modeled the teachings of our church on ourhear that in the same churches, or at the same altar, bothfor the sake of the outmoded custom of the church, and circumstances, but have arranged them according to theparts should fetch and receive the same Sacrament, andfor the sake of the glorious memories which it gives, and teachings of our church" (p. IX), a word that is to be heldone part should believe that it receives vain bread andtherefore by no means to be rejected, or without reason up as a mirror to our German pioneers of the variouswine; but the other part believe that it receives the true to be omitted. For it may be seen from the histories and military camps. The book divides into two parts, 1. Of theBody and Blood of Christ. And I often doubt whether it is epistles of the apostles, and from the history of the Church, and 2. Of the Sacred Preaching Office or Parishto be believed that a preacher or pastor could be so church, that the apostles themselves, and their nearest Ministry. The form is that of theses, to each of which areobdurate and wicked, and be silent concerning this, and successors, observed this custom, that a ruler, in the appended the corresponding testimonies of the Doctorsso let both parts go, each in his delusion that they name of the presbytery, ordained the ministers of the of the Church. In order to overlook the material contentreceived the same sacrament, each according to his faith, church, lawfully chosen by the church, by the laying on of hands and public prayers. Much less is it absolutely and of the work, we will still append the individual theses2c. But if there be one, he must have a heart that is harder necessarily necessary that three bishops should be here. *) than the other. present at the ordination."

*) Here follow in the recension the theses of the book word for word. D. R. d. L.

†) Here also follow the theses of the book printed in full. D. R. d. L.

Whoever wants to come to clarity and certainty of faith about the principles of the doctrine of the church, office, key authority, church order, and the like, should read this book, which has the merit of having brought forth again and brought to light the treasures of wisdom and knowledge that lie buried for so many in the dusty writings of our divinely learned fathers. Finally, we note that the book has been very beautifully and well printed by the German publishing house. There are only very few printing errors.

(Submitted.)

A visit to Shebahyonk, Mich, among the red brothers.

When you dear readers of The Lutheran see the above caption, you will be glad to learn something certain and certain about your dear brethren among the Indians; so I will, as much as I can, give you a truthful account this time of those who live at Shebahyonk. It was on Friday morning, November 4th of this year, after the usual preachers' conference at Frankenmuth had been decided, when four of its members, Pastor Clöter, Missionaries Mießler and Nöder, and the undersigned, together with the interpreter Gruet, accompanied the burning missionary Pastor Auch to - Shebahyonk, in order to prepare the execution of a plan long since made by our last synodal assembly, concerning the merging of the two mission stations of Shebahyonk and Bethany into a single station. The beautiful bells of Frankenmuth had already invited the congregation to the usual morning service, when we all began our long arduous ride on small Indian ponies. With God's help we wanted to reach Sibiwaiing today and so we hurried our horses through the forest paths. Farm after farm, including the two picturesque towns of Tuscola and Vassy on the Cass River, disappeared from our sight, and noon saw us gathered 18 miles from Frankenmuth in the log barn of an English farmer. Here we supplied our frugal ponies with a little straw and and welsh grain, and, after refreshing ourselves at the hospitable table of our landlord, soon trotted along the narrow forest path, fully to Sibiwaiing, where we arrived until after 8 o'clock in the evening, pierced by the darkness and cold of the night. Strengthened by a new night's rest in the house of dear Lord Senior, we reached our destination in Shebahyonk the next day in the morning and thanked the Lord that He had so graciously protected us on our long journey.

Since the pastor had also made his arrangements in such a way that in the German Sibiwaiinger congregation complete Sunday services together with the necessary official acts had to be attended to

were, the two Sunday sermons for the Indians were so distributed that Miss. Mießler of the morning, Miss. Röder of the afternoon were to preach. It had scarcely become known that we had arrived, when the Indian brethren came rushing from all sides with wife and child, and sought us out in pleno. It was obviously not curiosity that drove them, but a great longing to see and greet those who were so intimately united with them through Christ. The whole Indian community consists of only two family tribes, the chief of which is called Meganigischick. The latter has 5 brothers, the majority of whom are married; his old father is also still alive. - After we had talked for an hour with the visitors through the interpreter, they departed towards evening, rejoicing in the promise that tomorrow preaching would take place among them. When they were gone, we had to admit to one another our amazement that the Word of God had borne such a glorious fruit among this people. At first sight one sees above caption, you will be glad to learn something here that they are completely transformed by it. A certain and certain about your dear brethren among the Indians; so I will, as much as I can, give you a truthful account this time of those who live at Shebahyonk. It was on Friday morning, November 4th of this year, after the usual preachers' conference at Frankenmuth had been decided, when four of its members, Pastor Clöter, Missionaries Mießler and Nöder, and the undersigned, together with the interpreter Gruet, accompanied the burning missionary Pastor Auch to - Shebahyonk, in order to prepare the execution of a plan long since made by our last synodal assembly, concerning the merging of the two mission stations of Shebahyonk and Bethany into a single station. The beautiful bells of Frankenmuth had already invited the congregation to the usual morning service, when we all began our long arduous ride on small Indian ponies. With God's help we wanted to reach Sibiwaiing today and so we hurried our horses through the forest paths. Farm after farm, including the two picturesque towns of Tuscola and Vassy on the Cass River, disappeared from our sight, and noon saw us gathered 18 miles from Frankenmuth in the log barn of an English farmer. Here we supplied our frugal ponies with a little straw and and welsh grain, and, after refreshing ourselves at the hospitable table of our landlord, soon trotted along the narrow forest path, fully to Sibiwaiing, where we arrived until after 8 o'clock in the evening, pierced by the darkness and cold of the night. Strengthened by a new night's rest in the house of dear Lord Senior, we reached our destination in Shebahyonk the next day in the morning and thanked the Lord that He had so graciously protected us on our long journey.

The great deeds of God in the appropriate chants. - During the preaching of the Word of God, as imperfect as it always became through the medium of a dollar interpreter, the Indians appeared to be preferably attentive and, as it were, absorbed the fullness of it, as a child sucks in its mother's milk with eagerness and lust. This was all the more understandable since the dear congregation, for lack of a translator, had for a long time been confined to the least of the services (singing of hymns, confession of the principal things with explanation by Dr. Luther, recitation of the Word of God, and the recitation of a few standing prayers), and was therefore now not a little pleased to receive, through the help of the Bethanian translator Gruet, a proper sermon and abundant interpretation of the Scriptures. Mr. Gruet must also be praised for the fact that he himself preaches the sermon as well as any other conversation with the Indians most eagerly and faithfully interprets the scriptures sentence by sentence to the best of his ability. After the Sunday had been celebrated by preaching twice in public assembly, we were drawn towards a return visit to the Indian log cabins. The old evening to a return visit to the Indian log cabins that are blessings of Christianity shines from their eyes. Not ahuts have all given way to modest log cabins that are word of begging passed their lips. Great cleanliness and clean and nicely furnished and offer the guest a place where he likes to stay, because especially a quite cozy fireplace was to be found in them. What pleased us most was that the Indians themselves had built these houses and provided them with the necessary conveniences. A shack separated the small rooms from the chambers, and when one looked through the door into the chamber, one saw bedsteads on which clean woolen and cotton blankets were spread out. The provisions of their harvest from field and garden were properly stored on the wooden floor. The Lord had granted these dear brethren the good fortune, in order to facilitate the building of their houses, to have a batch of 6000 feet of boards floated to their shore, which must have been thrown out by some ship when it was in danger in a storm. The Indians had fetched these planks from the land the year before, and after all efforts to find the rightful owner had been fruitless, they had distributed them among themselves in order to make their houses livable. - We made the Indians very happy by visiting their houses, and Kegek, who was mentioned earlier, said that he and his family had not been able to sleep all night last night because he was so happy that he would soon see us at his house. We parted from all of them with the expectation of seeing them gathered again tomorrow morning for the Council. Now to come to this Council, the meeting in question was held the following morning by Miss. P. Auch. The same explained to the red brethren, with how joyful thanks the assembled pastors were with them.

They recognized what God had done to them for a few years through the preaching of the gospel, how all the old pagan conditions had been overcome by the power of the Holy Spirit and how a sweet life of faith had begun among them. He then referred to the last few sad months of the Church's history. He then referred to the last sad months, when he had been prevented from introducing them to the richer understanding of the Scriptures, because he had to do without the help of a faithful interpreter. The last two interpreters who had been in the service of the mission here had unfortunately proved to be dishonest and unsuitable, and after they had been dismissed for this reason, no replacement could be found for them. It was therefore high time to discuss how the aforementioned need could be remedied; this was also the reason why the deputies of the church, to which we all belonged, were now here, to see how the congregation in Shebahyonk could best be advised.

The undersigned then took the floor and expressed the intemperate opinion of the Synod that the time had now come for the two Indian missionary congregations of Shebahyonk and Bethany to be united. Although the inhabitants of each had their own peculiarities and the distance between the two was more than 100 miles, they were united by the same faith, and if the same faith was active in both through love, then each would be gladly willing to share with the other what it had that was good, it would gladly enjoy together with the other the benefits of the community, and even joyfully make a sacrifice for the sake of this community. It was no longer possible for the congregation at Shebahyonk to receive the full preaching of the gospel in any other way than by uniting with the brethren at Bethany in a common dwelling place. Also, the expenses for the maintenance of a mission station were so high that, if two of them could be combined, it was a sacred duty to do so, in order to be able, through such savings, to bestow the benefits of the preaching of the Word of the Cross on other Gentiles as well. With regard to the external difficulties that were encountered, God had already provided for their overcoming, in that the community of the Brethren had decided at their last meeting in Cleveland to help the Red Brethren by providing each Lutheran family in Shebahyonk and Bethany with about 40 acres of land. This decision was all the more necessary, since according to Miss. Auch's statement that the government of the United States no longer wants to tolerate the Indians in the organized states, except when they gain a right through land ownership and farming to claim the toleration and protection of the state in question- We see the time approaching with rapid steps,

where our dear brethren would have to fear being...and that they should be allowed to do so. He was ready expelled beyond the borders of the country with the rest to do everything to remedy the present lack and to unite of the propertyless Indians, and to be deprived of all the them with the Bethanians. When he had thus spoken in benefits now obtained, in order to be worn out in war with a noble language (better than I can render) and moved their neighbors or through other misery of the journey, or by the holiest earnestness in the deepest heart, it was of a foreign country. This, then, has moved our evident that the assembly was very moved and not able community to the plan to prevent that none of our people to bring the question to a decision immediately. It was will be affected by the hardship of expulsion by acquiring desired to talk with the wives and other members of the sufficient land for each Christian family in Shebahyonk family at home first, and to discuss the matter with them and Bethany.- The acquisition of a larger strip of land can in peace. The meeting was therefore closed for the time most easily be done in one place and thus makes it highly being and it was proposed that they meet for a second desirable for the Red Brethren to live together in one time on the same afternoon. This proposal was accepted.

place.- Nor do they wish to leave unnoticed that several Before we had finished our midday meal, we were of their young men are embarrassed about wives. In reminded to return to the meeting, as the Indians wished Shebahyonk there are no virgins at present, and if they to take advantage of the day, which was particularly young men nevertheless demanded wives, they would be favourable for fishing, even after the meeting had ended. greatly tempted to take women of other faiths from nearby As soon as we appeared in their midst, the first question (for instance from the Methodist village of Kawkawling, 40 asked by the Indians was, when we thought the union miles away.) But how dangerous this would be for them must take place. We answered that this very question existence of the whole community can easily be judged was to be discussed by us collectively. There was a by everyone. In Bethany, on the other hand, the need for moment of silence; then the Indian brothers told us the women would soon be remedied by the girls growing up following: In the discussion with their wives they had and already grown up there.- If we now take all of the recognized that it was necessary to unite the two stations; aforementioned together, (so we conclude) it seems to us but they all had the cheerful hope that their brothers in to be God's will that the two Indian villages should be Bethany would go to them and not vice versa they to the joined together and that both should grow together into a Bethanians. They could adduce several reasons which strong congregation through unity. But the matter will made it desirable that Shebahyonk should be chosen as have to be discussed further, especially with regard to the the common place of residence and settlement. In the "how" of the union. Therefore, we would now like to hear first place, it is unfounded to believe that there is no good the voice and the advice of the red brothers themselves. wheat land around Shebahyonk; in the second place, the

The brother of Chief Meganigischick (the latter shores of Saginaw Bay, on which they live, are so rich in himself had been very ill, and was present, but still weak) sources of income that they must fear to make a bad now arose and confessed his gratitude to God, who had exchange in regard to the physical if they migrate to so blessed this house (we were in the church) and the Bethany. Not only does the bay offer them the advantage congregation that the gospel had been preached in it for of excellent fishing in summer and winter, but since they several years for his salvation and that of his brethren. As have no neighbors for many miles, hunting is also much beautifully and brightly as the sun's cheerful gaze now more profitable there than in Bethany, since this place shines into this place and gladdens the hearts, so lies in the middle of the forest, where the Yankees are cheerfully and clearly has it now become in his heart; and just about to take over the land with settlements and the this is his joy, for the sake of which he has now for years building of sawmills. (A sawmill is indeed being built two been giving daily and heartfelt thanks to the Lord. This miles above Bethany, and much land in the vicinity is body and this life are transient and death awaits us all, being bought up by the owners and their workmen.) The therefore it is undoubted that for the sake of the Word of ease of transportation by boats and canoes of birch bark God everything that relates to this life must be set aside; on the Bay is of great value to the inhabitants of the care for the immortal soul is the most important thing Shebahyonk, and makes all the necessities of life far in life. For him, it was his dearest wish to remain in the cheaper for them than in Bethany, where one has a long word of God; without it he could no longer be. He and his forest road to the nearest trading places, or has to go up prothers had painfully felt the misery of the former the fast-flowing Pine River with much difficulty.

interpreters, and they realized that they could no longer remain without a richer interpretation of the Word of God.

to lead. It would be necessary for them (the Shebahyon kernels) to see the sun sink into the lake, to walk and drive on its icy fields 2c. If they should be without all this, it would be very hard for them. But what is still very important is that the Methodists do not oppress the quiet lonely Shebahyonk as they do Bethany. They, the Shebahyonks, had "honorable peace and quiet from their enemies and were happy to be able to follow the teaching of their orthodox pastor undisturbed. With regard to the provision of a certain number of acres of land for each family, they would be glad to know that this was in prospect, for the longer the cultivation of the land continued, the more it gave them pleasure, and they were convinced, with us, that in this way alone they could gain a hold against the danger of being turned out of the country.- We listened to these arguments with pleasure and had to admit that for the time being we were also in favor of the settlement in Shebahponk, but that the other part had to be heard as well before a decision could be made. Another conspicuous appearance was provided by one of the young men, who, while discussing the question of the need for wives for the latter, expressed his confidence that German girls could also be freed from them. Since we did not know for certain whether the laws of the country would not be contrary to this, we did not give a final decision in this matter, but only said that it was not our office to advise the virgins of our German communities to marry into another nation, but that we must leave such matters to the consciences of the individuals. Finally, the assembled Indians promised that several of them would come to fetch us in the winter to make a visit with us to Bethany and hold a council with the brethren there. We gladly accepted, shook hands with our friends and said - Boschu i.e. goodbye. But they still greeted our churches and families and went about their fishing.

The only thing left for us to do was to take a look at the school. About 10 children, at first a little shy, but then more trusting, approached the school and gave us some samples of their knowledge, from which we saw that the gospel had also worked on these young souls. We were especially pleased with the beautiful discipline that prevailed among the children, and by virtue of which they showed reverence to the elders according to the Scriptures.

But the time of our stay in Shebahyonk was over for this time, so we mounted our ponies, which had rested long enough, and rode towards evening at the edge of the forest.

to the village of Sibiwaiing again. Here we spent the night in the same hospitable

The first mission house that was built in this region for the Indian missionaries and that has had to be vacated by them since the beginning of the last century. For five years alone, and in most cases is known to God alone; yet his effectiveness was also outwardly recognizable as very Miss. Auch and his assistant had faithfully preached the significant and successful. His sermons, of which a gospel to the heathens then living in Sibiwaiing, but they number have been printed at various times, were in the had persistently spurned it; so he finally had to shake the best sense simple and popular, equally understandable dust from his feet and move to his present little flock, and attractive to all classes and ages, consistently noble which received the word of God more willingly than the and beautiful in form, heartfelt and knowledgeable of the godless savage chief Noktschikemä and his gang. The way to the heart, distinguished not so much by mass and writer of this cannot suppress a wistful mourning when he dazzling interchange of manifold thoughts as by varied, considers what terrible judgment will befall the poor if they penetrating and witty development of the main idea, far do not still come to repentance in this time of grace and removed from exciting, rushing passion, doctrinal: give glory to the Lord, O that the Lord would still give them Stimulating, but calm, in their matter certain presentations such repentance and they would become blessed with us of the divine salvation deeds and the riches of Scripture, through faith!

Farewell, dear reader. God willing, I will soon be able oratorical art, but through the self-acting power of truth, but to tell you what decision the brothers in Bethany have always animated and glowed through by the quiet, human been led to by the Lord. Meanwhile, pray with me that the fire of an intimate love for Jesus and a manly, unshakable Lord's kingdom may come.

Franconian delight
December 2, 1853.
Ferdinand Sievers, Lutheran pastor.

Karl Friedrich Wilhelm Katenhusen, Superintendent of the Duchy of Lauenburg, first ecclesiastical assessor of the Royal Confistorii, Pastor primarius at St. Peter's Church, Ephorus of the School of Learning at Ratzeburg, Commander of the Dannebrog Order and Dannebrogsmann. (Conclusion.)

Let us now take a look at his ministry. Called to office in the 24th year of his life, richly gifted externally and internally with everything that qualifies him to preach the Gospel, he made his confession of Christ with undaunted courage and youthful zeal, which lived in his heart as a joyful, unshakable faith. It was still that time when rationalistic unbelief held most of the pulpits in the Lauenburg countryside and where the faith life left over from the old days mostly lacked the knowledge and strength necessary for confession. We find him at that time, as in the decidedly courageous fight against rationalism (he also publicly participated in the Harmfische Thesenstreit by a pamphlet: "Zeugnisse der lutherischen Kirche über Vernunftreligion," Kiel. 1820,) so in intimate connection with the other, at that time still few in number, confessors of the revealed Gospel in our country. Which now and how great were the fruits of his work in the congregations entrusted to him, (he was called in 1831 as monastery preacher to Uetersen and in 1834 as superintendent and main pastor at St. Peter's Church in Ratzeburg,) about this the judgment is not up to human eyes; it is, after all, the nature of the Word of God, that of his words and deeds he should be called to the church.

The success and blessing, however, is in God's power alone, and in most cases is known to God alone; yet his effectiveness was also outwardly recognizable as very significant and successful. His sermons, of which a number have been printed at various times, were in the best sense simple and popular, equally understandable to all classes and ages, consistently noble and attractive to all classes and ages, consistently noble and beautiful in form, heartfelt and knowledgeable of the heart, distinguished not so much by mass and manifold thoughts as by varied, penetrating and witty development of the main idea, far removed from exciting, rushing passion, doctrinal: Stimulating, but calm, in their matter certain presentations of the divine salvation deeds and the riches of Scripture, which do not want to convince and win souls through oratorical art, but through the self-acting power of truth, but to tell you what decision the brothers in Bethany have always animated and glowed through by the quiet, human been led to by the Lord. Meanwhile, pray with me that the fire of an intimate love for Jesus and a manly, unshakable faith, always testimonies of a life that has tasted the grace of God in Christ through its own experience and is certain of its salvation in it, testimonies of a heart that is well acquainted with the depths of Scripture, nourished by it, tested and exercised in the cross and prayer school of Christian life. His catechesis and confirmation classes had

a similar character, on which he spent not only the greatest effort and care, but also an unusually large amount of time. Here, too, his main focus was on teaching; his main concern was to help the catechumens to a clear and right understanding of the truths of salvation; he wanted to give the children, above all, a thorough knowledge, a treasure of God's Word, which would not come and disappear with a momentary mood and excitement, but rather, kept in the memory and heart, would give them a clue to life and bear fruit in their time. The predominant impression that all those who were taught by him received was that of a heart-warming love and gentleness, of a gentle, confidence-inspiring wisdom, which knew how to move the childlike minds as much in depth and to warm them to the love of God as to fill them with the seriousness of the fear of God. That is why there are so many who think back with special gratitude to the confirmation lessons they received from him.

But what gives our Catenhusen above all a claim to an honorable memory, even among the Lutherans outside the borders of our little country, are the services he has rendered as General Superintendent of the Duchy of Lauenburg to the Lutheran Regional Church of the same. He has made our written

The Lutheran Church of Lauenburg has put its own confession, the old confession of the Lutheran Church back on the lampstand, while it was darkened and forgotten before him. For to the extent that the fame which our Lauenburg Church now enjoys is justified namely, that it has no longer become merely nominally but in fact again a real Lutheran Church, to that extent it is due to him. And this did not require his own funds and all kinds of new means, but simply an open, courageous and decisive return to the old church order. The old excellent church order of our country, the Lower Saxon order of 1585, was never expressly eliminated as the legal basis of our church, but it was considered antiquated and had lost its actual authority among authorities, clergy and people; most of them did not even know it. It is true that external institutions and customs still reminded us of its validity, but the main point, the maintenance of the confession and of pure doctrine, had become a secondary matter; the consistory itself, like the consistories everywhere at that time, had more or less lost the consciousness that it rested on the church order and occupied a specifically different spiritual position from secular authorities. And that is now the great lasting merit of Catenhusen, that he first of all brought the church order back to conscious factual validity in relation to the secular regime, that he won back for our church and its spiritual supreme authority, the consistory, the freedom and independence that is due to it according to the church order. Hand in hand with this went Catenhusen's striving to bring the church order to bear internally as well; he steadfastly insisted that everything be done according to the church order in churches and schools. Especially in the filling of the parishes and in the obligation of the church and school servants to the confession. That is why the purity of the confession and the understanding of the church doctrine was always the main thing to be examined in the theological examination, and only then the knowledge of the **examinee**. The otherwise so mild and soft man could be hard and iron when someone desired a church office and yet contradicted the faith of the church. But it was not his place to be a judge of conscience and inquisitor over the individual: with great confidence, always hoping for the best, he adhered only to the open, unmistakable confession that someone made about his faith. Then in the church visitations, which according to the church order **are** to be held in every church every two years, in which many abuses were stopped, many a word of admonition was directed by him to the congregations, which bore fruit; **in** school matters: the establishment of a separate preparatory institute for school teachers, as well as the founding in 1845 of a Lauenburg school of scholars in Ratzeburg, which was founded on the basis of the "Lauenburgische Gelehrtenschule".

The development of the Lutheran Church is really only As he knew the circumstances of the country in the most due to Catenhusen's work and his influence in exact way, was personally known to all congregations Copenhagen; in the revival of church discipline, of which through the church visitations, and had an exact overview a small outward reputation had been preserved from old of the specifics through his faithful memory, everyone times, but the actual practice of which was only begun sought and found fatherly counsel and comfort in him: his again under his superintendency. For it is well to note always constant cheerfulness and friendliness, which that, as resolutely and unshakably he held to the proved to be just as much in the high seriousness of the confession of the church order, as wisely and cautiously admonition as in the loving encouragement, won him the he proceeded in the reintroduction of the outward hearts of all. In particular, apart from his own institutions and customs prescribed in the same. It was congregation, it was the pastors, the candidates, the his conviction that especially the whole severity of the students of theology, the teachers in towns and villages public church discipline should not be imposed on the who had in him a true advisor, who, despite the fact that congregations in the present time, when it would by no he was approached daily by many, always found access means serve to edify and promote them, but that they and a willing ear with him, who now painfully feel that they should wait in patient hope in God until the have lost a father. For the most prominent trait in his congregations had again matured to Christian manhood character was gentleness, meekness, and love, and what through a new life of faith. For it was not from external he is reproached for is usually that he was too soft and means and institutions, but from the word of God alone, too mild, that he knew too little how to give hard and that he expected healing of our damages and better negative answers to requests and questions. Yes, what times for the church, if they are granted to us at all. made personal intercourse with him so attractive and However, Catenhusen's beneficial effectiveness for blessed was his uncontaminated love and loyalty, which our country was not only shown in the re-enactment of inspired confidence. This was his uncolored love and the church order, but just as much in the great salutary loyalty, which inspired trust, his great cheerfulness, which influence that his excellent personality had on the won him the hearts of all the afflicted, the poor, and congregations and clergy of the country. He was free especially of the lower classes, the calm and firm from imperiousness and did not strive for the ambiguous confidence that was spread over his whole being, his glory of binding a party to his name; nor did it ever occur manner of speaking, which was as sweet and gentle as it to anyone to reproach him with this; nevertheless, his was instructive and spicy, his childlike cheerfulness and courageous, unmistakable testimony, which was really a carefree gaiety, to which he could abandon himself when personal testimony, had the strongest and clearest effect the time was right, and which made him especially an in all circles, and even those who resisted could not imperturbable narrator and a welcome companion entirely escape it. While before him, here as elsewhere, everywhere. His life also corresponded to his death. the Lutheran name was outlawed, there are now only a Neither he himself nor others had expected that he would few individuals among the clergy who do not seek the be called home so soon (he was only 61 years old), but Lutheran name as a source of fame. The unbelieving the numerous heavy, almost excessive duties of his elements, which may have existed, at least hid under his double parish and superintendent office had long superintendence and lost the courage to openly deny it; undermined his otherwise robust health, and it was part the faithful, on the other hand, who by far outnumbered of his great loyalty and conscientiousness that he did not the Lutherans, strengthened the longer the more in his want to let others take over even the smallest part of his testimony and matured from faithfulness to official duties. In addition, the storms of the last years of ecclesiasticism, from general Christian determination to the revolution, however well armed and unshakable they confessional knowledge and determination. But this is by found him, had done much to wear down his strength. In no means to be attributed to his merits alone; we know those difficult years, it was mainly through his faithful that we have God's mercy and guidance to thank for the confession that our country was saved from the revolution fact that our country is now blessed with many faithful and external destruction; "through him," the funeral preachers and that God's Word is abundantly present in sermon may boast of him, "the Lord guided the ship of the it; but Catenhusen's testimony was without doubt one of church and the state connected with it safely through the the most important means of divine guidance. While he waves and cliffs. Holding fast, as he did to the whole word has been such a champion of the clergy, the influence of of God, so also to the word, Let every man be subject to his personality has extended to all the other estates and the authority that hath power over him! he kept the word of the Lord as a shield over our land." But it had taken years of hard struggle to put up his breast against the onslaught of the Revolution and to stand firm against it.

The pain, when in his own mind the hatred of the world was directed against him, and the effort too great, so that his body did not finally grow tired and weary under the excess of work. In the last few years, the hours have become more and more frequent when the otherwise courageous and undaunted man from the depths had to sigh for relief from his hard work. The roar of the sea bath in the previous year seemed to have rejuvenated and newly strengthened his weary strength; but the Lord had willed it otherwise. After he had performed all the ceremonial duties himself around Easter of this year and had preached his last sermon on the second Easter day, already unwell, he fell ill with a malignant ulcer in his neck, which soon proved to be incurable and put an end to his blessed earthly life after a short painless illness. He died gently and blessedly on April 24, 1853, in full consciousness, with a confident and joyful faith in his God and Savior Jesus Christ, and in heartfelt confidence in His alone sin-redemptive and beatific merit.

(For the Lutheran.) Invitation to subscribe to the Weimar Bible.

The so-called Weimar Bible, also called the Nuremberg Bible-because it was printed there at various times by the bookseller Endter-which was produced by order of Duke Wilhelm of Weimar and Duke Ernst of Gotha, on which 84 theologians worked, each of whom was given a certain biblical book to work out the explanations, and Dr. Glassius did the greatest work on it. Glassius did the greatest work on it (See: Innocent News Thl. 4. p. 398.), this is a generally known and very useful Bible work, so that all recent works, by Lutheran theologians as well as laymen, cannot be equaled to it. This needs no praise; the work praises its master; but it has unfortunately become so rare that it is difficult to obtain, and then only antiquarian, and usually at a high price. It is all the more gratifying to hear that in this time of reviving life and confession of the Lutheran Church, someone has been found who is willing to reprint this work, unchanged, (except for the woodcuts, Elector 2c.) and for the price of \$8.25 Cts. if 500 subscr. can be found. The Bible will be supplied in folio, on good paper, beautifully printed as well as with durable binding. The publisher will bring it to America himself and deliver it in New York or Buffalo.

All Lutheran pastors will gladly strive to bring this precious treasure of our church back into the families, since the benefits and blessings of the church are common.

If 500 subscr. are found by May 1, it will be announced again that all signers want to send in \$2.00, because a too large capital belongs to it; but the money is to be given only when the publisher has finished the Bibles and they are found good by the commission set there in Germany, so that no one can run the risk.

Whoever collects 12 signatures and takes care of the payment will receive a free copy. In frank letters contact the editorial office of the Lutheran in St. Louis or Mr. C. Bear in Buffalo.

Martinsville, N. Y. in March, 1854, Wm. Wier, Rev. We have nothing to add but the heartfelt wish that there may not be a family in our Synod that would not gladly seize this opportunity to take possession of what is indisputably the best edition of the Holy Scriptures with interpretation. It is a priceless treasure, and we have to praise God if He succeeds in making it again a general property of the Church. The conditions are as favorable as they can be.

The editor of the "Lutheran"

(For the Lutheran.)

Since my prospectus of the Cantica Sacra has been published, several of my correspondents have expressed the wish that this work be printed with the round notes instead of the character notes. Others have suggested that it be included in the collection of German music as well as English music. And since perhaps some are so, however, of the same opinion, I wish to say a few words about it by means of our church newspapers.

As far as participation is concerned, I will only mention a few facts which have led me to the plan I have adopted. We have German church music, but no English. We sing Fridays, in English, of course; but we use the music of other denominations, whether it is in harmony with the spirit of the church or not. The Church has never approved either a particular style or your particular collection of English church music. This should not and cannot be done by any one person alone, because it is not in the realm of the individual, but in that of the Church. That is why I thought that in English participation would be necessary, but in German it would not be, or at least not very much. It is said, however, that there is good church music of more recent times, which is excluded from the book, if I adhere especially to the collection of Dr Layriz. This is so, and therefore it will be very dear to me to receive German rhythmic church music on the same condition as the English, namely: to record it, if I consider it appropriate to the purpose and have room for it.

With regard to the character and the round notes, I note that I have decided

I have offered to have the book printed with the round notes, if I am able to publish it, (not because I prefer them to the round notes for myself, but because I believe that, without detriment to the usefulness of the book, they will be conducive to its distribution) and now I make this offer: to have it printed both with the round and with the character notes, if the demand of the church for the round reds is great, and if the editions are sufficient to cover the increased costs. In order to find this out, it will be necessary for the brothers to inform me by letter which notes are required in their congregations and to send in as many orders as possible.

So far I have received only a small number of orders, but many very stirring letters from various parts of the church. It is to be wished that the book, if it is to be printed, may soon make its appearance, and for this reason I must ask that all communications, especially those concerning the above offer, be sent to me without delay.

Canton, O., March s. i sss.

I.I. Fast.

Conscientious fasting in the Roman Church.

Poggius Florentinus, former papal secretary, died in 1459, tells of a Spanish bishop who ate partridges instead of fish on Friday without hesitation. Before doing so, however, he most devoutly made a creed over the roasted fowl and said to his servant: "Do you not know that I am a priest? But which is greater, to make Christ's body of bread, or fish of partridges?" So then the pious prelate enjoyed fine food without any remorse, even on Fridays, with great pleasure, (koggin, Lustr. vir. kaoot.) From this one can also "see" why the papal priests hold so earnestly to their "doctrine" of ordination and of transubstantiation (transubstantiation of bread in Holy Communion). This doctrine frees them from the burdensome yoke of fasting which the laity must bear.

Receipt and call for help.

For the construction of our German evengel. - Lutheran Zion Church:

by Mr. Vorsteher Wille of d^Ge "a on the bluff subsequently -1 thus whole sum . .. -61 00

by Mr. Past, Hattstädt from his l.

Common K) 00

by Mr. Zagel, a schoolteacher in Indiana...

polis . . 100

by HrN. Barthel from the women's club

in Zanesviüe Ohio . 2 00

On behalf of the congregation, I would like to express our sincere gratitude to the donors. The Lord of the Church bless the giver and the gift. ",

"-r-* ^'7^~n, 22 at 30 feet HnMme, r March 11, 1" reliance on.

The house of the Lord has been erected under the invocation of the Lord, and work is being done on it in the same way, looking to the Lord, so that we will soon have a little hut, even if it is not yet completed, in which we can hold our services.

As much as I do not like to make use of the kindness of the congregations, which is otherwise so often called upon, I must still ask my dear fellow ministers and their congregations, as well as other benevolent hearts, to remember us in our poverty and need and to help us. The Lord will certainly bless the generous givers abundantly.

On behalf of the congregation the Rev.
F r. Besel.

Receipt and thanks.

We have subsequently received to our church building still:
00 by Bernhard Schacht, a parishioner of the Rev. Hoyer from Philadelphia; also
16 04 by Mr F. W. Barthel, namely
- 94 from the widow Goehring from the parish of Mr. Pastor Wambsgans,
2 00 by Mr. Past. Nützel!
4 60 from Hrn. Past. Klinkenberg's c. for the maintenance of Concordia College: by Mr Körner in New York congregation,
50 by Joh. Eulog. Tailor at Salineville, O.
2 00 by Mr. Past. Also,
1 00 from Mr. Nagel in St. Louis...
5 00 " of the congregation of Mr. Past. Nützel!
You have my deepest and warmest thanks.
Neumelle the 26th of March 1854.
A. Claus, Pastor.

Indication.

For sale at the bookstore of I. Eggers and Wilde, in Cincinnati, O:
a complete copy in good condition of Obristopd. 8turke, Synopsis di blotloosö exsxstioigö in Vetus L Rovum ^estuweutuüi;

Brief Excerpt of the most thorough and useful interpretations on all books of the Old and New Testament tn tables, explanations, notes and useful applications, with the addition of the primer, and diligent application of the books used in the process, 2c. 9 volumes bound in brown leather at the price of \$17 00.

Received

n. to the synodal treasury:
Proceeds of synodal scripts sold, by Hrn. Past. Brohm ----- 82 97
by Mr. Past. Fr. Schumann ---100
" whose parish in Hamitton Co. Yes. -2 67
d. To the Synodal Missionary Fund:
Don . . . by Mr. Past. H. Fick in Bremen -25
" of the parish of Mr. Past. Volkert zu Schaum- bmg Cook Co. Ills. to purchase land for the Indians -----14 09
" **Mr. Paú.** Berat collected in Williams Co. O. at the 1853 Confirmation---250
" best community -----300
by Mr. Past. Bürger sent in --800
namely:
\$3 00 from the Young Men's Association in its parish,
3 7b collected in missionary hours.

1 25 by Heinrich Koch, for the purchase of land ftlr the Indians. Kirchen-Gesangbuch für evang. luth. Gemeinden, "erlegt von der hiesigen rvangel. luth. Gemeinden U. A. Conf. in gepresstem Leder-band", the piece 75
Collecte at St. Immanuels Lutheran Parish in Lancaster O. for the poor Indians in Michigan, by Mr. Rev. Kalb -- 22 50
namely:
85 00 F. W. Hartmann.
13 00 H. Brink, W. Brink, H. Hartmann, W. Hartmann jun., I. Reif, I. M- Miller, H. Behrens, L. Brandes, G. Heilbronn, I. G. Schäfer, I. P., E. K., Wittwe Senne, ä 81 00
75 A. Hoffmann,
2 00F.Tadge, G. Miller, F. Greuel, H. Wetzterhausen, G - 50 C.
125 C. Hoppe, F.W.Westerhaufen, C. Heck, F. Rabe, F. Suttermeister, 2 - 2k> C.
50 other gifts.
from u-x in new york -----100
" Hrn- Past. Besel (from the house missionary box) 1 Oo " of the congregation of Hm. Past. Holls at Centreville, Ills. ----- Z 10
" of the congregation of the Hm. Past. Schumann in Ha-' milton Co. yes. including \$1 07. collected for land purchase for the Indians on a child baptism -----4 83
" of the congregation of the Hm. Past. Birkmann in Mon-roe Co. Ills. to purchase land--9 20
" the schoolchildren of the parish of Hrn. Past. Geyer near Watertown, Wis. collected at a school examination for the Indians -3 15
" of the congregation of the Rev. Ways in Brnton Co. mo. in consequence of call in "Lutheran" No. 9. first broadcast -- 28 65
namely:
S300D. Z-K.
12 00J. A Mueller, Gerlt, P. Holtzen, D. IHoltzen , H. Holtzen, Cordes, ä \$2 00.
1 50 Feldmann in d. Pr.
8 00Conr. Schnackenberg, Schröder, Jost Maver, Oelv. Jagels, Wilh. Behrens, Brase, H. H. Heimsoth, An Unnamed G 100.
2 50 H. Jagels, L Mets, Weymnth, Cl. Oel- rich, D. Kück, <l 50 C.
40 Schnäuëberg in Pr.
1 25 Bahrenburg, Hünmg. F. Behrens, Cl, Harms, Grannemann, O 25 C.
c. for the maintenance of Concordia College: by Mr Körner in New York -- 10 00
Four-month contribution from the municipality of Hrn. Past. Brohm In R- A" -- 29 41
from L -x in N. A.100
from the congregation of the Rev. Birkmann in Mon-rve, Ills. -----3 10
<l. for poor students and pupils at Concordia College and Seminary:
from a poor widow in Mr. Past. Claus Gemeinde -----500
By Hm. Körner in N. A. ----5 00
from the congregation of Mr. Past. Brohm i" N. N. --II00
from he dmonatl. mission stnnoe
Proceeds of a collection of cents by the same-500
a gift of Frankentrost f. F. Moll --200
e. to the C oncordia lollegebau:

F. W. Barthel, Cassirer.

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Sermon on 1 John 2:19: Why should not and cannot the belief that the true church is actually invisible and scattered over the whole world lead us to leave the orthodox visible church?
(These sermons from the "Lutheran" besouders reprinted.) -.
New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg edition, in ordinary binding with the Psalms A ditto without Psalter 15 , in gilt edges 30 > Letter of Dr. Martin Luther from the appointment of the church servants to the council of Prague in Bohemia from the year 1525. translated from Latin Paulus Speratus 10

In Germany there has just appeared, and we expect copies by the end of this month, **E. W. G. Keyl's**, pastor of St. Paul's Lutheran congregation in Baltimore, **Catechism Interpretation** from Dr. Luther's writings and the symbolical books, 1st main part, (450 ropes) Price KI" Philadelphia, Decbr. 1853.
Schäffer & Koradi,
West - corner of Fourth & Wood streets.

Printed by M. Niedner L" Co.,
Northwest corner of Third and Pivr streets.



Offenb. 805. Kap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. April 25, 1854, No. 18.

(For the Lutheran
Submitted.)
The so-called Great Hanoverian
Catechism, evaluated by
Ways.
(Continued.)

From Christo.

Our Lord Christ saith Matt. 10:33, "Whosoever shall confess me before men, him will I confess also 2c."

Therefore we are to confess Christ in general, and in the textbook from which Christianity is to be learned, in particular.

But to a correct confession belongs, among other things, the express and unequivocal assent to the teaching of the holy Scriptures.

Therefore it is not a true confession to say no more of Christ than any Gentile or Jew can say.

It is no confession if one admits Christ "och so much, but will not say only one thing, "He is God."

It is not a confession, if one cites as many sayings of Christ as testify to his deity, and yet does not say that the doctrine expressed therein is right and demanding of faith.

The Hannöv. Kat. however, when he speaks of the origin Christi, calls him only

"the son of a poor Jewish mother, with whom, however, God had connected Himself in an incomprehensible way in the most exact way." (Kurze Rel. Gesch. p. 17t.)

That he was the son of a poor Jewish mother is no more than any Jew, Gentile or Turk can say, if he only knows the story.

It is not a confession of the divinity of Christ when it is said that God had united Himself with Him, although it says "in an incomprehensible way and most precisely. In an incomprehensible way and in the most precise way.

The holy scripture says: Christ is true God and 2c. Scripture says: Christ is the true God and 2c. 1 Joh. 5, 20.

The hannöv. But the cat. only admits a connection and therefore does not teach to believe in the deity of Christ, but to doubt it.

This doubt is reinforced by the expression the son of a poor Jewish mother

For she remains a poor Jewish mother, but she would not remain a virgin if she had been pregnant by a man instead of by the Holy Spirit. She would not have been a virgin if she had been pregnant by a man instead of by the Holy Spirit.

Therefore it is not only a negation of Mary, but a suspicion of the conception of Christ, if she, instead of

a virgin, just called a poor Jewish mother.

But if Christ was not conceived by the Holy Spirit, his conception must be not only purely human. If Christ was not conceived by the Holy Spirit, his conception must not only be purely human, but also especially impure. For since Joseph is not the Father, as is expressly testified, not only must Mary have been the most unworthy to bear the Saviour of the world, but the whole of sacred history, and with it the whole of sacred history, would also be impure. History, and with it also the whole of the Holy Scriptures. Scripture would become the most impudent lie.

Mary lied to the angel when she said (Luc. 1, 34.) "since I do not know of any man"-the angel lied to Mary when he said Luc. 1, 35. The angel also lied to Joseph, and the Holy Scriptures to us. Scripture to us.

. If Christ is not conceived by the Holy Spirit, he cannot be God. If Christ is not conceived by the Holy Spirit, then he cannot be God, he himself needs a redeemer, and faith in him as a redeemer is as futile as it is foolish.

These conclusions are so obvious that they need no further proof, but they are also of such great weight that they do not require great perspicacity, but only a heartfelt zeal for the glory of Christ, in order to be able to measure how much it is worth when, in a history of religion that is given to the people as a Christian textbook, and which, the shorter it wants to be, the more core it has to be, the more it has to be written.

the origin of Christ with the words, "I am a man who should be more faithful.	(12) Nor was it intended by God that he should be a temporal ruler.	We counter: What then is the question to which the bctr. Words are the answer? The Vf. asks:
"He was the son of a poor Jewish mother"	13) Rather, he was to enlighten and convert sinners and save them from their sins.	"What do the Scriptures teach us? And that he admits that the Holy Scriptures teach so- we have never disputed this, but the author's agreement with the teaching of the Holy Scriptures. We have never disputed this, but the author's agreement with the teaching of the Holy Scriptures - that is what is missing.
But this expression becomes still more questionable, since the history of Christ's youth and the doctrines relating to it are not thought of further in the whole book, but instead, as to what would be enough, reference is made to the 15th chapter of the Rel. history, and this is the same in which the expression we have attacked is found.	14.) He made no distinction therein between the Jews and the Gentiles. 15.) this spiritual intention of his whole work had been the reason for the intention to murder him. 16) This intention was carried out by false statements before Pilate.	Did he have to express this consent? Indeed, for Christ speaks: He who confesses me, etc. Matth. 10, 38. and again: He that is not with me is against me, and he that gathereth not with me scattereth. Matth. 12, 30. But one will ask: How should he have said otherwise? Answer: He should have just asked: Who is this redeemer by nature? But did he always have to say it like that? Why not? Nevertheless, we would have judged his manner of speaking quite mildly, if he had said it only once--
For in the trans. of the redemption, the Vf. speaks, instead of giving a further exposition, see Rel. Gesch. XV. (cf- Sect. 4. Fr. 2. p. 36.)	(17) But thereby the counsel of God was fulfilled. 18) According to this counsel of God, Jesus was to lay down his life for the salvation of the human race, and to shed his blood for the remission of sins.	But he needs the little word is also really z. E. Sect. IV. Fr. 13. 17. 19.
But the author does not actually say that Christ was conceived and born unclean.	We have detailed this entire XV. Z. so circumstantially detailed, so that the reader may see, that we want to give our judgement on the passage in question.	This he does; but these are all cases where it is not a question of the divinity of Christ. Accordingly is our conclusion:
Answer: That he said this outright is not at all the reproach we make against him-our reproach against him is rather that he did not use such an expression, from which it is undoubtedly evident that he believes in the deity of Christ, and that he thus, first of all here, avoided confessing Christ.	"He was the son 2c.," not to conclude without having heard the whole context. In which of the given points does the author confess his faith in the divinity of Christ?	The author does teach that in the Holy Bible the deity of Christ is taught. He is not teaching that we must believe in the Holy Scriptures, even by his own example, when he says of Christ:
But is this the only passage from which the author is to be judged? -Perhaps other passages produce a completely different judgment.	Perhaps some would say, In the last clause; for there it is expressly said, that Christ laid down his life, and ought to have laid it down, for the salvation of mankind and for the remission of sins. But how can there be forgiveness of sin if Christ is not God? Therefore, one concludes, the author of the hannöv cat. also believes and confesses the deity of Christ.	He was the son of one, etc., etc., he justifies the doubt.
We have not failed to compare the passages. What results from this, we will see.	We answer The author believes in the forgiveness of sins, he also believes that Christ died for the sake of the same-but where does he say that, if the death of Christ is to help us somewhat, it is indispensably necessary that Christ be God? This is just what he does not say; and because he does not say this, nay, rather, because he makes the deity of Christ suspect (by nos. 5 and 6), the proposition which is in itself correct, remains:	It remains to compare the passages where the deity of Christ should actually be spoken of. The author himself points this out by saying, on the occasion of the question in question: S. Sect. I. Fr. 63. and so on.
We shall begin at once with what the author, as we have seen, refers us to, namely, with h XV. of the Rel. Gesch.	"He should lay down his life and shed his blood for the remission of sins."	Now what is the yield for the confession of the deity of Christ from sects of the Df?
What is said here of Christo, and what light does it throw on the passage	without effect for the justification of the Vf.	Fr. 63. he speaks "the holy scripture calls him- Scripture calls him-
"He was the son of a poor Jewish mother?"	The article of the forgiveness of sin leads us very naturally to the question	Fr. 64. is not about Christo.
But it is said:.	But how does the author teach in the section: Of Redemption? (4. Sect. p. 36.)	Fr. 65. "He is called.
1.) He was prophesied according to people and race.	. There we are immediately confronted with a sentence which - as it seems - most strikingly refutes the reproach we make to the author, for there Christ is mentioned	Br. 66. "Certain qualities are attributed to it.
(2) He would bring knowledge and a reasonable worship of the One God among the heathen, and more exalted virtues and refined manners among the nations.	"the eternal Son of God," indeed.	Fr. 67. "Certain works are assigned to him.
3) He was expected under the name of Messiah or Christ, i.e. King.	"God and Man" (sec. 4. Fr. 3.	Fr. 68. "Divine honor and worship are attached to him.
4th) He appeared in the person of Jesus!	S.36.)	So: to name, to ascribe, to attribute, to attach - these are the ambiguous words with which the author assures the divinity of Christ. For who does not know that one can call someone what he is not yet, and ascribe something to someone that he does not have?
5) He had been the son of a poor Jewish mother.	How then can the author be accused of not teaching correctly about the divinity of Christ?	But the author sharpens his words & speaks Fr. 63. "she calls only Him.
6) God had united with him in an incomprehensible way in the most exact way.		" 65. "he is expressly called like the V.
7) John the Baptist had drawn attention to him.		" 66 "These attributes belong to the One God alone.
8) He had chosen disciples for himself.		
9) He had performed many miracles.		
10) He had not fulfilled the hope of the Jews, who wanted to have a worldly hero in him.		
(11) He had been zealous against error and vice, and had sought to establish a purer and more perfect religion among them (the Jews).		

Response:
The little word "only" grants Christ a preference over all other men praised in the Scriptures, but not the likeness of God.

The little word "expressly as the Father" testifies to the doctrine of the H.S., but not to the confession of the author.

At the sentence
"which are all to the One God alone."
the little word "to come" is to be taken into account. The author needs this from the One God, but from Christ only they are attributed to him.

Thus the author distinguishes his testimony about the Father from his testimony about the Son. He really considers the father to be God, that is why he says they come to him - but whether he testifies to the deity of the son, when in the same sentence, where it was so obvious to use the word come to one person as to the other, he nevertheless uses another, and indeed a less meaningful and ambiguous one - let the reader answer that for himself.

Why does not the Vf. say outright in Br. 63-Erist. in Fr. 65.-the Son and the Holy Spirit are really God, just as 2c.

in Fr. 66.-the divine attributes belong to the Son and the Holy Spirit.

in Fr. 67.-Through the performance of divine works, the Son and the Holy Spirit have revealed their divinity. Spirit revealed and proved their divinity.

in Fr. 68.-the divine honor and worship is due and required by right to the S. and the H. G.
-----?

But everywhere where the confession of the divinity of Christ should stand out, the author retreats and speaks:

the heil. S. teaches, names, assigns, attaches, and so on.

But shall it not be said, that the scriptures do so?

Of course! but one should confess more, one should confess; the author does not do that.

But does it not go without saying that the author, when he says that the Holy Bible teaches this way or that? S. teaches this way or that, without doubt he himself agrees?

This would be the case if he had not doubted the inspiration of the Scriptures and the divinity of Christ. He would have done so if he had not doubted the inspiration of the Scriptures and the divinity of Christ, and if he had not deviated in his history from the facts of sacred history. He would have done so if he had not deviated from the facts of sacred history.

Therefore it does not help the author that he cites many scriptural passages. These sayings speak for the divinity of Christ, but not for the unconfessed doctrine of the author.

It does not help him that he points from one place to another, for one is as empty of confession as the other.

Nor is it of any help to him that he may say many a sentence that is right in itself, many an answer that is right in itself, and even many a question that is right in itself.

...and answer. For he cannot cleanse himself from the reproach,

That he shrinks from confessing the deity of Christ, but is not afraid to make it suspect.

But what does St. Paul say of him who, though he does not explicitly deny it, only refrains from confessing it? What does the Holy Bible say about him who, though he does not explicitly deny it, only refrains from confessing it?

1 John 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.

The author of the Hannöv. Cat. does not confess that Jesus Christ came into the flesh.

because he does not confess
the pure holy birth of Christ from virgin womb e.
So this spirit is not from God.

And this is - continues St. John in the passage quoted - the spirit of the Antichrist, of which you have heard that it will come and is already in the world.

Such judgment we are exhorted to make v. 1. Test the spirits, and are exhorted to accept it,
V. 6 He that knoweth God heareth us; he that is not of God heareth us not.

Of the Holy Trinity.

Whoever wants to know how to teach rightly about the Holy Trinity? The first thing to do is to read the **Athanasian Creed**, which is a confession of the Holy Trinity.

*) Because the acquaintance with this knowledge cannot be assumed to the same extent with all readers, it may not be superfluous to communicate it in the following.

It reads, as far as it deals with the Holy Trinity. Trinity, it reads as follows:

He who wants to be saved must first of all have the right Christian faith.

Whoever does not keep the same whole and pure will undoubtedly be eternally lost.

But this is the right Christian faith, that we honor one God in three persons, and three persons in one Godhead.

And do not mix the persons into one another, nor dissect the divine essence.

Another person is the Father, another the Son, another the Holy Spirit. Spirit.

But the Father and Son and Holy Spirit is one God. Spirit is one God, equal in glory, equal in eternal majesty.

As the Father is, so is the Son, so is the Holy Spirit. Spirit.

The Father is not created, the Son is not created, the Holy Spirit is not created. Spirit is not created.

The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. Spirit is immeasurable.

The Father is eternal, the Son is eternal, the Holy Spirit is eternal. Spirit is eternal.

And yet are not three eternal, but it is one eternal.

Just as there are not three uncreated, nor three immeasurable, but there is one uncreated and one immeasurable.

So also the Father is almighty, the Son is almighty, the Holy Spirit is almighty. Spirit is almighty.

And yet are not three almighty ones, but there is one almighty one. So the father is God, the son is God, the hell. Spirit is God.

And yet are not three gods, but it is one God.

has no equal when it comes to unambiguity, faithfulness to Scripture, guarding against error, completeness, clarity, brevity and precision - a confession to which the Lutheran Church also confesses *) - a confession, a confession which, precisely because of its importance, used to be printed as an appendix in hymnals, even for the common man - a confession, at the same time, which the pious, orthodox Superintendent Sötefleisch wrote in a little book, which, thank God, has remained known to the people of Hanover, in his "Kurzen einfältigen Fragen und Antworten aus dem Kl. Catechism of D. Lutheri, considered it valuable and necessary to impress upon the dear school youth.

How very different the spirit that emerged from the so-called Great. Hannöv. Cat. speaks!

There is no guard against error, no sincere language, no fidelity to Scripture, no confession.

When God is spoken of as one, the author says, "It is" both in question and answer.) But when the three persons in this one God are spoken of, he returns to his favorite expression, "the Holy Scriptures call, teach, add, ascribe, etc.," and so on. Scripture names, teaches, appends, ascribes, &c. **)

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord. Spirit is the Lord.

And yet are not three lords, but it is one lord.

For as we must, according to Christian truth, confess every person unto himself God and Lord:

A^so in the Christian faith we cannot call three gods or three lords. The Father is neither made, nor created, nor born of any man.

The Son is of the Father alone, not made, nor created, but born.

The Holy Spirit is not made, not created, not born, but proceeding from the Father and the Son.

So then there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. Spirit, not three Holy Spirits.

And among these three persons, none is the first, none the last, none the greatest, none the least.

But all three persons are equally eternal with each other, equally great.

So that, as it has been said, three persons are honored in one Godhead, and one God in three persons.

He therefore that would be saved must think of the three persons in God.

"Because the true Christian doctrine in a pure and sound understanding was compiled from God's Word into short articles, or main parts, against the heretics' falsification, we confess the three general Symbolisms, namely the Apostolic, Nicene, and St. Athanasius, as the short, Christian, and glorious confessions of faith, in which all those heresies which arose in the Christian Church at the same time are read out loud. **Athanasli**, as the short, Christian, and in God's Word founded glorious confessions of faith, in which all those heresies, which at the same time arose in the Christian church, are loudly and constantly contradicted."

(S. Christliches Concordienbnch von Walch. Histor. Einleit. p. 3.)

*) The question is [Shu. 1st Fr. 65. p. 21.]

"Is more than One God" and so on.

and the answer:

"It is but One God."

Why does he not also ask here, as so often, oh not the Holy Scriptures teach so? Scripture teach so?

The explanation of the changed manner of speaking lies in the fact that the bf. found no hesitation to use the little word is. And why did he find no hesitation, since he does find a hesitation to speak fo in other cases? The expression "one God" still allows for an interpretation/according to which the same does not necessarily have to be a triune one (as Christianity understands the word).

**) Cf. fr. 63-69. p. 21-23. why did he sit his questions

When he wants to pass from the unity of God to the Trinity, he speaks only of a **how of** revelation. ***) ††)

If he wants to distinguish the persons, he conceals the essence of the difference, †)

If you want him to say: The H.G. goes to the

from the Father and from the Son, he says: H. G. is sent, ††)

If you want him to finally call it quits and say:

Since Father, Son and Holy Spirit are each God in their own right, and since they are not three Gods, the One God must also be a Triune God.

Thus he not only avoids the word "Triune" altogether in Question and Answer (Fr. 69.), and relegates it together with the word Person only to a note *)

††) The word "sent," bas he needs in the answer [Br, 64.] is either idle, or he is supposed to be going out an interpretation of the word.

That it would be futile is obvious when one considers that the Son is sent just as well as the Holy Spirit. The Son is sent just as well as the Holy Spirit, and that therefore the Son and the Holy Spirit are not distinguished from each other in this respect. It is not necessary to consider that the Son is sent just as well as the Holy Spirit, and that the Son and the Holy Spirit are not distinguished from each other in this respect, as the author had intended to show in his question.

That it should be an interpretation becomes very probable, if one pays attention to the fact that the word "go out" is printed with larger type in the "beigesetzte" Spruche.

But if it is supposed to be an interpretation, it is wrong.

For the word go forth, when it is used of the Holy Spirit, means something else. For the word go forth, when used of the Holy Spirit, means something different than to be commissioned with a message.

Starke says of it sS^nopu. Joh. tb, 26,f

This word [he goes out] is taken here in a very special way, not as in profane writers, and occurs in such a sense only here, and thereby the special eternal communication of the essence of the Father and the Son to the Holy Spirit is indicated. This is the special eternal communication of the essence of the Father and the Son to the Holy Spirit, which, however, is still distinguished from the eternal begetting of the Son of God in a way that is incomprehensible to us.

So then the word "go forth" in this connection cannot be explained by "be sent"; for both indicate something quite different, as an attentive reader of the Bible can already work from the fact that Christ says [John 15:26.]

I will send him, and yet does not say he's going to spend,

he's going out.

The mission must go to something future, and "there" is first of all the outpouring of the Holy Spirit on the first day of Pentecost. Spirit on the first day of Pentecost. The outpouring, however, is presented as a different, eternal presence.

Cf. Starke at the cited location:

"But he goeth forth, that, though he go forth, yet he abideth in the Father and in the Son, and cannot be apart from him; neither can they be without him, though they are not of him, but he is of them. - Wherefore it is called, not he that went out from the Father, but he that goeth out."

*) He says in it:

1) That the words "Person" and "Trinity" are only used once, he, the bishop, did not want to have such usage introduced, for the time being they should still be included in a note, soon the time will come when they will no longer be missed in any note.

2) The word person was meant to imply that there was a real difference between Father, Son and Holy Spirit. Spirit.

But this is already indicated by the different names in and of themselves. The word person should rather indicate how far Father, Son and Holy Spirit are different from each other. Spirit are different from each other.

The Df. gives to - further, than a property. Effect or mere name of its object".

But he was supposed to say:

so far that each is God by itself, not God only in connection with the other two.

>>) Let the word Trinity prevent the misunderstanding that the communion of the three divine Persons is like the communion of three human Persons who are separate from one another.

Not only was this misunderstanding to be prevented, but also the misunderstanding that the Father was not to be regarded as the true and therefore only God, and that the Son and the Holy Spirit, however high they might be regarded, were to be regarded as lesser than the Father. The Son and the Holy Spirit, however high they may be thought of, should not be thought of as lower than the Father.

Finally, let us hear the Augsburg. Confession.

It says Art. I.

And by the word person is understood not one thing, not one quality in another, but that which exists itself, as the halves have used the word in this matter.

Therefore all heresies contrary to this article are rejected, as: Manichaei, who have set up two gods, one evil and one good. Item: Valentiniani, Ariani, Eunomiani, Mahotmetists, and all such like; also Samosateniani, old and new, who set up only one person, and from these two make the Word and the Holy Spirit sophistries, and say that they have two gods, one evil and one good. They say that they need not be distinct persons, but that "Word" means "bodily word or voice," and that "Holy Spirit" is "created emotion in the body. Spirit is a created impulse in creatures.

In the note he does not give the correct concept of the doctrine of the Holy Trinity. Trinity.

(To be continued.)

(Sent in by Pastor Brohm.)

School Speech

held at the opening of a new school.

Never did I enter school with a more cheerful heart, and never do I mean

I have never met more cheerful faces than yours today, dear children and parents, who rejoice with me in the happy completion of our new school, which we are entering for the first time this morning. Here stands a spacious, light, cheerful, healthy schoolhouse, and its interior furnishings leave nothing to be desired. I live up to the

cheerful hope, from today our school system will gain a new impetus and our new school will be for many of the thousands of children who live around us. But so that we may thank God all the more joyfully for this gift and use it all the more faithfully, let me introduce to you the great importance and blessing of a Christian elementary school.

I am not speaking of the elementary school in general, but of the Christian elementary school. There is, of course, no lack of schools in this country; indeed, one must give the United States, especially the older among them, the credit for doing much and more for schools than many states of the old world; but what is sorely lacking are Christian elementary schools, which are an indispensable need and the source of true national happiness. Just as man

If the purpose and goal are twofold, earthly and heavenly, it is the task of a good elementary school to lead the child entrusted to it towards this twofold goal. It is rightly demanded of an elementary school that it should train the various spiritual powers of the pupil in the most thorough and all-round way possible and at least prepare him for his future earthly occupation, be it high or low.

fundamentally prepare. It is not necessary here that I list all the individual subjects. I will only remind you of two things: although in America

Nevertheless, we Germans should not neglect our German mother tongue in our schools. It is not only the reverence for our mother, not only the excellence of the German language itself, but also and especially the wealth of the greatest treasures of healthy Christian literature, such as no nation of modern times has to offer, for whose sake no German Lutheran should let his mother tongue perish. What nation has a translation of the Bible equal to that of Luther? What nation has such excellent, wholesome books of edification as the German? What nation has such a stock of spiritual church songs? If our children were to forget their mother tongue, they would lose the key to the Bible.

to a treasury of incalculable value, for which the English language does not offer them the most meager substitute. Above the German language, however, the English language should not be neglected. It is the language of the country which we have made our fatherland, it is the language of business and the language of the courts, it is indispensable for civil advancement, and without being able to speak and write it fluently, a German can hardly gain the respect in civil society which is a not to be despised addition to the happiness of life on earth and the indispensable condition for fulfilling his duties as a citizen sufficiently and conscientiously. German children should therefore learn to speak and write English as thoroughly, completely and fluently as their mother tongue. This should not be left to mere casual contact; the school should see to it. But the training for earthly civil life is only the smallest half of the task of an elementary school. Children are created and called to eternal life; they are baptized, not that they should become educated citizens, skilful merchants, capable professionals, but that they should become citizens of the Kingdom of God. Therefore Christian religious instruction cannot and must not be lacking in a good elementary school; on the contrary, it must be the main thing and the basis of all instruction and education. What Christian fathers and mothers have begun, the school should continue; what they have left incomplete, the school should fill in; the same spirit that governs a Christian home should also rule in the school, which is nothing other than the helper and substitute of a Christian father or a Christian mother. Therefore, Christian religious instruction must be prominent among all subjects, Christian principles must animate and supervise all other subjects, and discipline must be exercised in a Christian spirit. If we apply this standard to the American public school system here, we shall not find it exemplary. It is true that the public schools here are excellently arranged in their way, that they hardly leave anything to be desired. But one main thing is missing in all of them, the healthy Christian religious instruction. In principle, this is excluded from all public elementary schools, as cannot be otherwise with such a mixed population as the one here. As in the life of the state here, so also in the schools there is the necessary evil of religious indifferentism. Hence young people come out of these elementary schools who, in the best case, have never heard of the way of salvation and do not know who created and redeemed them, or who, in the worse case, have imbibed such ideas and principles from the mostly deistic textbooks and reading books that are likely later to make enemies of the Christian faith out of them. For heathen cases I could give plenty of examples

cite. Indeed, I cannot understand how one can make so much praise of the public school system here without the same time being ashamed of what it lacks, or how communities in this country have to accept this parents who want to be Christian can be content with these poor public schools (for I call every school poor, here and can do nothing for Christian schools; so even the best school, in which the Christian element is lacking), or how entire church communities can think that they are relieved by the public schools of the obligation to maintain Christian parochial schools themselves. I am assured of your undivided assent, parents, when I make the assertion that Christian parents cannot send their children to the English public schools without grave injury there.

Let me now extol to you the blessings which Christian schools bestow. Great is the blessing that Christian parents enjoy from it. Pious children, well instructed in all the necessary sciences, are their parents' joy and crown, their help and support in their old age. On the other hand, neglected children will become the longer, the more their parents' annoyance, heartache, and disgrace. Great is the blessing which children themselves enjoy from the Christian school. The poor children themselves enjoy from the Christian school. The good and useful things children have learned in school will benefit them throughout their lives. How many a diligent little pupil has laid the first foundation stone for his future happiness in life in school and has become a great man. Would he have become so if he had missed school or had been lazy and dissolute at school? Nevermore. But what a pious child learns in school from God's Word, he will profit by in eternal life. Because you have known the Scriptures from childhood, they can instruct you in salvation. God's word is a holy seed, which, if it is not wantonly choked, bears blessed fruit, and if a child should be so unfortunate as to leave the good path, then often, after many years, the seed that lay as dead in the heart rises up under God's prosperity, and the holy grip reminds it of the word it had learned in school. I know of many examples of those who, under the gracious remembrance of the Holy Spirit, owe their later conversion to what was planted in their hearts at school. Finally, great is the blessing which flows from the Christian school over the whole Church. The school is the nursery from which the Church receives its perpetual increase. Children are from their baptism the noblest part of the church; schools are the nurses and guardians who help the church to guard this noble property. I would like to add much, much more to make the Christian school quite dear, valuable and important to you. But time dictates that we close. Allow me to make only two requests, one to you, parents. The faithful God has given us a beautiful school, faithful Christian teachers are working in it, do not let this school stand empty. Do not regard it as a burden, but as a good.

What must Christian parents and Christian communities do? They must establish and maintain Christian parochial schools from their own resources. Three hundred years ago

that. Send your children to school early, don't let them become wild street urchins who are then difficult to control at school. Send them to school expected there around May 1 to strike with the Turks.

regularly and without interruption, otherwise there will be against the Russians on the Danube; A splendid English fleet under Admiral Napier has already gone into the Baltic with the intention of attacking Petersburg and Russian ports of war, and, according to the latest news do-gooders who hope to fish in the mud in the general confusion which they at least expect. The Duke of Parma (in Italy) has been murdered. It is precisely in Italy that the so-called patriots are stirring, the more the attention of the princes of Europe is turned toward Turkey. In this emerging war exerts an immeasurable influence on the minds not only of those who are full of enthusiasm for the war has been shown, and in France a struggle, so that it was evident that a peaceful settlement of the dispute was considered impossible by both sides; nevertheless, the negotiations were continued until recently, and Prussia in particular tried in the last days to make the most of your precious school days, for they will never return. Be like the busy bees that gather to talk peace, but in vain: the Russian Emperor insisted on relations in Europe, even in the United States. We must, summer, so that they do not starve in winter. Be obedient to the demands which he had made long ago, namely, to be after all, look for an excellent reason for the fear that to your teachers, peaceable among yourselves, humbly recognized by the Sultan as the protector, indeed as the prevailing in this country in the fact that the export of grain and modest toward everyone, and grow up as trees of chief bishop of Greek Christianity in Turkish lands. Finally from Russia is prevented by the war, so that the flour of righteousness, praising the Lord. The Lord bless your France and England sent a demand to Nicholas to vacate the V. States is bought in England and other European going out and your coming in. Amen, the principalities of Moldavia and Wallachia, otherwise the countries at enormous prices.

(Submitted.)

World Trade.

The Lutheran did not report anything about world affairs for a long time, because he did not want to tire the patience of the readers with the constant repetition of the news that the Russians and Turks were fighting on the Danube without any particular success, while the Russian Emperor Nicholas was negotiating with France and England through the mediation of Austria and Prussia. One could clearly see that the Russian was endeavouring to prolong the affair by ambiguous answers and thereby gain time to complete his armaments on land and sea and, in particular, to make his army on the Danube, which had suffered terribly and had even been reduced by 30,000 men, complete again before England and France could come to the Turkish Sultan's aid with land troops During the negotiations, Nicholas declared all the western borderlands of his empire in a state of siege, spread the word among his subjects that he was beginning a struggle for the Greek Catholic Church, of which he himself is the highest earthly head in Russia, thereby arousing the enthusiasm of the entire nation and, in particular, obtaining truly enormous voluntary financial contributions from the clergy and nobility: the few news which come to us from the very interior of Russia testify that the impending war has become a matter of the heart to the Russian people, and this alone gives the Emperor a power truly not to be despised. On the other hand, England and France have not been celebrating either; their fleet in the Black Sea is about to move against the Crimea and especially against the

Queen of England declared to Parliament, and on March 28 Emperor Napoleon to the French Legislature, that their States and, especially for the sake of this and in countries had entered into war with the Emperor of Russia. The Queen of England's declaration blames this result on the Emperor of Russia, as having irresponsibly and, moreover, most deceitfully and mendaciously interfered with the rights of the Turks, and refers to Austria and Prussia, which have, however, and rightly acknowledged the claims of the Russian Emperor to be most unreasonable; she confidently expects the support of the English people and hopes that, with God's help, she will soon succeed in obtaining a firm and cowering peace.

The Admiral Napier in the Baltic immediately received orders to attack the Russians. That Nicholas has been industrious during the long and broad negotiations is already evident on the Danube, since on March 23, 50,000 Russians forced their way across the Danube at several points and thus entered Turkey proper, apparently with the intention of fighting their way to Constantinople through the passes of the Balkan Mountains before the English and French auxiliaries can arrive.

Whether our dear old fatherland will be drawn into this war cannot, of course, be predicted now. Austria seems to be leaning more and more to the side of England and France, Prussia, which for the sake of its extraordinary credit has a

well-known impudence in these matters.

Dear brothers, remember our fatherland in your prayers before God and in general:

"Watch and pray, heavy these times!"

The matter is decided!

To those who have been eagerly awaiting the outcome of our dispute with the Buffalo Synod, we can report to their satisfaction that the matter has now finally been decided. The famous Doctor Benjamin Kurtz has finally taken care of the plight of the church and made his pronouncement. He has declared that if the matter is to be decided according to the symbols, the Buffalo Synod must be given the right "to condemn us. Here, of course, many a reader will think of that theologian who was so versed in the symbols that he considered the Articulus Smalcaldicus a famous writer, and some will probably maliciously apply this to the Herr Doktor. But these all may consider, UowL loouta eot, lis transLota eot d. i-Rome has spoken, the matter is decided! See: Observer No. 1072. of March 31, 1854.

In Christ's wounds I stand.

"My dove in the rockholes, in the stone seats. "

Hohel. 2, 14.

Into the rock holes the dove flees, Where she is safe from the storm:

So also my weak faith seeks Your wounds, dearest Jesu Christ!

Which like rocky castles protect me, When the clouds of misfortune flash around me.

Hail to this free city!

In Christ's wounds I stand.

Lift up my conscience to lament,

When life's long guilt shows me, my heart will despair for fear of sin:

I flee to my Jesu's mercy,

Who died on the cross for my guilt, And earned forgiveness for me from God.

Sin, thou hast nothing in me: in Christ's wounds I stand here.

When the heavy doubts challenge me, Whether I too am destined to bliss:

I will not then be right with reason, which heareth not of the Spirit of God.

There on the cross in my Savior's wounds

Have I found my choice of grace: - Depart, ye doubts, all from me!

In Christ's wounds I stand.

Says the world: "He has only poverty suffering

And persecution to him who honors the Lord;

Come, I'll give you riches, honors, pleasures...

Lust, and everything your heart desires: -

Should I, escaping the cross,

Sell my savior for the money?

World you are crucified to me;

In Christ's wounds I stand.

Satan goeth about to devour me, Tempting to apostasy ever my flesh and blood;

If he will not succeed by trickery and deceit, he shoots fire arrows full of fury.

But the LORD has crushed his head, He must flee" when we pray to Jesu.

Satan, get away from me!

In Christ's wounds I stand.

When I look sadly from the last hills into the dark valley of death,

And there floats to me on black wings Now the angel of death pale and wan,

When the king of terrors frightens me, And stretches out his fierce hand after me;

I cry, "Death, I defy thee!

In Christ's wounds I stand here."

Now that I have happily escaped from hell, sins, devils and death;

When I have won the crown of life. And glorified stand before God's throne!

Then I'll say with tears of joy, And to it the harp merrily strum:

"Praise and thanks be to you, Jesu!

Through your wounds I stand here".

Hermann Fick.

How the Papal Church

deals with the children of the true church born in her domain.

If one admits that even in the Roman Church many souls are still born again and saved, it is by no means conceded that those who make up the Roman papacy or the papal kingdom can be true believers and belong to God's Church. By this concession the Lutherans mean only this much, that God Himself is the Church of God.

The Roman Catholic Church, in the midst of the 22. 4,15:- Why then does the pope rise up and rule as Pabstacy, has always preserved and still preserves its a monarch in the church, exalting himself above all that faithful, that is, its church, according to the promise: "Rule is called God or worship? (3) It binds his ears, hands, among your enemies," Ps. 110:2; and only if these faithful feet, and other members, so that they have almost no are understood by it, can there still be talk of a Roman power; namely, by excommunications, by the cases "church. But as to the papacy, as such, it bears the name reserved to the pope alone to absolve, by the auricular of "church," as Satan bears the name of "god of this confession, by the prohibition of certain foods, by the world." Far from children of God being born and made prohibition of marriage for priests (since they otherwise blessed through the Roman church, so far as the papacy hold marriage to be a sacrament), by the monastic vows is understood by it, most of the children of God, who are of Lei4. After the mutilation of the body, it tears out its born in its sphere from the invisible church through heart, namely, Christ Jesus with his righteousness, baptism, are again spiritually murdered and plunged into grace, and blessedness. 5. 005 It deprives the soul of damnation through it. Blessed Gerhard Schmezzr, among nourishment, namely, of the use of the holy supper in others, testified to this. He was a Dominican monk from both forms. 6. And where does it finally come to with the Aachen who, after spending eighteen years in the order child of faith? A frightful thing! She is not satisfied with of that name, finally came to his senses, fled to Leipzig, the death of this innocent child, but dares to finally hand and here, on October 10, 1649, publicly converted to the it over to the red dragon - that is, to purgatory! O what Evangelical Lutheran Church. To commemorate his a merciless mother!" - Schmezzr now expounds all this departure from Babel, he wrote a book entitled "Das at length, and concludes with the words: "If you Papists gestümmelte Pabstthum. Among other things, it says the wish to blaspheme me on this account, let St. Augustine following: answer instead of me, who writes: What harm does it

"For a whole year a dispute arose in my heart about do a man that human ignorance wants to eradicate him the true beatific faith. Because I have been looking at the from his table, if an evil conscience does not eradicate teaching and life of the monks and priests in the Roman him from the book of life?"--.

church, I have begun to doubt whether or not I have the true saving faith? And because language says: Blessed is he who always lives with

God's word, and interprets and teaches the same 2c. 14, 22. 23., *) I have taken care to read the Scriptures diligently, but especially the epistles of Paul, through which I then received the right true faith in my heart and saw the great thick darknesses and shadows of death in which I had been sitting until now. In order that my motives (motives) may be the better understood, I will describe the faith which the true Protestant Church gives birth to in the hearts of the faithful, and how terribly and tyrannically, on the other hand, the Papal Church deals with this child of faith. L. She gouges out his eyes when she forbids the reading of the holy Scriptures, which otherwise (the Jesuit) Cornelius a Lapide calls a sun, which spreads the rays of its wisdom through the whole you, we have dared, instructed by the Lutheran Synod world and sets everything on fire with its heat; Thomas of Missouri, Ohio, etc., to propose a union of the Indian de Aquino the Principium of Theology. But if Scripture is congregations at Shebahyonk (Tuscola County, Mich.) a sun, if it is an eye of faith, if it is a principle, from which and Bethany (Gratiot County, Mich.) and, with the all theological questions must be drawn and settled, approval of the congregations concerned, to set it in whence then comes it that the Roman Church forbids all motion. The removal of the Shebahyonk Indians will, laymen in general to read it? (2) She cuts off the head of God willing, be accomplished within a short time. The this child of faith. Is Christ the head of his church, Ephes. latter will joyfully leave their dear old home for the sake 1,

*A proof of the blessing also of the apocryphal books.

Second call to the whole Lutheran Church of America.

Beloved brethren! Trusting in the strong help of all of you, we have dared, instructed by the Lutheran Synod world and sets everything on fire with its heat; Thomas of Missouri, Ohio, etc., to propose a union of the Indian de Aquino the Principium of Theology. But if Scripture is congregations at Shebahyonk (Tuscola County, Mich.) a sun, if it is an eye of faith, if it is a principle, from which and Bethany (Gratiot County, Mich.) and, with the all theological questions must be drawn and settled, approval of the congregations concerned, to set it in whence then comes it that the Roman Church forbids all motion. The removal of the Shebahyonk Indians will, laymen in general to read it? (2) She cuts off the head of God willing, be accomplished within a short time. The this child of faith. Is Christ the head of his church, Ephes. latter will joyfully leave their dear old home for the sake of the Word of God, to seek a new one, about 100 miles away, in Bethany, where the bread of life, as much as is all ours, will be abundantly presented to them. With them, the Bethanians hope that we will be helpful to all of them, on the occasion of the unification of unfortunate communities, to establish a communal Indian village with farms, where about 40 acres of forest land will be allotted to each family, so that they may cultivate it in the manner of American farmers and eat their own bread by the sweat of their brow. You should have heard and seen for yourselves with what joy the promise we made to them in this respect was fulfilled.

(Submitted.)

Church consecration.

On March 26th of this year, on the Sunday of Lätare, the Evangelical Lutheran congregation of orthodox faith in Kirchhain, Wisconsin, had the joy of being able to dedicate their newly built church, after having held their services in a private residence since then. Several members of the sister congregation at Freistatt had come to share in this joy.

In the morning the pastor of the community, Mr. O. Fürbringer, preached on the epistle of the church consecration. The communicants had prepared themselves for the celebration of Holy Communion on the previous day by private confession in the old church hall. For the afternoon the undersigned had taken over the sermon.

May God now also let the glory of his name dwell in this little church. May He keep the congregation, which He has graciously endowed with a purer confession, firmly in it. May He also let them always gratefully recognize the greatness of this grace, that loud preachings resounds in their midst.

Grafton, Dom. Judica, 1854.

Martin Guenther.

Received

a. to Syn od al - C a s s e: ITreni'.

b. To Sy no d al - Mi s si on s - C a s s e: from the parish at St. Louis . V19 30

"Mr. C. A. Herrmann das. zum Land-purchase for the Indians in Mich. i oo " of Collinsville township, Ills. . 5 io

"Mr. Ameis, to purchase land for the Indian i 00 Collecte at a wedding, by Hrn.

Past. Fast m Canton, O- Posted 500 contributed to what:

Georg Ludwig Daum, John Daum, Georg Reichert n. Leonhard Schneider, each St 00.

Stockert & John Filbcr, O 25 C.

John Lockert 15 C., Georg Reichert Sr. 35 C.

of the Immauuels congregation of Mr. Past. Geyer at Watertown Wis. for the Indian Brothers . 8 00

from the congregation of the Rev. Reu-nod at St. Clair Co. Ills. same purpose ... 2 00

c. for the maintenance of the Coneordia-Collrge: from the Lutheran congregation in Collinsville. Ills 630

" of the Immauuels community of Mr. Past. Geyer near Watertown, Wis. 6 00 ck. for poor

"students and pupils in Concordia College and Seminary: Mae"/. v. to C 0 n c 0 r di a - C 0 l l e g e b a u:

tz. W. Barthel, Cassirer.

Paid

for the 8th and 9th year the HH. Munzel (1 SO), Nicol. Koch (M So.)

the lo. Jahrg. the HH. Paft. Bansemer, Friedr. Burggrabe, Christoph Brennecke, Grünig, Dr. Hunger, F. Holze, D. Hubuer, Korff, Nicol. Koch, Körner,- K. Leich, Heinr. Niedert (50 C.), Nobbe, Ramm, Christl. Richter, Steuerwald (- 50 C.), I. Umbach.

the 1st half of the 11th year, HH. Nicol Koch, Heinr. Niedert.

Call

- Should anyone possess the large catechism and children's doctrine of Dr. M. Luther-written for the young Christians in interrogatives by M. Johann Spangenberg-he is requested to lend this book for a short time to the Pastoral Conference of the District of New York and to send it to the undersigned. The members of the conferences are also requested to bring at least one copy of the catechisms they have reviewed to the next synod.

W. Nordmann Washington, D. C.

In Germany so just appeared and expect copies by the end of this month:

C. W. G. Keyl's,

Pastor of St. Pauli Lutheran Parish, Baltimore, Catechism - Interpretation from Dr. Luther's Writings and the Symbolic Books, 1st Principal Part, (450 pages) Price Hl, Philadelphia, Decbr. 1853.

Schäffer & Koradi,

West - corner of Fourth & Wood streets.

Books and pamphlets to have in the Erpedition of the Lutheran at the buried prices.

Die Stimme unserer .Kirche in der Frage von K irche u. A m t, brochirt - IM gebunden - L Ä) , Lithurgie lutherischer Gemeinde- gotte sdiens t e, herausgegeben von Friedrich

Hommel, -- 8S The shepherd n letter of the Lord Pasl. Grabau to Buffalo, 1840, together with the writings exchanged between him and several pastors in Missouri. Writings -

Kirchen-Gesangbuch für evaug. luth. Gemeinden, verlegt von der hiesigen evangel. lnth. Gemeinden U. A. Conf. in pressed leather volumes, the piece 75 >

The dozen H8. 00 piecesK 62. 50 I

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Dr. Martin Luther's Clerical Catechism, unaltered reprint 10 I Jm.Dozen Ht.OO^

A B C book, and in proper step order arranged UebungSstücke 1 u. s. w , edited by our synod 10 In the dozen H IM Johann Huebuer's Biblical Histories. New York edition, in detail .. . 2b

Printed at M. Niedner Lk Co, ' Northwest corner of Third and Pimi Streets.

The promise we made a few months ago on the part of our Synod was received by them, and you would not tire of reaching out further to help fulfill our promise.

In No. 9 of Volume 10 of this newspaper, we issued the first appeal in this regard to call for your help. Our appeal has been heard by many, and we have reason to raise grateful hands to the Lord that abundant help has been given; however, much is still lacking so that our plan, which we hope will be beneficial, could be carried out. In order to purchase 40 acres of land for each family, we would need about 3 sections of land, which would cost about 2400 dollars at the government price. We now have barely the fourth part of this sum.

A piece of land which a Christian Indian can call his own is a great treasure to him, and the more he has become accustomed to work on it, the more he likes it, the easier it is for him to part with his desolate life of hunting and fishing, in order to eat his bread in honor like other Christians. Help then, dear Christians, help the Indian brethren to get there. Help that the great injustice which has been done to them by displacing them from their glorious property may be made good by us in small measure, as much as God gives us the ability to do so. Let it not be said of you that you could have helped the poor red brethren and would not have done so. It is written, Jac. 4:47, Whosoever knoweth to do good, and doeth it not, to him it is sin. And again, Prov. 19:17, He that hath mercy on the poor lendeth unto the Lord, and he shall repay him with good.*)-Can you imagine the misery if our fellow red believers had to avoid the country altogether and seek their hunting grounds beyond the Mississippi that were forced upon them? O, as long as we can prevent this, let us stand together, that our love for the brethren may be manifested.- You churches, who with your houses want to serve the Lord, do not forget to love him in the red brethren! You young men's and virgins' associations, who have joined together to promote the kingdom of God, hear our voice calling for help! Yes, all of you, let us joyfully thank the Lord that we may help him, both by sharing spiritual and bodily gifts, so that his kingdom may come! Amen.

The Missionary Commission of the Evangelical Lutheran Synod of Missouri, Ohio, &c. p. Frankenlust d. March 11, 1854.

Ferdinand Sievers, Chairman. O. Clöter, Cassirer.

G. Schaller, Sekretair-

"The Indian brothers do not wish, as we mentioned earlier, that the capital for the purchase of the land be given to them, but with God's help they want to pay off the purchase price annually, e.g. through sugar and furs. This payment would then flow back into the mission funds and be used for further missionary purposes.



ent. Joh. Cap. 14, v 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Monday, May 9, 1854, No. 19.

(For the Lutheran
Submitted.)

The so-called Great Hanoverian
Catechism, evaluated by
Ways.
(Continued.)

From the holy. 10 Commandments.

The holy. 10 Commandments are not the work of Moses, but of God.

If they are God's work, they are not a defective enumeration of a few transgressions, but, as a work befitting the highest and wisest lawgiver, the epitome of all that God wills to have done and to have left undone.

That this is really the case is testified to by the Lord Christ Himself when He traces the entire content of the rest of the law and the prophets (insofar as they practice the law) back to the two tablets of the holy 10 Commandments. 10 commandments. For this is what He is talking about when He says Matth. 22, 40:

„IIM these two commandments hang the whole law and the prophets, therefore God himself has distinguished these 10 commandments in a whole peculiar way. *)

Before the Ten Commandments were given, God Himself announced the time and place where He would give them, also commanded a special preparation.

2. you were not given in a dream or in a

That is why the Christian Church has always recognized them as divine.

That is why they are the first main item in the Catechism.

Now if a Christian teacher wants to prove his art, he should not disparage the 10 Commandments, but prove how in these short words there is hidden such a splendidly great content.

So did Dr. Luther, and a good Lutheran preacher or teacher should follow in those footsteps.

face, but in natural reality, witnessing a fearful majesty on Mount Sinai before the eyes and ears, not of Moses alone, but of a whole assembled people.

3. the 10 commandments were not only spoken by God, but also written, and the writing was done twice.

Of the first tablets which Moses broke in holy zeal, we read Exodus 24:12....:

And the LORD said unto Moses, Come up unto me into the mount, and dwell there: and I will give thee tables of stone, and statutes, and commandments, which I have written, which thou shalt teach them.

Desgl. Ex. 31:18. r

The two tablets of the testimony were written with the finger of God. Exodus 32:15-16:

And Moses turned, and came down from the mount, and had in his hand two tables of the testimony written on both sides. And God himself had made them, and himself had digged the writing therein.

And of the second tablets we read Exodus 34:1: Hew thee two tablets, that I may write the words thereon.

But what does the author of the Hanoverian cat. Cat.?

Br. 215, p. 119 he asks:

"Where are some of the harshest injustices named and forbidden?" and gives the answer:

"In the 10 Commandments!"

So: In the 10 Commandments only the most severe injustices are mentioned and forbidden, and even these not even completely, but only some of them?!

Who-will we ask in all seriousness-who has the glory of God only somewhat at heart?

write that were in the first tablets you broke.

Desgl. 5. Mos.'0,1-4.:

At that time the Lord said unto me, Hew thee two tables of stone-so will I write upon the tablet" the words that were upon the first which thou hast broken-then wrote he (Moses tells, so the little word he cannot be understood of Moses, for then he would have to say-then wrote I) upon the tablets as the first writing was, the ten words which the Lord spake unto you out of the fire upon the mount at the time of the assembly.

004 The keeping of the 2 tables was not left to the discretion of Moses, but they must be kept in the ark of the covenant; but the ark of the covenant in the tabernacle, and that in the holy of holies; and it was this ark of the covenant on the lid of which the cloud of grace took its seat or chair.

5. the ten commandments, in comparison with all the others, are especially emphasized as being the sum of the whole covenant, e.g. Deut. 4:12,13. r

"And the Lord spake-and declared unto you his covenant-namely, the ten words."

must not be appalled when he reads this question and the text is on pp. 3-7, but Luther's interpretation only on answer with attention and ponders the consequences p. 181 and so on. Because of this position, it is not even that necessarily follow from it?

If the 10 Commandments are really only a to the history of religion. For this purpose, the former is prohibition of some of the hardest injustices, then they printed in large type and provided with complete superscriptions, but the latter is printed in small type. and provided with incomplete headings. **) This would be of no particular importance if the citations were arranged in such a way that neither what is in front, nor what is behind, would thereby be transposed and put back. But

If the 10 Commandments are only a prohibition of some of the harshest injustices, Luther's interpretation and the interpretation of the acknowledged most pious and enlightened men is quite wrong, for all of these have found in them by far more than the prohibition of some of the harshest injustices.

Then also-I say what the inference entails-it is inconceivable what Christ says, that in it should hang all the law and the prophets.

Then also Christ himself is not indispensable to salvation for all men, and the whole doctrine of law and faith is fundamentally perverted.

That is-enough, I think, to show where it leads when sentences are set up like the one in question

"In the 10 Commandments, some 2c."

But we have to be considerate of the possible interferences.

- 1) The author refers to the Holy Scriptures themselves. Scripture itself.
- 2.) He appeals to the catechism.
- 3rd) He says in his sentence not merely forbidden, but called and forbidden.
- 4) He speaks only of the 5 last commandments.

We answer

ad 1.) The Bible passage should prove that the author is right when he says:

In the 10 commandments some of the hardest 2c. But the Bible passage 2. Mos. 20,13-17. proves nothing else and nothing more, than in which book and chapter of the holy. Scripture the holy. 10 commandments are found and how they read.

ad 2.) The appeal to the Catechism was supposed to prove that the author was in unanimous faith with our church. But then the author had to cite Luther's declaration. For the Lutheran Church confesses Luther's Catechism in such a way that it recognizes Luther's interpretation as correct and scriptural and does not want to be separated from the text, for the mere text (i.e., the 10 Commandments, faith, the Lord's Prayer) was already there before Luther.

How has the author done this?

1.) He has separated Luther's interpretation from the corresponding text in the widest possible way, because

called an appendix to the textbook, but only an appendix to the history of religion. For this purpose, the former is and provided with incomplete headings. **) This would be of no particular importance if the citations were arranged in such a way that neither what is in front, nor what is behind, would thereby be transposed and put back. But

2) He does not want one to look up Luther's explanation at all. If he wanted to cite Luther, then he would have had to write

S. Dr. Luther's explanation of the 5th main st. 2c. Geb 5-10.

But he wrote: S. Hauptst. 1, Geb. 5-10.

So the author does not want us to look at the back of the book, but rather at the front, where Luther's interpretation is completely omitted.

Now what is this proof of the author's agreement with the Lutheran Church?

But if the citation does not prove the agreement, what does it help him that he makes a vain pretense with it? He is not revealed as Luther's disciple or fellow believer, but as the one who wants to be Luther's master.

ad. 3) If the little word "named" has a justifying or mitigating meaning, the sentence should contain an indication that it is to be understood as follows

Only some of the most severe injustices are mentioned in the 10 Commandments, but they also include the very finest ones.

It would be such an indication if he had said: the hard word, e.g. killing, adultery, only indicates the class under which also the subtle and most subtle sins against the 5th and 6th commandment belong, and so on.

Such a suggestion, however, is nowhere to be found, but the author continues:

called and forbidden.

What is forbidden? Just what is mentioned. What is called?

Some of the harshest injustices.

So the expression

and forbidden only mean as much as they are not alone named, but also forbidden; but always remains no more and no less than:

some of the harshest injustices.

Who, where do evil desires belong? They are not just forbidden,

How can the author now say that these are only some of the most severe injustices mentioned in the 10 commandments?

ad 4.) The author answers Fr. 215: In the 10 Commandments; - but in the proofs he quotes both from the Bible and from the Catechism only from the 5th Commandment.

If this is to be an objection, it should have something like this meaning:

It cannot be denied that the author says of the second half of the 10 Commandments that only some of the most severe injustices are mentioned and forbidden in them; but he does not say this of the 10 Commandments in general.

Answer: He who weakens one commandment has weakened the whole law. Moreover, the ten commandments stand in no such relation to one another that it could be said that the first four refer to the finer sins, but the last six to the grosser.

But we do not blame the author at all for this sense; we rather explain his citation thus:

The author speaks in the section to which Fr. 215 belongs of justice against one's neighbor. Since he now wants to have a transition to the next paragraph, where he deals with gross and subtle death, but the 4th commandment does not fit at all, he cites the last 6 commandments, as in which, as the author thinks, only the most severe injustices are forbidden, from the 5th.

Now the author does not teach that the more subtle death is permitted, but his meaning is that the ten commandments do not contain enough to be able to punish the more subtle injustices.

But-will we ask-what does the Vf. say, when the 10th commandment alone speaks, "Thou shalt not covet all that is his (thy neighbor's)?" Is not life also his? and is not the revealed meaning of the Scripture that whoever commits a subtle sin against the 5th commandment is to be punished not by the 10th commandment alone, but also by the 5th. ***)

But the author's view of the 10 commandments is far different from the ecclesiastical and scriptural view. That is why the whole doctrine of duties is not based on the plan of the 10 commandments.

***) Listen to what Luther says;

Thinkest thou that he speaketh of the fist, when he saith, Thou shalt not kill? What is thou? Not thy hand, nor thy foot, nor thy tongue, nor any other single member, but all that thou art in body and soul. Therefore it is as much to say, Thou shalt not kill, as to say, As many a limb as thou hast, as many a way as thou mayest find to kill, whether it be with the hand, or with the tongue, or with the heart, or with signs, or with prayers, to look sore, or to grudge life, or with the eyes, or with the ears, if thou hearest not gladly the words of thy neighbour-that is all killed. For thy heart and all that is in thee is so fouled that it would that it were already dead. (Strong Spuops. N. T. 1. Th. S.M.)

**) From it is said "the five main pieces" 2c. and then especially: the first main piece; the 10 commandments.

Desgl.: The other main; the third main.

In the back of the book, without the number of the head being given, it simply says: "Explanation of the 10 Commandments. In the same way, the word "main part" is used for the faith, the Lord's Prayer, and so on.

and the individual commandments are miraculously scattered. †)

Thus, not only is the wording of the 10 Commandments presented as insufficient, but also the order is not suitable for the author. Luther does not explain it in such a way that he would like to profess it and the good God has not drafted the 10 commandments correctly for him either. ††)

But what shall we say to this? Christ says Matth. 5: 19: Whoever therefore shall destroy one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but he that doeth and teacheth them shall be called great in the kingdom of heaven.

†) Among the duties against one's neighbor, in the 2nd tablet, the 4th commandment, as is well known, is the first. In the Hannövr. Katech. it is found only on p. 145, after the order of the 10 commandments has been completely deviated from. Desgl. "After the 5th commandment, the 8th, etc., follows immediately.

††) If someone wanted to excuse the author and say: O, he did not mean it so badly that he would have wanted to do it better than the good God; he only wanted to do it better than Moses-so we answer; With such an excuse *) the author would be helped badly. Even if "had not meant this, the 10 Commandments were not Moses' work, but God's, and so the attack remains on God's work. This alone we admit: to do evil with the conviction that it is evil is greater sin. But to do evil in the conviction that it is good, or for the sake of permissibility, is equally sinful.

But if someone can consider it good or permissible to deal with the holy 10 Commandments as the author did, what must he consider Moses to be and what the holy 10 Commandments to be? 10 Commandments as the author has done, what must he take Moses for, and what the Scriptures for? Scripture?

*) Could the strangely naive passage have given rise to such an objection, where the Bf. says: "Before Moses died he wrote down his laws Rel. Gesch" p. 107."

Nor did the "scholars of Christ" in the Old Testament mean that in the smallest commandments-which are to be regarded as so small as the ten commandments-all that is necessary is already contained. Therefore they have made their essays, by which, in their opinion the commandments were to be made more complete, but in truth they were only weakened and dissolved. Therefore the Lord Christ opposes to them another interpretation, when he says repeatedly in the Sermon on the Mount, "Ye know that it was said to the ancients: but I say unto you!" In saying this, He does not reject the 10 Commandments given by Moses, as if they were not expressed in a suitable way, but rather the superficial explanation that has crept in from time immemorial: and He shows by a few examples how the 10 Commandments should be interpreted quite differently.

In which footsteps now does the author of the Hannövr. Catechism?

The keepers had estimated at times, but they were only a man in Werfner Pflege was standing under the door aiming at great mockeries. And what was the use of the of the house with his pregnant wife and three children estimate? Since no Lutheran was allowed to go beyond when a crowd of Lutherans passed by. There he felt an his parish to look for a buyer, since even the Catholics inner urge to join them. But his wife held him back with thought that if everything was gone, they could get the tears, because she and the little ones would not endure empty estates for nothing, the emigrants had to give up such a journey. He was content; but when the last man what was theirs for a ridiculous price or leave it had passed, his heart was suddenly so sore, that he completely ownerless. And finally, taxes were extorted sought his dear children to cheer up among them again. from them under all kinds of names. That was the time But behold, the little ones had gathered up some clothes when Minister Röhl and his people were harvesting, - and vrotkrummen, and had gone after the train. This reaping where they had not sown, because their evil plots broke the father's heart, and he said, "Dear wife, we will and shameful measures had to be called sowing. go with you." "Ay," she sobbed, "whithersoever thou wilt,

The first of May appeared and in eight days, so it was in God's name." So they left house and home behind announced to them, the residents were to leave. Then and hastened after the little ones. Alas! how often have many united once again, as in the better years, to children's unconscious actions been an outstretched celebrate the May festival on the Alme. They drove up, finger of God to their parents!

under the sound of the shawms, the cattle beautifully The crowds grew stronger as they approached the decorated with green wreaths and dressed with bright residence, which was flooded with wanderers. Now one sounding bells surrounded by young and old in a lively heard less scolding and mockery, but one saw all the circle. Up on the Alme they sang once more their sweet more wondering and astonished faces. Yes, the flame greetings to the spring, refreshed themselves in the pure of enthusiasm seized even the seat of the archbishop. fresh mountain airs, looked down into the deep, manifold, Hundreds of the townspeople, including even several always sad valleys, looked up to the imperishable silver episcopal officials and whole members of the crowns in the heights. The memory of the beautiful past bodyguards joined the ranks of the Lutherans. And even became so vivid that they forgot the sad present. They eight priests fell away from the Roman Church and passed this first day of May in cheerful conversation, in escaped. This last thing was probably arranged by the merry games, in the old sweet familiar alpine way. But heavenly heart so that the bitter feeling of our hearts when the snowy mountains began to gleam reddish and might be softened a little over a state of affairs that has reminded them of their return, their hearts were seized caused such great suffering to thousands of our with inexpressible pain. Lamenting loudly, they fell brothers and sisters.

around each other's necks and "poured out hot tears. But we still see with holy joy here in the small things Then they fell down on their knees and with weeping what we saw in the greater things in the first times of souls prayed the last Alpine prayer. They gave their Christianity, the wonderful power that blows from the faithful animals, for which they had found no more transfigured face of the martyrs of the Gospel. buyers, their freedom, and for a long time they heard the The archbishop had not expected such a great familiar ringing of the bells as they descended into the depopulation of his country; he had always thought that valleys, which were already covered by the shadows of when the time came, the majority would think of something else and remain in the shelter of their night.

The eight days passed quickly. Some had built possessions and the old church. Now he saw himself wagons and now loaded them with the remaining completely deceived, and he soon felt the evil belongings, others carried all their own with them. Trains consequences that his foolishness brought him. His of five hundred, one thousand, and two thousand moved taxes were naturally lower, and the maintenance of the toward Salzburg. The rough soldiers were again very imperial troops had required immense expenditures; busy; they drove day and night without rest, and often thus his treasury was growing leaner every day. Then tore the families apart, so that some of the relatives only mismuth made his frowning brow more frowning. found each other again in distant lands. The old, the He wanted to heal the damage immediately, and sickly, and the pregnant could not go along so quickly; so issued invitations to the neighboring countries to all who some had to throw their baggage from the wagons to wanted to take possession of the abandoned houses make room for them. and estates. They were soon occupied again; but it was

I would like to tell one more story about the the dissolute rabble who had promised themselves a emigration. Rupert Aesteck, a Catholic, at least on the glorious life of pleasure in Salzburg. outside.

(For the Lutheran.)

The emigration the Lutheran Salzburgers in 1731, '32, and '33.

(Continued.)

The winter faded away, the fountains flowed merrily again into the green fields, the larks fluttered against the blue sky and sang as merrily as ever, when they knew nothing of the misery that lay beneath them. Now even those who had been settled were allowed to think of setting out.

These, formerly the wealthy, had now also become mostly poor. The soldiers who lay in their houses had sucked them dry more and more. Their lying green

had. How now these people should work for their daily Thoughts of death and the grave tend to occupy them into exile, or rather into their new home, where they would bread, in addition still from taxes heard, were they fastmore than others, because they are, as it were, in the soon be so comfortable. Oh how good it is to accompany them there in spirit and to see the word of Jesus fulfilled again lost.

And the bishop had to hear that not all Lutherans werehave already covered some of their brothers in the early out of the country yet. Now he decided to hold back whatdays of their lives to the sleep of death.

Such people are especially receptive to a faith which hundredfold, and shall inherit eternal life". (Matth. 19, 29.1 In several stages, one after the other, as can be seen from the previous account, our dear fellow believers crossed the border. As long as they wandered through exiles had been beaten up in Prussia by the wild peopleminers of the Bohemian-Saxon Erzgebirge the gospel Catholic regions, they were looked upon with suspicious of the Pohlen, that they had revolted in Brandenburg andhad taken quite deep roots, so it had also found its bestand unfavorable eyes; they experienced few expressions had been drowned in the Baltic Sea by order of the king;place in the hidden dwellings of the Dürrenberg, when it of general human love, but now and then even bitter slights. But as they set foot in the Protestant lands, all at that the rest were wandering about the countries ashad only once penetrated through the shafts. Oh how once it was said, "The old things are passed away; beggars, and that neither Catholics nor Protestantsbeautiful services may have been celebrated there, when behold, all things are become new." Bells were rung recognized them as confessionals. At first these rumorsin these quiet subterranean churches, just as thewherever they approached, old and young rushed to caused great consternation, but it was soon learned thatworshippers under the earth, (Phil. 2,10.) the piouswelcome them, their hands were pressed and they were they were shamefully fabricated fairy tales. Now theminers bent their knees, when the miner read to them joyfully embraced. They were looked after with the most previous severity and cruelty were renewed, especiallyfrom the holy book of the Bible, and when the eternal tender care as long as they stayed in one place, fed and against the prisoners, who had not yet all been releasedprayer was read to them. The eternal light of the New watered, warmed and clothed, and provided with plenty for their onward journey, and when they left a place again, (later they had to be released). Testament shone for them in the bosom of thethe people wept as if they had to let go of members of

their own family. The marches of the Salzburgers through the Protestant regions were triumphal processions; they reader can think them out for himself. Ah, the Archbishopthe light of all their lamps reflected in the salt crystal of the Protestant regions were triumphal processions; they attacked it wrong again, he wanted the Lutherans to bethe walls! were regarded as crowned martyrs of the Lord. Others

But in the residence, at least, one had not expectedthe same from beginning to end, humble and modest them religious liberty, they would, O how gladly, havethis great horror, that heresy would penetrate under thebefore God and man, grateful to the dear brothers and stayed back. But he once declared with a dark red face:earth. Therefore, when the miners, after the sisters whom they had never seen before and who did "I don't want any more heretics in the country, even ifannouncement of this oath, had their creed stated by four them so much good, and even more grateful to the Father thorns and thistles should grow on the fields!" men who had been sent, everything was extremely in heaven, who directs the hearts of men like streams of

It also came true for him. His most industriousconcerned. They did not want to believe it; they had ancomforted them so abundantly after their trials. But deep subjects left in droves; it was like stirring a pile of stonesinvestigation made as quickly as possible, and it was in their hearts the hope became more and more alive, on a slope, and the first is followed inexorably by thefound that all together, from the highest to the lowest, mighty and sweet, that the longed-for and better time others. The archbishop, however, wished to keep hisseven hundred and fifty men, were really infected with would be granted to them while they were still on this earth. -

Some of the emigrants found accommodation in angry pronouncement, and, in order to discover allheresy. This was one of the hardest blows to the Some of the emigrants found accommodation in heretics, he prescribed the following oath to all hisarchbishop, for the endless quantity of salt from hisBavaria; most of them, however, went in different subjects: "I swear to the living God and to all the saintsDürrenberg alone brought in almost more than all hisdirections to Prussia. King Frederick William I of Prussia that I, together with my own, will not only profess withgold and silver mines, and now he could not immediately had invited them to settle in his province of Lithuania, which had been depopulated by the plague, and had heart and mouth the Roman Catholic faith, which alonefind enough miners for the work he needed. taken care of their reception there with paternal

On November 9 they all boarded the ships with their benevolence, even escorting them there safely and makes blessed, but also believe that those who have emigrated and will emigrate in the future are really goingwives and children. The archbishop stood at a window of providing for their needs on the journey, sending to the devil. his castle, and as he saw his whole entourage glidingcommissioners to meet them where necessary.

This commanded oath, of course, called forth the lastdown the stream, he gnashed his teeth. If we now accompany the wanderers on their journey and most hidden adherents of the Lutheran Church; it In the following spring, 1733, two thousand more through the Protestant regions, and if we have been able also led the miners out of the Dürrenberg. emigrated. Now one heard nothing more of scorn and to imagine their tribulations all the more vividly from the individual examples told of the time of their persecution,

The Dürrenberg is only four hours from the capital,malediction. The Catholics passed them by in silence, then individual examples may now also show us best with and is a great mountain, consisting almost entirely of saltsadly looking after the departing ones. Now the countrywhat love and delight they were received everywhere by from top to bottom. Innumerable passages are dugwas empty of heretics; desolate and silent it lay on wholetheir fellow believers.

(To be continued.) through its interior, down to the depths, and lead to largevillages and over whole valleys. In all, thirty thousand hewn-out rooms, which almost look like churches. Inpeople had emigrated. As a reward for his atrocious trial these underground workshops work the quiet earnestof the heretics, the archbishop received from the pope folk of the miners. They are accustomed to be contentthe title Excelsus, i.e., the Exalted.

With these last emigrants, we too turn our eyes away with little, far they acquire but little. from the poor, unhappy land of Salzburg, which has lost its greatest treasure, and follow our dear, tried and tested brothers and sisters.

The contents of this first booklet, which comprises about 2 sheets (48 octavo pages), are 6 letters of the editor, in which he deals with the study of Luther's writings. The first letter shows: "How the author came to the exclusive study of Luther" and thus offers the reader the opportunity to examine whether his own experiences do not also point him to the attempt of a similar study, even drive him towards it. Father Keyl does not confine himself entirely to reading the writings of Luther-this is not meant by the "exclusively," as some of his essays in the Lutheran testify-but the center of his study is Dr. Luther: he gathers knowledge from many other theological writings, but his scholarly zeal is turned toward Dr. Luther. This kind of theological study was better known in earlier times. Not only I, but also many other students, have noticed that it is so often said of our theological fathers and masters that they studied this or that theologian before all others and worked their way up by him: does not Luther himself testify that he grew into a theologian especially by Augustine? Theologians are to be more than men who have accumulated so and so much theological knowledge; they are to be men who, firmly grounded in the Word of God, lead the way of the "contending" church.

and likewise, with the word of God as the water of life, do so with the writings of the excellent preachers, such as Scriver, Arndt, etc.; Luther, on the other hand, is to be studied so that, while reading, one writes down the thoughts in their progress, where form and expression of them are especially apt and lovely, also notes them in their form, and when a passage is reached, takes what has been noted before the eyes again, arranges it, takes it to heart, and so on. Not only would the pure doctrine thus become ours, and with it at the same time the delicious ecclesiastical form of the wholesome words, but the abundance of pure and unadulterated doctrine in the noblest, purest form, delightful to the educated and intelligible and delightful to every one: into the Scriptures we would be driven, driven out of the arid deserts of abstract theology and hollow speculation. If it is true, then, that the way in which the theologians of the present time are educated does indeed bring up people who know many things, but who by no means speak in the same way, who know the true doctrine at most in the meager form of those books entitled "Doctrines of Distinction," and who, on the other hand, only preach their own thoughts in the end, and who, finally, are neither capable of the form of wholesome words nor of any ecclesiastical speech at all, it is true that the theology of today is in need of reform, that today's theology is in need of reform and reorganization on ecclesiastical ground, then in this first volume of *Lutherophilus* we have been given, if not a fruitful beginning, at least an impetus to form a method of theological study from a certain point of view and to extend it to the individual theological sciences, which could educate shepherds of the herd, leaders of Christ's work bands; It is a strange thing to our minds, and therefore challenges us to a struggle which we may confidently wage among ourselves, without prejudice to our unity in faith, and which may lead us to much insight into the defects of the newer theology and to new ways and paths; finally, this thought has already produced fruit for all of us, the "interpretation of the catechism," and is therefore certainly worthy to be heeded, followed, or, if need be, fought against. Just as, therefore, all friends of Christian theology are called upon to give a friendly reception to the first issue of *Lutherophilus*, so to them goes the request and invitation to send questions, opinions, objections, refutations, and whatever seems to them to be worthy of notice with respect to the matter suggested, to the editor in frank letters, either directly or through the bookstore Schäfer and Koradi in Philadelphia, so that a second issue may appear quite soon, which will take into account the needs thus expressed and communicate other people's voices.

The "*Lutherophilus*" is published in issues without obligation. The first issue costs 20 Cts.; the price is significantly reduced for orders in parthia. One orders at: "Schaefer & Koradi-Philadelphia Corner of 4th & Vfwö 8tr."

God bless this work, that it may promote us in the truth unto godliness!

God bless this work, that it may promote us in the truth unto godliness!

A. Hoyer.

"The Confession of the Lutheran Church against the confession of the Berlin Kirchentag preserved by some

Teachers of Theology and Canon Law."

Under this heading, a number of German professors published a very important letter on October 18 of this year. As has already been reported in the "Lutheraner", the so-called German Protestant Church Congress in Berlin (an assembly of Protestant clergymen from all over Germany and some other countries who pay homage to the principles of the Union) passed the following resolution almost unanimously on September 21 of the aforementioned year:

"The members of the German Lutheran Church Congress hereby declare that they hold and confess with heart and mouth the Confession presented by the Lutheran princes and estates to Emperor Charles V at the Diet of Augsburg in 1530, and that they hereby publicly testify to their agreement with it as the oldest, simplest, common document of publicly recognized Lutheran doctrine in Germany. With this testimony they join the declaration that they each hold in particular to the special confessional documents of their churches and the Uniate to the consensus of the same, and that the different position of the Lutherans, Reformed and Uniate to Article 10 of this Confession, and the peculiar circumstances of those Reformed congregations, which have never had the Augustana as a symbol, shall not be taken into account.

The following professors and doctors of theology have lodged a public protest against this decision, at Erlangen: Thomasius, Hofmann, Delitzsch, Harnack and Schmid; at Leipzig: Kohnis, the two Lindners (father and son) and Hölemann; at Rostock: Wiggers, Krabbe, Vaumgarten and Philippi; and finally the Professors and Doctors of both rights: von Scheurl and Mejer. Therein it says then among other things thus:

"In the face of this alleged confession of the Augsburg Conf. Conf. we see ourselves obliged to publicly testify to the real relationship of this Confession to our Lutheran Church. . Had those assembled in Berlin, as much as they were able to do so out of clear conviction, testified to all the world that they recognize as Scriptural what the Augsburg Conf. recognizes as Scriptural, and had they not done so? Conf. recognizes as Scriptural, and reject as Scriptural what it rejects as Scriptural, and that they want to live and die by this doctrine, to demonstrate its truth by word and deed, and to assert it against every adversary; surely no one would have a more heartfelt joy in this, and God would be more pleased with them.

...than we do. But that is not what that resolution says, and that is not what it means. Reformed and un-reformed people have taken part in the same in large numbers: Reformed, who belong to an ecclesiastical community that arose from the contradiction against the Scriptural doctrine known at Augsburg; unirreformed, who see the truth neither over here nor over there, but want to make a third thing, in the expectation of which they disregard the contradiction between the two, as if it meant nothing for Christian life and death. . . This is the lesser harm, that by the attached declaration the preceding allegedly unanimous confession is again annulled and rendered null and void, in that the Reformed reserve the right to believe and teach differently and contradictorily that which is taught differently and contradictorily in the confessional writings of their church, but the Uniate reserve the right to believe and teach differently from both that in which Lutheran and Reformed doctrine contradict each other, so that both therefore reject in part what the Augsburg Conf. Conf. confesses, and confess or regard as equally true what it rejects. As different as the position, as the resolution calls it, of the Lutherans, Reformed, and Uniate is, not only with respect to the tenth article (which cannot be taken separately and removed from the context of the uniform Protestant doctrine), but with respect to the entire doctrinal content of the Augsburg Conf. Conf. is, so different is also the confession of the Kirchentag to it, a confession so contradictory in itself (which is therefore none) has it made."

"But not only has the Kirchentag done something clumsy, but its decision impairs the value and endangers the existence of our church. It devalues it by its own abuse of the augsb. Conf., and it threatens its existence by being likely to bring about a still worse abuse of it."

"When the Protestant princes and estates of the German Empire presented their Christian confession at the Augsburg Diet in 1530, they were in no way thinking of founding a special church. When the Protestant princes and estates of the German Empire presented their Christian confession at the Diet of Augsburg in 1530, they did not intend to found a special church; rather, they hoped that the one church of our Lord Jesus Christ would be renewed by the true teachings of the Gospel that had been brought to light. And only the resistance which the greater part of Christendom offered against the truth testified to by them led to the community of evangelical doctrine becoming a special church community alongside the rest of Christendom. This church fellowship of the gospel known at Augsburg, however, is the Lutheran church and no other. For all the ecclesiastical communities that arose in the wake of the Reformation movement, both alongside and apart from the Lutheran church, are the result of deviations from that one and indivisible Lutheran church.

The first public testimony to this doctrine was the Augsburg Conf. Conf. was the first public testimony. What the Berlin Kirchentag calls the special confession of the Lutheran Church, *) are all only either expositions of the same Lutheran doctrine in a different form and on a different occasion, or assertions ".of the same against errors, by which it should be suppressed and falsified. The Lutheran Church, then, is not a division within the Church founded on the Augsburg Confession, but this very Church itself, which extends so far, but only so far, as the doctrine of its Confession is valid; and its other Confessions are not Lutheran special Confessions, which stand only in the same relation to the Augsburg Confession as the doctrine of the Augsburg Confession. Conf. only in the same relation as the confessions of the Reformed churches, but they repeat and strengthen the doctrine of the Augsburg Confession, which is partly disputed by the Reformed. Confession." ..

"The Kirchentag has misused the confession of the Lutheran doctrine, which is unanimous in itself, to have its members, who are of different voices and of different faiths, make what appears to be a unanimous confession, which is not a confession of the church of this confession, but expressly denies wanting to be one. And by removing the Augsburg Conf. Conf. out of its connection with the Lutheran Church, whose confession it really is, and treating it as the confession of a church in which Lutherans, Reformed and Uniate supposedly live with equal rights of their different faiths, he has deprived our church of its essential value of being the church of the Scriptural confession, and declared the soundness of its doctrine to be doubtful. On the other hand, we uphold the divine right of our church to the augsb. confession, which in truth belongs to her alone. Conf. and thus to the calling given to her by God's grace to be the preacher of the pure evangelical doctrine. We do this, not in order to secure for ourselves the glory that we are members of the true church, but in order to preserve for Christianity the certain and pure testimony of the beatific truth, as much as there is in us, undiminished and undisguised." ..

"That such an illusory confession, which blurs the God-ordained boundaries of truth and error and transforms the opposition of Scriptural and non-Scriptural doctrine into the flowing difference of equally valid convictions, has been made by many hundreds of serious Christians and servants of the Church with such publicity and such fuss, will serve to confuse completely in the midst of our 'Church even those who are uncertain of their faith, to make the erring glad of their error, and to make all those who want to know the truth more happy.

*By this is meant the Apology, the Schmalkald. Articles, the large and small Catechism of Dr. Luther, and the Concordia Formula. D. R. d. L.

"to take the sting out of conscience.

"Will not those, to whom the continuance of a closed Lutheran Church, certain of itself, is an annoyance and offence, point to the resolution of the Kirchentag and say that here it is to be seen that Lutherans and Reformed, notwithstanding their doctrinal differences, can be united under the unity of the Augsburg Conf. however, can be united? †) Hitherto the confessionlessness of the Union has been an unremovable reproach against it. Will not the decision of the Kirchentag be used from now on to prove the possibility of a non-denominational union, even the existence of a Reformation confession of union, and to present the resistance on the part of the Lutherans to the union all the more confidently as mere carnal obstinacy or obstinate lack of understanding? And yet, a Union that arises in the name of such an illusory confession should be opposed no less than one that is manifestly confessionless."

It will certainly give every reader who loves divine truth no small pleasure to hear such an unapologetic confession of the doctrine laid down in the symbols of our church and against the religious mongering and the dishonest nature of our time, so dishonest in the confession of truth, from Germany, and indeed from the mouths of men who are just as highly learned as they are highly respected. From the "Zeitschrift für Protestantismus und Kirche" (Journal of Protestantism and the Church), where this protest is printed, we see that an ever-increasing number of preachers join in this protest and sign it, among others twenty preachers of the deanery of Hersbruck in Bavaria and nine preachers in Nuremberg. Would to God that all faithful Lutherans here in the United States would unite in such a protest against the religious mongrelism, called Protestant Union, which is also so rampant here, and the abuse which is being made of the name "Lutheran" here!

†) already happened here. Thus the local so-called Protestants have exploited the matter in favor of their dear Union. Compare the "Messenger of Peace." D. R. d. L.

How the Jesuits are defended or abandoned by their "lowest stooges".

Mr. Oertel, who in his newspaper of April 7 of last year declared that he would "gladly let himself be called a completely subordinate stooge of the Jesuits," has now at last, after we have reminded him of his duty, done his duty. The reader may imagine, as befits his position among the Jesuits. This is how Mr. Oertel's defense reads: "We do not think it worth the trouble, however, to respond to the foolish attacks of this Old Lutheran.

Klopffechter's argument now, since everything that the Lutheran has ever brought up and can ever bring up is so trite and boring that no one among our readers, except at most an old Lutheran woman who happens to be a Catholic man's housewife, could take any pleasure in our taking further notice of it. Secondly, the Jesuit fathers do not need our defense, and all that the Lutheran may cry and write against them is of no concern at all. He who is so stupid as to believe such things because they are printed, believes them all the same. We Catholics know quite well how we are with the Jesuits and do not need the Lutheran wisdom. ... This deluded disciple of Luther indulges in the most ludicrous and filthy remarks against the Jesuits and the Catholic Church, which he mindlessly prints from outdated and long since refuted Protestant writings of lies bona (or rather mala) fide."

Mr. Oertel herewith completes the picture which we have sketched, as every educated theologian who has read our things knows, with the Jesuits' own words from their Order's Constitution and from their main writings. We see from this that the fundamental system of the Jesuits is the system of bringing lies to the man by ambiguities. Mr. Oertel shows us that there are also lower grades of people in this order who must lie without all ambiguities. These will probably be people who no longer have a good name and who therefore cannot gamble with this. In the Jesuit Constitution it is literally thus said, "None of those who are admitted to domestic service shall learn to read or write, or, if he already knows anything, to learn more science; and no one shall teach him without authority from the Propositus Generalis, but be content to serve our Lord Christ with holy simplicity and humility." (Institut. Loo. Ilss. II, 76.) It is probable that Mr. Oertel has already risen to the grade of such a domestic servant of the Jesuits. In this case, of course, he is to be excused to some extent if, in his "unholy simplicity," our citations are unknown Bohemian villages to him, and to regret that, because the gentlemen Jesuits do not want to burn their fingers, he must take the hot castanias out of the fire for them by burning his honest name.

"The Herald of Faith."

After we had already written down our remarks on the answer which Mr. Oertel gave us in his "Katholische Kirchenzeitung" to our article on the Jesuits, we received the number of the "Herold des Glaubens" of April 16th, in which at last the editor in disguise of this Jesuit too

blatcs comes out with an answer. And what does he answer? Too witless to be able to write anything himself, he prints Oertel's answer, written with an iron liar's forehead, word for word, and then outdoes even the Jesuit "lowest henchman" in New York in shameless mendacity in the few words he himself adds. He introduces Oertel's neat product with the words: "The Lutheran, a Seklen paper in St. Louis, must have recently behaved naughtily again; we conclude this from a dispatch given to him by the New York church newspaper in its last number received by us; it writes:"-whereupon Oertel's words follow. The cowardly, ignorant, and conscienceless man, in order to be above answering himself, poses as if he himself knew nothing at all of what the "Lutheran" had written about the Jesuits, while yet he converses with us, and in such a manner that the "Lutheran" must come into his hands. We confess that this conduct of the local Jesuit servants has given us an important contribution to the completion of our insight into the wickedness of Jesuitism. We thought, indeed, that these gentlemen would attempt some artificial demonstration that, in spite of the statements of the most illustrious Jesuits, to which we referred, and which were incontrovertibly true and approving of all sins and disgraces, this order was nevertheless a wholesome institute. But no! the gentlemen were afraid, if they thus seduced, that this or that person, unacquainted with the matter, might be tempted by curiosity to read for himself what was said against the Jesuits. So they thought: the Lutherans already know that we are liars; so even if we tell them a palpable lie, we lose nothing with them; but how easily could we lose something with our dear Catholics if we pretended to refute the accusations! Well, the good end justifies the evil means; the one, therefore, may say that all that has been said is not true; the other, that he has not read the matter at all.-Well, after all, gentlemen! Go on in this way; men can only despise you and must let you have your way. But remember, there is a man of whom it is said, "Thou destroyest liars; the Lord hath abhorred of the bloodthirsty and false;" and there is a day when the liars shall be put to death and their mouths shut, and when their "part shall be in the lake that burneth with fire and brimstone; which is the other death." Are you not afraid of this man and this day? God grant it unto you, and give you repentance. But if ye repent not, ye shall one day, in that dreadful day, think with sorrow of the things which a Lutheran, despised and laughed at by you, hath said unto you. But then you will say, "In your sorrow you will also shed a lake of tears," and it will be said, "It is too late.

To the message

With God's help, the fifth volume of the Lutheran Book of Martyrs has been completed and has just been sent to the honored subscribers. It contains the Italian martyrs Giovanni Mollio Montalcino, Faventino Famino, and the Bloodhad of Montalto. The late appearance of this booklet is due to the fact that the privilege taken on this book did not arrive sooner, for which reason one would like to excuse it most kindly.

It has already been announced that, God willing, a second volume of the Lutheran Martyr's Book will appear under the same conditions as the first. All who wish to subscribe to it are asked to do so as soon as possible, so that the number of copies can be determined accordingly.

Letters are requested frankirt under the address:

Rev. H. Fick,
Bremen, near St. Louis, Mo.

Eternal life, for the sake of Jesus Christ our Lord and Saviour, Amen.

Fort Wayne on April 25, 1854.

The p o s t o f f icers of the l. brethren are as follows:

er-. D. Z)srü, **6s.,**
ZnZ.
Z?er-. Z>. Z)Zetr,
ZZ Zue-r^e/, Z^nr O., ZnZ.
Z?er>. Z>. **^rZZa** ZZ O., ^Vdö/e
6-., ZnZ.

On Sunday Oculi (March 19) the Rev. Fr. Erhard Riedel was installed in his new parish at Dissen, C ape Girardeau Co., Mo., by Father Grüber, assisted by Father Wolf.

The address of the l. brother is OeeL, Z'e-'-'^ 6o.,

Betbuch

Christian the First, Duke and Elector of Saxony, of the year 1589.

This delicious prayer book, newly edited by Dr. Irmischer, has recently been published by Andreas Deichert in Erlangen. It has 312 pages in a small octavo format and costs only 6 Neugroschen in Germany. The book was not, as it seems, written by the Elector indicated on the title, but was compiled at his request from existing prayers. After 38 daily morning and evening blessings, there follow 65 prayers taken from the Bible, then 42 prayers for special classes according to the house table of the Catechism; then 86 petitions for all the red of all Christendom, along with thanksgivings for all benevolence, according to the main pieces of the Catechism; a threefold interpretation of the Lord's Prayer, and finally a history of the Passion according to the four Evangelists, with a general Passion prayer. The prayers have the special advantage of being as doctrinal as they are anodyne. Wherever the need for a good prayer book arises in a family, it can hardly be better met than by this beautiful, substantial, and yet so well-fashioned "Prayer Book."

The German Lutheran Synod of Missouri Ohio and other states

Holds its next meetings at St. Louis, Mo. on Wednesday after Dow. I. x. ^riu, June 21 to July 1.

Receipt and thanks.

- 1.) Mr. Leonhardt Daib, from Würtemberg, until now a pupil of the Seminary at Fort Wayne, called by the German evangel. - Lutheran congregation at Cicero Creek in Jackson Township, Hamilton Co. Book. Yes. ordained on my behalf on Wednesday after Easter (April 19) by Father Frieke from Indianapolis with the assistance of both Father Kunz and Schürmann.
- 2) Mr. Friedrich Dietz from Middle Franconia, also until then a pupil of the seminary here, called by the German Lutheran congregation to the Holy Trinity Church, near Fort Wayne, Allen County, Jnd-, ordained by me with the assistance of P-Föhlinger on the 1st Friday after Easter, (April 23rd).
- 8) Mr. Heinrich Jüngel from Hessen-Darmstadt, also a pupil of the seminary here until now, called by the German Lutheran congregation in and near Peru, months earlier- to have received \$23 00 from the Miami Co., Ind., ordained by Father Stürcken from Baltimore Municipality for my support. Logansport on the 1st Friday after Easter, (April 28th)
- 4) Mr. Friedr. Schumann, until then pastor of that congregation on Cicero Creek and called away from the German Lutheran Immanuel congregation in Noble Co., Ind. and dismissed from his previous one in peace and with blessings, introduced by Prof. P. Crämer with the assistance of P. Wambsgans on the 1st Friday after Easter, (April 23rd).
- May the gracious and merciful God also bless these dear brethren abundantly, that they may produce much fruit, and their fruit remain in

aE With heartfelt thanks I hereby certify- through the fault of the expedition it could not have been done a few months earlier- to have received \$23 00 from the Baltimore Municipality for my support.

May the faithful, merciful God reward them abundantly.

Fort Wayne, April 1854.

A. Wagner.

I gratefully certify to have received from the congregation of the Rev. Birkmann at Waterloo Ills. during my stay there PZ 5i) erHallen. Besides, from some members of the congregation particularly: O3 00, in the Fliel congregation: \$3 50.

I. A. Hügli.

12 00 from the Young Men's Association of the "First German" Evangelical Lutheran Church in Pittsburg and hereby publicly expresses his sincerest thanks for it

C. F. Th. Grebel.

Conc. Coll. in April 1854.

Heirloom

to the Synodal-Casse: for sold Synodal -

Reports by Hrn. Past.

Grüber ----- K-ti

From the congregation of the Hm. Past. Ernst in Erie Co. N.14Ü

b. To the Synodal MissionS Casser by Mr. Past. Grüber in Paitzdorf, Perry Co. Mo. 1 A

neml. - 50 E. v. G. Wunderlich,
- 50 " " G. Fiehler,
- 50 " „ C. Box.

From the congregation of the Hm. Past. Fuck in Bremen at St. LouiS SI

"Hm. Joh. Gottl. Burkert in St. Louis, to the Land acquisition for the Indians--3A

"Frau Auguste verw. Bolz das. zu dems. Purpose - t A " Hrn. C. A. Gräber the. for the same purpose --1A

by Mr. Past. Held in Pomeroy, O. "- " 10 A

neml. H9 35 from its parish there -65 " " Parish in Ehester . ' i

Townsch.

of Hm. Past. Lemcke ----->

" whose congregation in Monroe Co. Mich. -1Ä

e. for the maintenance of the Concordia-Collegn of Mr. Mich. Bock in Paitzdorf Mo. -- IN

" of the congregation of the Hm. Past. Schliepsiek in Plea- sant Ridge Ills. S

ä- for poor students and schoolgirl

Toncordia-Tollege and Seminar: by Mr. Mich. Bock in Paitzdorf --- Ä

from the youth club in the parish of Mr. P. ' Keyl to Baltimore ---- SN

v. to C oncordia-Collegebaur of. Hm. G. Wunderlich in Paitzdorf -- IN

F. W. Barthel, Cassirer.

Paid

the S.Jahrg. the HH. Friedr. Heinicke, I. Seipp.

"10. "" " Heintr. Albrecht, Fr. Bachs-50

Carl Herpolsheimer, Fr. Heinis Christ Kuhlhof, Past. I. R. Mosa, Jacob Mild, Heintr. Niemann, A Schlimpert, I. Seipp.

" 11. " " Hartmann Grebing, Christ. KO Hof, Friedr. Bach (-50 C.).

In Germany appeared so just and ermp en we copies until the end of this month: ,

E. W. G. Keyl'S, I

Pastor of the Lutheran St. Pauli Parish in BaltimW

Catechism - Interpretation

from Dr. Luther's writings and the symbolic books,

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Offenb. Joh. Kap. 14 v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mon. May 23, 1854, No. 20.

(For the Lutheran j
Submitted.)

The so-called Great Hanoverian Catechism, assessed by Ways.

(Continued.)

From the Lord's Prayer.

The Lord's Prayer has always claimed a place among the main pieces of Christian doctrine, hence it is called and is a main piece of the Catechism.

Deep place belongs to him

1. because it comes from the Lord Himself,
2. because the Lord himself took it with the intention that it should be a guide and instruction to prayer,
3. because prayer belongs to something other than the requirements of the law, namely, to the means of grace.

For this reason, the doctrine of prayer should not only be dealt with specifically, but the holy Lord's Prayer should also be used as a basis. For it is the Lord's answer to the request Lord, teach us to pray.
(*)

*) Luc. 11,2 ff.-said one of his disciples to him: Lord, teach us to pray, as also John taught his disciples.
And he said unto them: When ye pray, say, Our Father, and so forth.

Now the instruction to **be drawn** from the Lord's Prayer **relates to**

1. From God, to whom we-
2. on the objects around which we-
3. on the way we are to pray.

In No. 1, it is not without necessity to remember that it is the Triune God whom we are to call Father.

In No. 2, the number seven, chosen by Christ himself, under which he wrote the whole volume of all petitions pleasing to God, was not to be obscured, but to be made known to the people.

**) Luthers Werke Ausg. v. Walch. III, p. 2819.

Here some are concerned whether they call the person of the Father when they pray the Lord's Prayer, or the divine Being. It is no wonder that in this whimsical article (of the Holy Trinity) whimsical thoughts occur to a man-but the reason of faith is that you believe there are three persons in the one Godhead, and that each person is the same one perfect God. M
The same. 2850. "A- -

Therefore, it is not only wrong, but also impossible and void, that you would call the person of the father, as the different person, Pater, and not the son n. holy. Geip at the same time as father. For that would mean to separate the divine essence and to exclude the Son and the Holy Spirit. Spirit excluded. That is nothing.

**) The ten words in the 2 tablets are counted, as are the seven words of Christ on the cross, and the seven petitions in the Lord's Prayer should not be counted, Nicki with divine forethought just in no greater & in no smaller measure than the number of them.

ben shall be d

.z

Difference, order, coherence, richness, and round perfect completeness of the seven petitions are proved.

In No. 3, the difference between the pagan and the truly Christian prayer, whether one uses the words of the Lord's Prayer or others, should be shown, and reference should be made to the exemplary nature of the Lord's Prayer, even in its outward form, as well as to the true

reason for which alone we can hope for an answer, namely, the merit of Christ.

What does now the author of the Hannöv. Cat?

1. He cites the Lord's Prayer, but he is far from making it the basis of his doctrine of prayer.

2. he expresses himself concerning God, as the object of worship, so that one must doubt whether Christ and the Holy Spirit may also be worshipped, nay, so that one is led to think their worship idolatry.

3. he restricts the purpose of the Lord's Prayer to the sentiments

for he asks the question (Ä9. p. 87.) For what purpose did our Lord give us this prayer?

and answers;

to teach us in a pattern of our own with what dispositions we should pray to God.

4. he omits to answer the seven petitions

[154] a special attention, giving instead a fifth sacred and most meagre indication of the whole contents.

S. He adds - of course, as a finger-point of right understanding -a paraphrase of the Lord's Prayer which cannot easily be surpassed in wateriness and paltriness.

Most of these points do not require further discussion. Only in relation to N o. 2. may more be necessary.

Sec. VII. fr. 100. p. 87. he says in reply.

-to God as our Almighty Father.

Here we ask

Who is he talking about? Does he mean God the Father or does he mean the Triune God? If the latter, why did he not say so? Or was it not necessary to say? He who is not firm in the doctrine of the Holy Trinity, means in the words of the Father God. He who is not firm in the doctrine of the Holy Trinity thinks he can find an excuse for his unbelief in the word Father in the Lord's Prayer. But those who are more firm perhaps take offense at the fact that the address in the Lord's Prayer is not different. How these latter are to be answered, we have seen in the quotation from Luther given on the preceding page.

"Here some are grieving 2c."

And why does the author emphasize just the word almighty in his answer? Would it not be much closer to say

to the Father reconciled through Christ?

But the word the Father Almighty is the expression of the first article, in which we say "I believe in God the Father Almighty.

Accordingly, the author has nothing against the worship of God the Father.

But has he nothing against the worship of the Son and the Holy Spirit? Spirit? That is the question.

It is strange that in the whole passage (about the worship of God) he does not mention the Son and the Holy Spirit. Spirit are not mentioned at all.

But let it be added what he saith, Br. 94. Who therefore is to be worshipped alone?

Ant. None but God, the only creator and governor of the whole world.

Again, one is reminded only of the first article, for the expression Creator and Ruler of the whole world is quite the same with which God the Father is addressed in worship, as we pray:

Lord God Father in Heaven, Creator and Ruler of the Whole World

while we say to the without:

Lord God Son of the World Saviour and to the Holy Spirit:

Lord God heil. Spirit, you supreme comforter in all distress

and to all three persons, as to the triune God:

O holy highly praised Trinity.

Why does the author speak only in accordance with the first article and not all three?

Why does he answer the question

Who is to be worshipped

not the simple, correct and conventional answer: the triune God, father son and holy. Spirit. †)

And why-let us ask further-does he add the little word unique to Creator and Ruler?

Is God the Father the creator and governor in such a sense that the Son and the Holy Spirit are not? Is the Son and the Holy Spirit not?

Then they are not to be worshipped either, for- says the author himself- no one is to be worshipped but the only creator and governor of the whole world, who is the God to be worshipped.

What are the Son and the Holy Spirit?

Are they also to be worshipped or not?

Let the catechism answer.

The author, who is shy of confession, says that Scripture teaches this, but he does not dare to say that the Son and the Holy Spirit are to be worshipped equally with the Father. The Son and the Holy Spirit are to be worshipped equally with the Father.

Why doesn't he speak here now

What do the scriptures teach of those who are to be worshipped?

but with determination and consent, "Who is to be worshipped?"

Of course, the answer is worded in such a way that one must say: the Son and the Holy Spirit are not included. The Son and the Holy Spirit are not included.

But if these are not included in the worship (otherwise the author would have included them), they must be excluded-as nothing else can follow.

If they are to be excluded, they must not be God, for God must be worshipped.

If they are not God, they can be nothing but creatures.

If they are creatures, their worship is idolatry, for worshipping creatures is really idolatry, as the author rightly teaches in the following question.

Is it too much to say now, if we reproach the Vf,

He had thus expressed himself that one must doubt whether Christ and the Holy Spirit are to be worshipped. He said that he had expressed doubts as to whether Christ and the Holy Spirit were to be worshipped; indeed, that one would be led to believe that the worship of them was idolatry?

But what is to be said of the one person whom the author leaves standing?

†) Cf. the excellent Mth. Seidel's (Past. Prepos. in Berlin) Small Cat. Herm Dr. Martin Luther, sonderlich aus dem großen erklärt Berl. 1729.

Preface of the V. U. p. 294.

Who is understood here by the Father?

Answer: The triune God, Father, Son and Holy Spirit. The three Gods, Father, Son and Holy Spirit, because of creation, redemption and rebirth.

Is. 9,6. a child is born to us and he is called- Everlasting Father.

Jac. 1,17.18. He has begotten us 2c.

††) Sec. 1,Fr. 68.

Does she remain God or does she come to naught?

If she is to remain God, the Son and the Holy Spirit must also remain God. If it is to remain God, the Son and the Holy Spirit must also remain God, for there is no true God without the Triune One alone, since all three Persons are God and yet there is only One Divine Being.

Now if two persons are deprived of worship, and with them at the same time of divinity, the divinity of the remaining one falls away of itself, for there is no such divine person who alone would be God and would not have two other persons who are also God, without therefore becoming three gods.

What is it, then, if she is spoken of as if she were real, be it in the V. U. or elsewhere- if such a unified person †††) is a fictitious God, who is refuted by the testimonies of Scripture and rejected by the unanimous confessions of the Christian Church?

The evaluation of these questions leads back very naturally to what we have communicated to our readers under the heading "Of the Holy Trinity. The question of the Holy Trinity is a very natural one.

†††) (Interpretation of the Last Words of David Luther's Works A. a. Walch. B 3. p. 2855.)

Therefore it does not help the Jews, Turks and heretics, that they pretend to great devotion and boast against us Christians, as they believe in the one God, creator of heaven and earth, call him father with great earnestness, and yet it is nothing, but vain, useless words, in which they use and abuse the name of God uselessly, against the other commandment, as Christ says to the Jews Joh. 8:54, It is my Father that honoureth me, whom ye say is your God, and know him not.

For this rhymes very badly, to call the Father God and not know who he is. For then you should ask such a great saint, a Jew, a Turk, a heretic,

Whether he also believes that the same one God, Creator of heaven and earth (of whose name they so devoutly boast and call him Father, though all falsely) is also a Father and has a Son apart from the creature in the Godhead -

he would be terrified of great holiness, and think such a thing an abominable blasphemy.

Keep asking>

whether the same some God Creator Father (whom they thus call with their lying mouth) also be a son, have a father in the Godhead-

then he would plug his ears with great devotion, you grit your teeth and worry that the earth would swallow you and him up.

Ask Wetter:

whether the same one God, Creator, Father (as they boast) is also a holy spirit and has the Father and the Son, from whom he has his divine nature-

the most holy man would run from you as if you were the worst devil out of the Hollen.

Here you see that they do not know what God is, & to whom they call him "God, Creator, Father" they do not know what they say.

For where God is not to be such a God (as the Scriptures teach us) who is a natural Father, a natural Son, and both have a natural Holy Spirit in the one divine Being, God is nothing and no God at all.

Therefore they have no God, without taking God's name in vain and with sins, and invent for them their own God and Creator, who is to be their Father and their children; they take from him his natural fatherhood, his natural united Son, and the natural Holy Spirit, that is, the whole Godhead, and give him instead their vain dreams and lies of God, Creator, Father. give him in exchange their vain dream and lies, of God, creator, father; they give each such holy name of God to their dream and lies, that is, to the devil, who is their God and father, a father of all lies, and yet want to be the dearest little children and "greatest" saints.

Visit
of the Bethany Mission Station
(Gratiot C. Mich.) in Feb. 1854.

The judgment which we there passed (in the first place, "in accordance with section 1, fr. 61-69) unfortunately finds no grounds for invalidation here (in the section on the worship of God), for the decisive language which the author here uses and the irresponsible omission of the Son and the Holy Spirit in the question of the object of worship overburdens us with all further proof, as if we were burdening the author with opinions which do not really lie in his words. The decisive language which the author uses here, and the irresponsible omission of the Son and of the Holy Spirit from the question of the object of worship, overburdens us with all further proof, as if we were burdening the author with opinions which did not really lie in his words.

1)
But the proof of such coarse pieces is of such importance that it is not necessary to subject all the smaller exhibitions to my extensive criticism.

(To be continued.)

‡) How much there is in someone's words is evident from the conclusions that result from them. If these are correct, then the person making the judgment is justified; whatever comes out of it.

The author of this article, however, is not sure whether the result of this case is as bad as the author thinks it is, since the article of the Holy Trinity has been understood correctly. The author's opinion is not correct.

If this leads the common man to unaccustomed heights, consider that in our times, especially in America, the common man claims to be allowed to speak in such matters; and would to God they all prophesied!

Here belongs a word of advice once again from our dear Luther. It is found in his incomparably glorious interpretation of the last words of David, Luther's works A. v. Walch. B. 3. p. 2838, and reads as follows:

All this is perhaps already sharp or subtle for us Germans, and should remain cheaper in the schools. But because the devil is stirring up his tail in these last times, as if he would like to awaken all kinds of heresy again, and the world has become lascivious and mad without it. But since it is not enough to hear new things, and weary of wholesome doctrine (as St. Paul knows in 2 Timothy L:3), so that the doors are shut to the devil to lead in whatever he wants, it is useful and necessary that both laymen and scholars, especially pastors, preachers, and schoolmasters, learn to think and speak German about such necessary articles of our faith.

But if it is too hard for him, let him stay with the catechism for mild children and pray against the devil and his heresy, against Jews and Mahomed, so that he will not be led into temptation.

‡‡) This is where we count:
that in the sentences concerning the V. U. the author does not think of
1. the pure doctrine, without and apart from which the name of God cannot be sanctified
2. of faith, without which the kingdom of God cannot come
3. the evil counsel and will, which is the will of the devil, the will of the world, and the will of our flesh, without which the will of God cannot be done in us.
4. The Word of God, without which neither pure doctrine, nor faith, nor obedience to God's will can take place.

Further:

That in the election of the living knowledge of God no consideration is given either to the correctness of the knowledge or to the Trinity of God.

Why doesn't he say:
"pure and living knowledge of the Triune God?"

Furthermore, that the expressions of the 1st request
living knowledge of God
from the 2nd request
Spread of the Christian religion

Dear readers of The Lutheran will remember that three months ago I reported on a visit to Shebahponk. The report was quite favorable with regard to the plan to unite Bethany and Shebahponk into a single station. Our red brethren in Shebahponk had found it necessary that a union be effected; indeed, they had declared themselves willing, if the Bethanians could not join them in Shebahponk, to exchange their residence at Shebahponk for Bethany. However, they had asked the Mission Commission together with the missionaries to first inquire with the Bethanians whether they would not be willing to come to them. We promised them this and decided to use the ice journey on the Pine River in January or February for this purpose. So on Wednesday, February 1, the missionary Auch hurried up to Sa- ginaw City with two of his Indians, so that we could continue from there to Bethany the following day in the company of Pastor Clöter. Accompanied by one of my parishioners, Stephan Noth, whose daughter serves as a maid in Bethany, I picked up my dear brothers from the parsonage in Saginaw and in two sledges we headed for our first night's lodging, the Forks of the beautiful Tittipi River. Although it is 30 miles away from Saginaw, we arrived there after a few hours. We were hardly able to find a decent place for our two horses with an English tenant of the farmer Fitzhugh, as the miserable log stable was all too cold in the severe cold; we ourselves, of course, were easily sheltered. The next morning we were up early, for a long lonely journey awaited us on the Pine, a very rapid river, which we had to ascend for 45 miles without meeting a single human habitation or clearing. For the first 5 or 6 miles our two sledges glided along easily; but then the snow increased, which, moreover, was soaked through with water below, because it had thawed a few days before. The narrow banks of the river usually reach a height of 20 to 30 feet, which causes the river, especially in its sharp bends, almost never to freeze over completely, or at least always in places to become a

from the 3rd request
ever more perfect virtue in ourselves and our fellow men.
do not merely render the meaning of Luther's interpretation in different words, but do not render it at all.
Summa: If the author had not known Luther's interpretation, he would have an excuse. But since he not only knew Luther, but relegated him to the appendix of his book, and not only despised Luther, but also obscured, weakened, and distorted a special treasure of the Word of God, namely, the Lord's Prayer, with his explanation-where is his justification?

...unsafe ice. That's how it was when we were on it. The further we **got**, the more unstable and worse the ice became. Often we were only able to avoid a complete collapse by the sheer speed of the horses. After we had allowed the horses and ourselves a short rest at noon and had warmed ourselves somewhat in the great cold with a strong forest fire, we drove on. The banks of the river present a great variety. While on one side of the river is the richest deciduous forest, on the opposite side one sees the most serious pine forest; but it does not last long, but at the next bend of the river the pine forest suddenly jumps to the other side and gives way to the deciduous wood, and so it always changes to the delight of the eye. Where the hardwood stands, the land is low and level, the pine forest always stands on the higher bank. Since the curvatures of the river increase the higher we climb, our journey became more and more dangerous and slower; a repeated collapse, in which our sledges fell completely into the water, as well as walking for hours in the snow that was soaked from below, threatened us all with the loss of health and life as night fell and the cold was fierce. We therefore felt compelled to leave our sledges (mine had been broken anyway when we pulled it out of the water) in order to be sniffed out by the army of wolves, whose frequent footsteps we noticed in the snow, and took the nearer forest path with the horses. Large lumps of ice now froze to our wet boots and leggings, so that we could scarcely make any progress. Nevertheless, we finally overcame these last 7 miles and reached Bethany almost completely frozen to death. It was about 8 o'clock. With the help of cold water my frostbitten and swollen feet were skinned up again and we could now recover in the peaceful mission house.

In the evening we learned that, since the annual payment by the United States Government to the Indians would take place on the following Monday, most of the heads of the families had already left Bethany on the previous day and had gone to the next Methodist village of the Indians, 2 miles below (above) the forks of the Tillipi Lake. [The Methodists had for the first time made it so that the disbursement took place only in their villages, and that any Lutherans or heathens among the Indians who were entitled to help raise the money to be paid had to go there]. On the following morning early visitors came to the mission house to welcome us, the guests who had arrived yesterday. They were visibly glad to see us, and showed their friendliness by shaking hands with us. At noon all the Indians were ordered to the church, so that there might be

even a school examination would be held. Almost all the women, young men, virgins and children of both sexes, from the tallest to the smallest, appeared. Of men there were only three, namely the nearest neighbor of the mission house Bemagojin (called Stephen in baptism) Wabigonfchkom, an old heathen who had decided to bearthmetic, the majority does not seem to have madetaking part in the last supper celebration. The father of baptized but had still postponed it, and his son-in-law Isaac, who had only recently gone to Holy Communion with his wife Rebecca. It may be mentioned here at the same time that recently the Holy Communion was celebrated for the first time for Indians and English. The Holy Communion for Indians and Englishmen had recently been distributed together. Until then, there had been a fear among the Christian Indians to receive the sacrament of the altar, because the Methodists, who in Bethany, had suspected them of drinking wine. In addition to this, Lutheran Indians had in former times witnessed the raptures, violent sighs, and unnatural exultations into which the Methodists had fallen after partaking of the Holy Communion. The Indians had seen it in former times. They had become anxious that the enjoyment of the Holy Supper, or as the Methodists thought of themselves, would bring them to the end of their faith. This unholy impression of a false sense of the church's own spirituality was not only a result of the Methodists' own experience, but also of their own spirituality. This unholy impression of a wrong use of the holy supper among the Methodists, and of its being used in a wrong way, is not to be believed. This unholy impression of a wrong use of the Holy Supper among the Methodists and its pernicious consequences had first to give way to a thorough preparation for the Holy Supper. The Lord's Supper.

With great eagerness the children awaited the beginning of the test, although their hearts throbbed a little. Among those to be tested were also adult youths and virgins, who gladly joined the children in order to be taught with them and to learn to read the Bible. The school was divided into three classes, which is why they were examined one after the other. The subjects of the examination were reading, writing, arithmetic, catechism, biblical history, and singing. The latter is a great delight to the Indians, young and old; their voices are pure and clear, and melodies are easily memorized. This test also bore witness to this. Biblical history is taught according to pictures and the pupils, at least the older ones, proved that they understood the Kaiserswerth picture bible well, since they knew how to explain the connection of the persons and relationships by oral narration. Pictures are very attractive to the Indians; therefore, if anyone among the dear readers had a stock of good pictures of sacred history, he could make a donation. Therefore, if anyone among the dear readers had a stock of good pictures of the Holy Story, he would do the Indian brethren a great service of love and true joy by donating them to the Bethany Mission. As far as the Catechism is concerned, the 10 Commandments, the Faith, and the Lord's Prayer are known and familiar to all; the other main passages, together with the Lutheran explanation, will be

This is only expected from the older students, who are well versed in it. But it has not yet come to the point that someone among the Indians could confess the Catechism with such skill without help, as, for example, a good confirmand among most Christian congregations. In arithmetic, the majority does not seem to have made much progress; it is mostly limited to correct counting and the solution of the simplest examples from one species. Writing again proves how capable the young Indians are of education; we saw writing samples, which gave us a tolerably well in the Indian language; the middle class syllabi, the lower class spelling. The smallest children were still busy learning Las A.B.C., which seems to be very difficult for them. In comparison with the school at Shebahponk, we found an important difference in breeding. In the latter place we did not notice any violation of school discipline; on the other hand, there was also no lively activity among them. In Bethany it was quite different. Even during this solemn examination, one saw how the vitality of the spirit wanted to assert itself even in the illicit and therefore had to be supervised. And so it was even on the following day during church. They did not impose any constraints on themselves in order to avoid disturbances, but went in and out as needed, without betraying any anxiety. Friendly rebukes were obediently heeded, but with a kind of cheerful amazement that one could have caused such a thing.

In the meantime it had become time to make some of his soul, and he agreed to be punished for his unbelief in having so long despised God's word. He then offered house visits. Above all, we felt the need to visit the old 100-year-old Sahrah. We took the interpreter with us, and after we had delighted the dear old woman with a new warm suit that had been made for her by the Frankenlufttime. This fruit we were soon to behold. For already after Nahverein, we struck up a conversation with her. We rejoiced in her physical well-being and she herself said that she was not in the usual way of the world, that she was shrinking more with age, but that she was getting stronger and stronger with the years. We then asked her if she had already partaken of Holy Communion to strengthen her faith. She answered that she had not expected that some of her fellow red believers would join in the celebration, otherwise she would have joined in. In the background, she also seemed to have a certain shyness about being the first of all to come forward for this enjoyment of the body and blood of the Lord. She promised, however, that she would no longer be deterred at the next celebration of Holy Communion. She promised, however, that she would no longer be deterred from coming to the next celebration of Holy Communion after she had been prepared for it. In order to express her gratitude, she called for a

After saying goodbye to her, I went with the interpreter Gruet to his family to greet her. I found that she had been led by the Lord in His good ways. The mother and her eldest daughter had renounced the false Roman church and had become members of the Lutheran church by taking part in the last supper celebration. The father of the house had also declared his conversion, and only a few obstacles to the public act remained to be removed. learned from the missionaries that Gruet, as interpreter, had faithfully fulfilled his duty in the mission and was being increasingly cured of his old infirmities.

On Sunday morning the earliest church-goer was old Sahrah, who, led by her granddaughter, entered the parlor to rest from her walk and warm herself before attending the service. The public meeting was numerous, although so many house-fathers were absent. Miss. Miesiler. preached the morning, Miss. Roeder the afternoon sermon. After the morning sermon the two Shebahyunk Indians, who had gone along to accompany us, brought in to us a relative who lived 6 miles from Bethany with his father-in-law in the bush. Until then, his whole family had been devoted to paganism; indeed, as a terrible warning to all like-minded people, his mother-in-law had been shot in the middle of her pagan life the previous summer by her own 13-year-old son while getting out of the canoe. The young man who had now entered, about 30 years old, was very thoughtful and seemed to have something on his mind. The missionaries had a serious talk with him about the state of his soul, and he agreed to be punished for his unbelief in having so long despised God's word. He then offered house visits. Above all, we felt the need to visit the old 100-year-old Sahrah. We took the interpreter with us, and after we had delighted the dear old woman with a new warm suit that had been made for her by the Frankenlufttime. This fruit we were soon to behold. For already after Nahverein, we struck up a conversation with her. We rejoiced in her physical well-being and she herself said that she was not in the usual way of the world, that she was shrinking more with age, but that she was getting stronger and stronger with the years. We then asked her if she had already partaken of Holy Communion to strengthen her faith. She answered that she had not expected that some of her fellow red believers would join in the celebration, otherwise she would have joined in. In the background, she also seemed to have a certain shyness about being the first of all to come forward for this enjoyment of the body and blood of the Lord. She promised, however, that she would no longer be deterred at the next celebration of Holy Communion. She promised, however, that she would no longer be deterred from coming to the next celebration of Holy Communion after she had been prepared for it. In order to express her gratitude, she called for a

his being and all his works. The He answered questions concerning faith not only with a simple, "Yes," but with an affirmation, "Yes, I certainly believe."-We all praised God, who had done so great a thing.-After his baptism, the baptized man soon held out to the prospect that he would also represent his house, so that the unbaptized members of it might receive Holy Baptism. The unbaptized members of the house received holy baptism.

Then they proceeded to the meeting in which the great question was to be decided, whether the Indians of Bethany should go to Shebahvonk, or whether those of Shebahvonk should seek a new home in Bethany. It was then found that the whole congregation, both in members present and absent, were unanimous, that it would be better to let the station of Shebahvonk go in and settle all the brethren at Bethany, than to remove the great multitude of Pine Lutherans to Shebahyonk. We could not but, after considering all the circumstances, agree with them. On the other hand, there are many advantages that cannot be overlooked which would result from the relocation of the 'Bethanians to Shebahponk, e.g. the magnificent location of Shebahvonk on Saginaw Bay, which is especially favorable for traffic, commerce, shipping and fishing; but we should not set too high a value on these advantages since it is our task to help the Indians to abandon their hunting and fishing life and to settle down to a proper farming life. The danger, however, which we mentioned in an earlier report, of being seduced by the Methodists, who are doing their mischief so close to Bethany and also in the middle of the town, will be rendered more and more harmless by the fact that the community in Bethany is uniting more closely and thus consolidating itself more, to which the transfer of the Shebahyonk Indians to Bethany can contribute a great deal. Accordingly we concurred in the desire of the Bethanians to request the brethren at Shebahponk to remove to Bethany, then exhorted a personal visit to Shebahponk to make the hearts of the brethren there willing, considering that it was the duty of all of us to limit the expenses of the mission as much as possible, as we had the obligation upon us to bring the preaching of the gospel to the other comrades of the Chippeway tribe in Minnesota, where they live by the thousands. -The meeting willingly accepted all our exhortations, and was then concluded. In the evening the usual house visits were made, and we noticed that nearly all the Indians had very comfortable log houses. Unfortunately, however, we realized that most of the houses had been built for money by others, and that the Indians themselves had only done handyman work. May the Lord grant that they may make progress in this respect and soon learn to build their own log houses.

The personal visits to the homes of the Indians are very heartrending, in that the old

The well-known hospitality is always renewed. They greet their guests with heartfelt joy and try to tell them something good.

Old Sahrah was also visited once more and promised to pay us a return visit early the next morning. This she really did, and cold as it was, she appeared to tell us her last Boschu and at the same time to make a request that we give her some flour. It should be mentioned that requests for food and other needs were not only made by the elderly, but also by the young and able-bodied in Bethany. In this they are like children who, with great impartiality, do not cease to ask as long as they see that their requests are granted. Hence it is time to oppose the excessive demands which are admittedly made supplicatively, for the Lord does not want His own to live by begging. Of course, we gladly granted old Sahrah her request.- The evening before, the missionaries neighbour, Bemagojin, took us up by asking us to help him in a matter that threatened to ruin him. His wife had received many things in commission from an English merchant in Saginaw, in order to sell them in Bethany. She had, of course, used up all the things partly in her own family and partly sold them to others; but some of the purchasers had disappeared from her memory or had died without having paid, so that she was unable to pay off her debt. After waiting some time, the merchant had threatened her that he would have her sell everything she had. Frightened by this, her husband came to us for protection and support. Of course, we had to disappoint him as far as the money was concerned, but we managed to persuade the merchant in Saginaw not only to give up some of the money he had demanded, but also to promise to be patient in the matter of payment.- As long as the Indians lived in heathen disorder, it was always a bad habit of the women to take commissions from English merchants quite independently of the will of their husbands, and thus to be always in the hands of these people, who not infrequently made the most shameful and lewd suggestions to them, and cheated them as much as they could. It is to be praised that the wholesome Christian instruction also puts an end to this evil.

After a cordial farewell to the Indians, several of whom accompanied us, we started on our journey again. The cold days had made the ice on the Pine River safer now, and we got back to Saginaw City in a day without any particular danger, although our horses had to walk 75 miles to get there. Missionary Miessler accompanied us, when a conference was held in

Frankentrost was arranged by us; arrived in Saginaw he learned at the same time that the birth of an Indian child in Frankenmuth called him there for baptism. In the latter place there still lives the old Indian doctor with his family, whom many of the readers know by the name of Oldschim. In spite of all efforts to bring him closer to the Gospel, he still remained a pagan, but recently he seemed to have been powerfully touched by divine grace, for he not only had his newborn child baptized, but also declared that he had now decided to be baptized himself. He would therefore wait for another visit from the missionary. - The missionary now baptized his child and spent a long time talking with him deep into the night, during which old Oldschim confessed to him that he considered the "Anima" (i.e. the Germans of Frankenmuth) to be his right and true brothers, while his fellow Reds who visited him from time to time (namely, the Methodists of Lapeer) seemed to him to be enemies because they showed him no love. In such perfect circumstances, the missionary Miessler decided not to wait long; but, after attending the conference in Frankentrost for half a day, he hurried home to return to Frankenmuth the following week. He did not find the old man, but his wife was willing to be baptized. The man himself asked for a new period of reflection. Soon after this baptism the missionary also made his journey to Shebahyonk, where he was waited upon to discuss the removal of the Indians there to Bethany. Accompanying him were two young men of his congregation, who, as emissaries from the Bethanians, were to invite the Shebahyonk congregation to join the brethren. The purpose of this trip was fully accomplished. In one meeting, all the families declared that they had now made up their minds to go with God on the journey to Bethany. They were ready even at a moment's notice to carry out the resettlement. Only they were afraid (it was February 27) that the ice would break out too soon. In addition, the time for making sugar was now at hand, and they would rather take this income with them, since they would not be able to carry all their sugar-making equipment with them to Bethany. They hoped, however, to arrive in Bethany with their canoes about the end of April. With regard to their canoes, which they would now have to leave without finding them again in Bethany, they were willing to have them appraised according to a cheap measure, about 12 dollars per acre, which money could be paid to them for the operation of their new farms in Bethany or could be deducted from the payment for the land itself.

And now, dear readers, behold how fine and lovely our Indian brethren have appeared since the Gospel enlightened and warmed their hearts. Behold how they have decided to emigrate for the sake of the faith and to seek out the brethren with whom they can be better and more orderly supplied with the preaching of the gospel than has been the case hitherto, since their missionary also no longer had a dollar interpreter and could therefore no longer preach to them.- The station of Shebahyonk will now go in and be united with that of Bethany; the Synod will thus be saved many expenses in the future, a consideration which has contributed not a little to induce the brethren in Shebahyonk to move.- Let us then by such fruit of the sweet Gospel among these newly converted Gentiles also be enticed, that we may willingly help to found them a new home! But may the Lord cause the united Indian churches to grow into many thousands of thousands, that their seed may possess the gates of their enemies! Amen.

Franconian air the 14th of March 1854.

Ferdinand Sievers, at that time president of the mission commission of the Lutheran synod of Missouri, Ohio et al. St.

Marriages among blood relatives-The "Fredericksburg (Md.) News," in an article on marriage among blood relatives, says: "In the county in which we were brought up, in a rich and respectable family, for a number of generations, marriages have been performed exclusively in the family, and the (visible) consequence of this is, that there is almost no healthy person among them. - One of them has (in a sign of divine wrath) bad eyes, another scrophels, a third is feeble-minded, a fourth blind, a fifth has a head the size of a turnip, and all have mental or physical defects. In one part of Ohio there is an unusual number of lunatics and imbeciles, the blame for which is also laid on marriages between blood relatives. - Some years ago, several related families from the East settled together in individual parts of the state, and they always marry among themselves, which leads to such distressing consequences.

Pope idolatry.

The Jesuit Thomas Maria Caraffa published a thousand theological theses and attributed them to the Pope with the words: Paulo V. Vicedeo i.e. Paul the Fifth, the Vicegod.- If one adds up the letters contained in these words, which mean numbers, the result is 666, which number is that of the Antichrist, Rev. 1S, 18.

Like an "American Lutheran."

Doctor of Theology from the Lutheran Church Confession writes.

Under the heading: "The Symbolic Books," Dr. Kurtz wrote in his "Lutheran Observer" recently (Nro. 1075), among other things, the following:

"When one considers that the authors of the symbolic books were born and brought up in the deepest darkness of ignorance, superstition, and the corruption of the Roman system, and that the documents in question were written down, for the most part, soon after their authors had emerged from that degenerate and stultified system, it is no wonder that they contained error. To expect that men who had just dared to break the fetters of centuries, who had, as it were, only yesterday emerged from the thickest darkness and from the most ingrained prejudices, would all at once be able to distinguish and fully comprehend the whole truth of God on every essential point in all its length and breadth and height and depth, so that no possible error could creep into their system, and especially no added facility and progress in the art of interpreting*) the Scriptures could enable their descendants to make improvements;-to set upon such a result would be equivalent to asking for a miracle, and nothing short of a miracle could realize such an unreasonable expectation... The Reformers themselves opposed the error of the old doctrines, and in manifest opposition to Emperor, Pope, Cardinals, and Princes. And to tell us now, in the present enlightened age (!), that we must revere the symbolic books with the inclusion of the error which they only contain, since they were written by such great men, is to talk us into the worst heresy. We can have no sympathy with error, whence it may flow, or however venerable it may be by its age. We have no sympathy with ecclesiastical political agreements, and none with the errors of the symbolical books, or with the theologians who defend those errors. We consider it the most thankless business with which one who professes to be a Lutheran can engage, to fight for an error merely because it is found in the symbolic books. BB. No Lutheran should honor error, treat it with respect, and defend it, because his fathers or the Reformers acted as advocates for it."

These and similar vile omissions had been made by Mr. Kurtz in consequence of an essay in the "iEvangelical Review" in favor of the symbolical books. Taken to task by correspondents about this, he printed the

We have gone through the disputed editorial leprosy again, and after a careful perusal we find ourselves unable to retract even a single thought; it must therefore remain with other leprosy of the editor unrevoked, unchanged, and unrepentant.... We cannot accept as true every doctrine presented in the symbols. We believe and are convinced that they contain error, not substantial error, but nevertheless very substantial error, especially in regard to the sacraments. We taught thus when we entered the Lutheran preaching ministry; those who examined us, and the Synod which invested us with our official authority, knew this; **) the majority of that Synod, the majority of Lutheran preachers, and the great mass of our lay members have imbibed the same views on this subject as we have. It is consequently impossible for us to take our stand on the symbolical books." So Dr. Kurtz cannot help it; he must go with the majority, with the great heap, after all!

But what is frightening above all is what the doctor now says in the following. He continues: "We remain on the standpoint of the Bible, and on the Bible alone, far from tradition, from human creeds and human inventions; the pure unadulterated Bible, which alone is God's pure unaltered Word, is the proper standpoint for every Lutheran preacher. It was the eternal foundation on which the highly celebrated Luther and fine comrades stood, and from which they would not be forced away for a moment or the thousandth part of a hair's breadth."-We are astonished at this appeal to Luther's adherence to the Bible. It is the *non plus ultra*, i.e. the highest summit of all impudence. Is it not Dr. Kurtz who hears the words of God:

"This is my body-through the bath of regeneration" (Tit. 3:5)-as if a goose had cackled, and who says: "I cannot believe that; it is against *common sense*! 'Is it not, then, Dr. Kurtz, together with all his apostate majority, who have become traitors, who for this very reason do not want to accept the symbolic books, because they do not want to be bound by them to the **Bible** and its letter? For what are our symbols for but to bind us to the Scriptures, to the unadulterated Word of God?

*) It is true, however, that we now see "arts of interpretation of which our dear fathers of old had no idea, arts of interpretation which relieve man of the difficulty of believing more than he can understand with his common sense and his five senses. D. R. d. L.

**) There come out clean principles. So Dr. Kurtz thinks that his examiners and his synod relieve him of responsibility by both making him a servant of the Lutheran Church in spite of his hostile attitude towards it, and thus admitting him as a traitor to the church castle.

[159] Merkvers Soul Treasure.

This book contains the whole doctrine of salvation in the form of sermons on Bible verses. A treasure of doctrine and experience in Christianity is laid down in it, as in no other book of edification to our knowledge. It is written through and through in a language that is as anointed as it is beautiful and flowing. It is as rich in inspiring addresses for the secure as it is in consolations for the distressed and challenged in bodily and spiritual needs. It is everywhere interwoven with the most interesting stories. Whatever the state of a reader seeking edification and instruction, he will find in it what he needs. It is as suitable a book for reading aloud in the family to children and servants as it is for reading in solitude. Whoever begins to read the "great" book cannot put it down, for he has read it to the end, and whoever has finished it will feel urged to begin again. In short, the book bears its name with that, it is a "soul" - "treasure." We therefore strongly recommend it to all our readers who are looking for a spiritual bread closet, a spiritual pharmacy, and a spiritual life source. Whoever knows the book will give us the testimony that we are not doing too much in this praise, but must confess that what has been said is by no means exhaustive of what can be said to recommend this treasure of the soul.

At the same time we can also give our readers the pleasant news that this book, which is becoming rarer and rarer in antiquarian bookshops and is available at ever higher prices, has been reissued. This has been done by the so-called "Evangelischer Bücher-Verein in Berlin". (The branch office and expedition of the association is in Berlin, Gertraudenstraße 22.). The work, otherwise comprising a large folio, has been published in three octavo volumes for the unprecedented low price of 2 Thaler unbound, for 2 Thaler 12 Neugroschen in cardboard binding and for 2 Thaler 23 Neugroschen in half-french binding. Of course, it goes without saying that the book, when it comes here, will be somewhat higher due to the costs of transport and import duty, but then the price of the valuable book still remains extraordinarily low.

The aforementioned book society has, by the way, published several other core writings and distributes them in countless copies as a result of their popularity. He has already sold more than a million copies of Luther's Hauspostille alone. Now he publishes a picture bible with 300 beautiful woodcuts for 1 Thaler 20 Neugroschen. All of the writings published by the association do not have the same value, of course, and cannot necessarily be recommended; among them is Jung Stilling's "Self-Biography," which, as is well known, is not free of raptures and religious principles. Highly praiseworthy is the

Association, that he reproduces what he expounds in unaltered form and in full, which, as is well known, the American Tract Society here does not do, and thus prevents the blessing which an orthodox Christian might derive from their publications, otherwise so beautifully furnished and so cheap.

What it looks like in well "Catholic" countries now.

One of the chief weapons now used by the papists to desecrate the work of the Lutheran church reformation is to point to the reign of unbelief and the revolutionary spirit now manifest in the Protestant countries. Nothing, but the Reformation is supposed to have laid the foundation for this occurrence. How untrue this is, is shown by the state in which the so-called good Catholic countries, such as Spain, France Italy 2c., are at present. If anywhere, the ruin which is supposed to be the fruit of the Reformation is manifesting itself here. To cite but One authentic testimony to this, even the local Jesuit "Herald of the Faith" writes of Spain, where, as is well known, Lutheranism was already stamped out in the 16th century by the bloody horrors of the Inquisition. The following:

"Enlightenment of the Press in Spain. - Not only our great America pays homage to progress and enlightenment, especially in its freedom of the press, but also Spain does not want to be left behind. In this regard, we read the following in an article dated from Madrid: "It is sad to see how freedom of the press is being abused in our country and, in particular, used to undermine the old Catholic faith of our people. Most of our newspapers pay homage to vulgar liberalism and rationalism in politics and religion; several have recently carried their attacks on morality in frivolous feuilletons and their attacks on the church in their editorials to such an extentduke of Villa Medina entered a church, where he was that some bishops have considered it their duty to warnimmediately presented with a plate, with the request that against them in pastoral letters. The strongest product ofsomething be laid out for the redemption of the poor souls the liberal Enlightenment, however, promises to be afrom purgatory. The duke asked how much it must be to popular library, for which the prospectus has just beenredeem a soul. When he was told that he could give as issued. The title is: "Bibliothek des freien Menschen,he pleased, he put up two doubloons, and then asked if wohlfeile Sammlung der ausgewähltesten Werke derthe soul was really free. One answers: Certainly! ausgezeichnetsten Philosophen, Publicisten,Thereupon the Duke quickly takes his doubloons from Geschichtsschreiber und Redner aller Schulen undthe plate again and says: "The money has now done its Parteien" u. s. w. The spirit in which this collection is toservice and saved the poor soul from the danger of be laid out is shown by the illustration of the prospectus,getting back into purgatory; but since my money itself is in which on one side are the names Moses, Plato, Jesusin danger of not getting back into my purse, I must take Christ, Plutarch, Tacitus, Muhamed, Luther, Rousseau,hold of it in time. The Duke seems to have been of one Voltaire, Feijoo, and on the other the names Franklin,faith with the learned French godfather, who says of Kant, Mirabau, Ventham, Marina, Florente, Fouricr,purgatory that it is only lighted to warm the pots of the Lamannais, Proudhon, Lamartine. It is to

hope that the collection will not appear, but that you dare to go out only one such prospectus is a bad sign."

Gin Jesuit Piece.

In 1589 the Jesuits published a booklet printed in Mainz, but without naming themselves, under the following title: "Enchiridion, der kleine Catechismus für gemeineine Pfarrherrn And Prediger, gemehret und gebessert aus Dr. Martini Lutheri Schriften und Büchern. In this Catechism the Jesuits had not only included all such passages from Luther's earlier writings in which Luther still pronounces Papist errors (for Luther, as is well known, did not come to the full realization of the falsity of the Roman doctrines and to the full realization of the truth in a moment, but only gradually), but they had also added to the title the words: "Printed at Wittenberg," so that one should think that the Lutherans had published this Catechism themselves, and that they had not made use of the sayings, which they had not yet published. In this way, they would think that the Lutherans had published this catechism themselves, and that the sayings which Luther had made while still in the papacy were also Lutheran doctrine. This is, of course, as if someone wanted to hold against Paul the false Jewish doctrine that he had confessed before his conversion, as proof that he was contradicting himself. Therefore beware, dear Lutheran reader, when the Jesuits cite something from Luther. See whether what they cite is taken from earlier or later writings, and also see whether what the Jesuits cite with reference to volume and page is really found in Luther's works, for, as has already been told in the "Lutheran," the Jesuits often also cite such sentences as Luther's words, which are nowhere to be found and which never occurred to Luther.

From the history of the Dogma of Purgatory.

Erasmus Franzisci tells us that once the Spanish duke of Villa Medina entered a church, where he was immediately presented with a plate, with the request that something be laid out for the redemption of the poor souls from purgatory. The duke asked how much it must be to redeem a soul. When he was told that he could give as he pleased, he put up two doubloons, and then asked if the soul was really free. One answers: Certainly! Thereupon the Duke quickly takes his doubloons from the plate again and says: "The money has now done its service and saved the poor soul from the danger of getting back into purgatory; but since my money itself is in danger of not getting back into my purse, I must take hold of it in time. The Duke seems to have been of one faith with the learned French godfather, who says of purgatory that it is only lighted to warm the pots of the clergy and to provide their kitchens.

War of the Sacramentirans against Christ.

In 1571, the old Selneccer published a sermon against the sacramentarians, that is, against those who deny the essential presence of Christ in Holy Communion, in which it says, among other things, thus: "But if they want to prove it and their art in the Lord Christ, well, let us see who will keep the field. Christ shall be captain of his word. Let your reason and art also be captain in your thoughts and glosses. Let us now see who shall win. For upon our blood-flags it is written: Take, eat, this is my body; drink, this is my blood- On your flags is painted: The true quality of the body is to be held fast; that is, one body is one body, and one body cannot be in many places at one time. Flutter now, and let go, and wave the flags in the air. It shall surely read thus: Christ, a Lord of the air, will wave His standard against you, and will keep His word for ever, otherwise heaven and earth will pass away. For who will set himself against Him, and gain anything? It remains always, "Galilean, you have conquered!" as the emperor Julianus said."

The good confession.

Recently, as the Evangelical Church Messenger for the Palatinate relates, a farmer's husband came to the pharmacy of one of our Palatinate towns, where the most impudent unbelief has long since become the fashion, and the simple expression of the fear of God is branded as mukerthum, to get medicine for his seriously ill wife. To the apothecary's question, "well, how is it with your wife?" replied the peasant, 'it is somewhat better, and I hope that, if the Lord help, she will pull through." - What, said the apothecary, are you also so simple-minded? The doctor must help; if doctor and apothecary do not help, no God helps."

The farmer is silent; the apothecary prepares the medicine. When the same is ready, the peasant reaches into his pocket and hunts, "Make up my bill, Mr all that I owe." . The apothecary replies, "There's no hurry about it-you'll have to go to the apothecary more than once till your wife is quite well again, and then you'll pay all at once." "No, said the peasant, I will pay my dues now, for I have been to your apothecary for the last time to-day. An apothecary that believes not in God hath no conscience either, and in an apothecary that hath no conscience I have no confidence." Thus speaks the peasant. The apothecary falls silent. The farmer pays his bill and has kept his word.

Decrease of Methodism.-The "Christian Advocate and Journal," published in New-York, of last week, brings a table giving the total number of members of the Methodist Church in that city. In 1843, the same amounted to 9,780; in 1845, 9,571; 1847, 9,326; 1847, 8,893; 1851, 9,289; 1853, 9,319; giving a diminution of 400 members in ten years, while the population has nearly doubled since that time.

(Guardians in the West.)

Church News.

After Mr. Joh. Mich. Hahn, until then a pupil of Fort Wayne Seminary, was called to take the place of Father Riedel in Franklin Co. of Mo.

Dear brother's addr. is: -NZrsH's (L., H/s. St. Louis the 11th of May. A. D. 1854. F r. Wyneken.

To the message.

Because of my advancing age and diminishing strength, I have seen it necessary to give up the **book**

business I have been in charge of and in particular to return the distribution of the church hymnal published by the local German Lutheran congregation u. A. C. into the hands of the said congregation.

From now on, school teacher Otto Ernst here has not only taken over the distribution of the hymnal, but also the sale of the books and pamphlets that have been published in our parish schools and other books published under the supervision of our synod.

New orders should therefore be addressed to Mr. Ernst (care of Rev. C. F. W. Walther), but payments in arrears should be sent to myself. St. Louis, May 1854.

F. W. Barthel.

The German Lutheran Synod of Missouri Ohio and other states Will hold its next meetings at St. Louis, Mo. on Wednesday after Dow. I. p. Drin, the 21st of June to the 1st of July.

Receipt and thanks.

I, the undersigned, do hereby gratefully acknowledge... H 5.00 from the Fort Wayne Young Men's Association.

St. Louis deu 25sten Ap. 1854. Joh. Mich. Hahn-

Received

to the synodal treasury: by Mr. Past. M. W. Sommer for synodal reports - 40 b. To the Synodal Mission - 25 al - Mission - Casse: From. Unnamed,.....- 25 " of the parish of St. Louis -- . Clos 05 " " Lutheran congregation at Bremen near St. Louis 25 by Mr. Past. Sommer collected in his 8 churches myden995 neml. in FrankliuvilleKö 55. " Long Green 2 79. " Harford 61. of Mr, Samuel Weil 100.

from the Lutheran Zion Parish of the Rev. Kleinha- , gen in New Orleans ----56 20 "of the Lutheran Johannis parish there -5 2L To the Landankau? for the Indians in Michigan: From the community in Collinsville Ills. (already the 20. Fcbr. bez^u. erroneously receipted for synodal taffo) -----10 00 by Mr. Harnisch Sr. here ---1 00 " of the local community ----2 00 " Mr. Oberjürge here ----1 00 " the Immauuels - Jungfrauen Verein zu St. Louis ----- 2l 00 by Mr. Franz Rudloff there ---2 00 by Hrn- Past. Frederking collected on Cpipbam-asfeste-550 neml. St. 45 in the church of Zion, 1 35 " Strington, 7o " of the Oöage-Gkmeindc, 2 00 by F. duru Mr. Past. Stubnatzy, 2. consignment 6 M neml. K3 44 at the wedding of Mr. Past. Küchle 1 06 from the Misstons office, 1 00 from the schoolchildren of Hrn. Past. Stubnatzy, 50 by Mr. D. F. W. By Hru. I. G. Sauer in St. Louis --2 00 vou Mr. Schoolteacher Jul. Koch in Piketon, O. -1 50 by Mr. Christ. F. Rohlfing in St. Louis -2 50 by Mr. Rev. Diehlmann in Buffalo, partly in mission hours, partly from weddings and child baptism" ----15 00 by Hm. Past. I. Geo. Sauer sent in r by Mrs. Gundermann ---1 00 "Wilb. Duwe ---100 "Gerb. Rölker ---100 by Hm- I. Schammel in Palmyra Mo. --IM e. for the maintenance of Concordia College: by Hm. Christ. Friedr. Roblfing allhier-1 25 ü. for poor students and pupils in the Concordia College and Seminary: by Mr. Past. Frederking collected at the Ernöte- Dauk- u- Reformat. Festivals 1853 --12 30 namely: K3 30 in the Osage community, 2 10 at Jefferson City, 295 at Zion Church 1 95 at Strington 2 00 v. F. By Hm- Past. Riemenschneider from St. Johannis Parish in Franklin Co Mo. -2 50 v. to Concordia College Building: F. W. Barthel, Cassirer.

Paid

the 5th year Mr. Lohmüller. " 9. " d. HH. Past. Hengist (50 C.), Past. H. Lang, Andr. Pabst, P. Lander, M. Seiboll, C. M. Siegel, Ch. Tcgcler, Fr. Jkue- meyer, H.Timmermann, G. Wachsen, Ad. Wciremcoer. " 10. " " Bear, G. Bauer, H. Bäpler, C. Beck, I. R. Trcge, C. Dunkcr, Job. Fritz, Andr. Germutl', Heisinaer, V. Horn, F. Hampc, Past. Hengist (50 C.). Jul. Koch, C. Fr Kleppisch, A. Klingw.cyer, W. Letmate, Chr. Leutner, I. H. Müller, C. Müller, B. Noching, G. Niklas, W. Niemann, Andr. Pabst, D. E. Radecke, Fr.Radccke, Job.Rosa, J.G.Strobel, H. A.Sieck, C.M.Siegel, Cb. Ikarier, H. Tünmermann, Fr. Thiemcyer. the 2nd half of the 10th year of the HH. Past. Beilharz, Heinrich Green, Past. Sommer (5 Er.). Mohr, Bricklayer. the 1st Halste d. 11. year d. HH, Past. Beilharz, bricklayer.

Altered Nddrefse.

Printed at M. Niedner & Go., northwest corner of Third and Pin streets.

Der Lutheraner.



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. June 8, 1854, No. 21.

The so-called Great Hanoverian Catechism, evaluated by Ways.

(Continued.)

A correct judgment about the treatment of a subject—whether it be the doctrine of prayer in general or the Lord's Prayer—depends not only on the recognition of the most obvious defects of the one who is to be judged, but also no less on insight into the depth of the subject itself.

To further this understanding, we conclude this essay with the following from Luther's numerous writings and writings on the Holy Bible. In addition to the truth, seriousness, depth, fullness of spiritual experience and liveliness that it has in common with everything that has flowed from the pen of the great reformer, it has the charm of a special charm due to the conversational form, and is well suited to make the difference of the spirits comprehensible. May the following, in that it is (as prayer is supposed to be) a conversation of the soul with God, not merely be read, but prayed!

(Tit. Short term and order of all prescribed petitions.

A conversation of souls with God.

(For the Lutheran
Submitted.)

Luthers Werke A. v. Walch., B. VIIS. 1174.) O Our Father, who art in the heavens, we thy children on earth, separated from thee in 'misery—as a great mean is between thee and us, how shall we ever come home to thee in our fatherland?

A child honors his father, and a servant his master. Am I your father, where is my honor? Am I your Lord, where is my fear and reverence? (Mal. 4, 6) For my holy name is blasphemed and profaned among you and by you. (Is. 52, 5.) O Father, this is sadly true, we know our trespasses; be thou merciful Father, and reckon not with us, but give thy grace that we may so live, that thy holy name may be sanctified in us. Let us not think, speak, do, have, or undertake anything except your praise and glory in it, so that your glory and name may be sought in us above all things, and not our own vain glory and name. Grant that we may love, fear, and honor you as children love a father.

How can my glory and name be hallowed among you, when all your hearts and minds are inclined to evil and lie captive in sins (Gen. 8:21), when no one sings my praises?

can in foreign lands? (Psalm 137, 4.)

O Father, this is true; we feel that our limbs are inclined to sin, and that the world, the flesh, and the devil want to reign in us, and thus drive out your honor and name. Therefore we pray, help us out of this misery, let thy kingdom come, that sin may be cast out, and that we may be made godly, acceptable to thee, that thou alone may reign in us, and that we may become thy kingdom in obedience to all our powers, within and without.

Whomsoever I shall help, him will I destroy; and whomsoever I shall make alive, blessed, rich, godly, him will I kill, reject, make poor, and bring to nought. But you will not suffer such my counsel and action. (Ps. 78, 10, 11.) How then shall I help you, and what more shall I do? (Is. 5, 4.)

We are sorry that we do not understand nor suffer your healing hand. O father, have mercy and help us to let your divine will be done in us; yes, even if it hurts us, you continue to punish, stab, cut and burn, do everything you want, so that only your will, and not ours, is done. Defend us, dear father, and let us do nothing according to our own will and opinion.

accomplish. For our will and thine are contrary: thine only is good, though it seem not; ours is evil, though it shine.

It hath happened more than this, that they have loved me with their mouth, and their heart hath been far from me; and when I have assailed them to amend, they have run back, and fallen away from me in the midst of the work, as thou readest Ps. 78:1. Oonversi surrt in äro Kolli (they fall away in time of strife,) which well began, and moved me to deal with them, are turned back from me, and again fall into sin and my dishonour.

Oh Father, it is true that no one can be strong in his own strength (1 Sam. 2, 4.) And who can remain before your hand, if you do not strengthen and comfort us yourself? Therefore, dear Father, take hold of us, accomplish your will, that we may become your kingdom, to your praise and glory. But dear Father, strengthen us in this conflict with your holy word; give us our daily bread; put your dear Son, Jesus Christ, the true bread of heaven, in our hearts, so that, strengthened by him, we may cheerfully bear and suffer the breaking and destruction of our will. Yes, give grace also to all Christendom, send us learned priests and preachers, who will not teach us tresters and spout vain fables, but your holy gospel and Jesus Christ. But thy holy gospel, and Jesus Christ.

It is not good that the sanctuary should be laid to the dogs, and the children's bread (Matth. 7, 6.15,26.) Ye sin daily, and though I preach much unto you day and night, ye follow not, nor hearken, and my word is despised.

Oh, Father, have mercy on us and do not deny us our dear bread for this reason, but that we do not do enough for your holy word. We are sorry for your words and ask you to have patience with us poor children and to leave us with our guilt, and not to enter into judgment with us, for no one is justified before you. Behold thy promise, that we may heartily forgive our trespasses, for thou hast promised forgiveness- not that by such forgiveness we shall be worthy of thy forgiveness, but that thou art true, and hast graciously promised forgiveness to all who forgive their neighbor. On thy promise we rely.

I often forgive and deliver you, and you do not remain or endure (Ps. 78, 8.) You are of little faith, you may not watch and persevere with me a little, you quickly fall again into temptation (Matth. 26, 41.) We are weak and sick, O Father, and the temptation is great and manifold in the flesh and in the world. O dear father, keep us

And let us not fall into temptation, nor sin again: but In the course of the sermons, the following remark was give us grace to endure, and to fight valiantly unto the made: "Oh, look how these people put us to shame; they end of our days: for without thy grace and thy help we are much more devout and eager for the word of God than are not able.

I am just and right is my judgment, therefore while we have had so much! The people of Salzburg sin must not remain unpunished (Ps. 11,8,) listened to the sermons here and also afterwards in other Therefore you must bear the evil that you are places, mostly standing up, and could not get enough of challenged by it. It is the guilt of your sins that grasping them. The preachers, says one describer of their compels me to punish them and to defend emigration, also spoke with a fervent spirit, and the against them.

Because evil gives us temptation, and is full of disorder, only very seldom, - and when it took place, only sins, deliver us from it, dear Father, that we, being by those who joined them for the sake of profit, or delivered from all sins and evils according to thy because they had nothing more to lose at home - only divine will, may be a kingdom unto thee, to praise, very seldom an outbreak of crudeness or even of vice, no glorify, and sanctify thee with all our heart. Amen!

So much for Luther.

Continued foigt.

(Submitted.)

The emigration of the Lutheran Salzburgers in the years 1731, '32 and '33.

(Continued.)

In Kaufbeuern, a town in Swabian Bavaria, whose population consists partly of Lutherans and partly of Catholics, our emigrants saw Lutheran fellow believers however, were eager to show their fellow believers all possible love. They accommodated them in nearby inns and garden houses, mills, iron hammers, etc. outside the city, and took care of their needs, both physical and spiritual, in the most friendly manner. The noble and the lowly went to meet them; the clergy, headed by the senior Urlsperger, received them with hearty exhortations.

On Dec. 27, 1731, on the third Christmas holiday, the first troop of Salzburgers, 800 in number, arrived here, city, and took care of their needs, both physical and spiritual, in the most friendly manner. The noble and the lowly went to meet them; the clergy, headed by the senior Urlsperger, received them with hearty exhortations. They arrived in on New Year's Day 1732 in the afternoon at two different places outside the city about the name of Jesus in the gospel of that day. Urlsperger showed "how this name were already closed, but they were still let in and all were was to be viewed correctly in this peculiar event and accommodated. Some were moved into the inns, others applied correctly on both sides (namely, on the part of the were taken into the houses of the magistrates. The very Salzburgers and the Lutheran inhabitants of Augsburg next day they were led into the Lutheran church of the who were receiving them here)." The first who were

town - what a sight for the Salzburgers, which raised admitted to the city in the spring were received with the greatest rejoicing, which the Catholics watched with enthusiastic joy to see themselves for the first time in a amazement and some even with emotion, and they made Lutheran place of worship! - and preached sermons to it their business to give them gifts of all kinds for body and them, which they listened to with great fervor, zeal and soul. They were led - it was just penitential day - into the eagerness. Then whole Bibles, New Testaments and Lutheran St. Anne's Church.

edifying books were distributed among them, and they went on their way, their Bibles and books in front of them, carrying children on their backs or in their arms, singing and praising the Lord their God. The charitable spirit of many was expressed in abundant donations, and even servants and poor people offered their mites, attracted by the spectacle of this pilgrim host of Christ. Often heard

On December 31, 1731, the first emigrants from Salzburg arrived before Augsburg, to where a commissary from Kaufbeuern had led them. The Catholic magistrate, however, refused them entry into the city, and restricted the Lutheran citizens with regard to their admission and food, which lasted until May 1732, when, at the insistence of the King of Prussia, a group was

actually allowed into the city. The first arrivals, however, had to remain outside the city. The Lutheran citizens, however, were eager to show their fellow believers all possible love. They accommodated them in nearby inns and garden houses, mills, iron hammers, etc. outside the city, and took care of their needs, both physical and spiritual, in the most friendly manner. The noble and the lowly went to meet them; the clergy, headed by the senior Urlsperger, received them with hearty exhortations. They arrived in on New Year's Day 1732 in the afternoon at two different places outside the city about the name of Jesus in the gospel of that day. Urlsperger showed "how this name were already closed, but they were still let in and all were was to be viewed correctly in this peculiar event and accommodated. Some were moved into the inns, others applied correctly on both sides (namely, on the part of the were taken into the houses of the magistrates. The very Salzburgers and the Lutheran inhabitants of Augsburg next day they were led into the Lutheran church of the who were receiving them here)." The first who were

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Church. In the church, the churchwardens and some Lutheran magistrates received them, with a large crowd of people, and the preachers inside. They were given seats in the middle of the church, and they listened to Urlsperger's penitential sermon with rapt attention and great intimacy. Afterwards, tracts and Bibles were distributed among them, along with other books, and they were escorted again as they departed amid loud singing. So much about their journey through Augsburg *)

Another group of emigrants first came upon Lutheran soil near Harburg, a town also in Swabian Bavaria between Donauwörth and Nördlingen. When they entered it, they fell on their knees and thanked God who had helped them to this point and had allowed them to tread on the precious soil inhabited by fellow believers. The first Lutheran preacher came down from a mountain to meet them. They received him like an angel of God (Gal. 4:14), and received with indescribable joy the word from his mouth when he spoke to them about the passage: "First of all, I thank my God through Jesus Christ for all your sakes, that your faith is spoken of in all the world! (Rom. 1:8.). And then Matt. 5: "Blessed are they that mourn: they shall be comforted." Then they accompanied them with the whole school singing into the city, fed and watered them, and showed them all good things.

And as on their journey through the Lutheran part of today's Bavaria, so they also experienced the same love on their journey through Lutheran Saxony. Only a few examples of this.

The city of Gera was set in motion by the news of the arrival of the Salzburgers, and thousands of the inhabitants hurried to meet the noble guests. The longer it took them to arrive, the greater the impatience of the townspeople grew. At last, already in the twilight, the song rang out over the silent corridors: "Ein' feste Burg ist unser Gott." With rapture they welcomed the weary

*) The above-mentioned unnamed Augsburg preacher may well have been the then deacon at St. Anna's Church M. Johann Ulrich Hildebrand, to whom we owe a message about 8 Salzburg emigrants who followed in the fall of 17'37, which the sender cannot avoid adding here. In Spener's "Tugendspiegel christlicher Jungfrauen" published by him, he makes the following remark in regard to Joh. Amd's "Paradiesgärtlein":

"Even today a great blessing rests on this little garden of paradise. As only a fortnight ago some families and persons arrived here (Augsburg) from the lands of Salzburg, who had otherwise sworn to the Roman Catholic religion and publicly professed it, and who were also willing to remain with it, but who were expelled from the country for eternity almost solely for the sake of this little garden of paradise, and as a result 8 persons of them were pushed, as it were by force, into our Protestant church, because some of them had read it, and some of them, however, had not yet been converted to the Roman Catholic religion. They have been pushed into our evangelical church, as it were by force, because they had partly read it, but partly not read it, but only knew who owned it and had not stated this. God let them now gather the more power of the Spirit from it into their souls, since they may now read it together with the Holy Scriptures themselves and other spiritual books without hindrance in our church.

Pilgrims, and there arose a beautiful competition to snatch some and lead them to his home for well-prepared refreshment. Deep into the night, the people, drunk with joy, swarmed up and down the streets, and as the beautiful night songs rang out from the houses, the people in the streets joined in with pious enthusiasm. The next morning the preachers held a solemn service in the town church. After church, a lively, cheerful life began in the marketplace. At the fountains stood the maids, washing and smoothing with busy hands; Gera's women and maidens had opened their shrines and brought out of their treasures old and new things, they took their babies from the foreign mothers and wrapped them carefully in fresh linen and beds, or were surrounded by heaps of children, whom they dressed, painted, and spruced up with imperturbable bustle amid friendly conversation. At night the road to Schleiz was lighted with innumerable lanterns to welcome a new train.

The following incident is probably even more moving. A group of emigrants stood on the last mountain before Plauen, and looked down on this city with heartfelt sadness, for a fire had shortly before reduced most of it to ashes. But still the bells rang and the inhabitants came out of the rubble of their dwellings and welcomed the dear strangers. Then they went down with them to the burnt city and shared with them their last bread on the ruins of their prosperity. This was certainly the greatest blessing on the walls that were to be rebuilt.

Thus these pilgrims went singing from one Lutheran city to another, always guided by commissions which were given to them, and supplied with food and need of the body by the hand of brotherly love, but still more supplied with the word of life by sermons which were preached to them everywhere, by catechizations which were arranged with them, and by Bibles and edifying books which were distributed among them. The songs they sang on the way were: "Ein' feste Burg ist unser Gott 2c."- Von Gott will ich nicht lassen 2c.- Ach Gott, wie manches Herzeleid 2c. - To my dear God 2c. - Who only lets the dear God rule 2c.- Befiehl du deine Wege 2c.- Selig ist der Tag, an dem ich muß scheiden 2c."- And one of their favorite songs was the Exulantlied, which Joseph Schaitberger, mentioned in the foregoing story, composed in Salzburg dialect on his departure in 1684, and which, translated into our mode of expression, reads thus:

I am a poor exile, So I do write myself; They drive me out of the fatherland By the word of God.

Yet I know well, O Lord Jesus mine, It hath been so with thee, Now shall I be thy follower, Do it, O Lord, according to thy desire,

A pilgrim I am now. I must travel strange roads: Therefore I beseech thee, my God and Lord, Thou wilt not leave me!

The faith I have freely confessed, I must not be ashamed of it, If they call me a heretic and take my life.

Oh help me, thou faithful God, I surrender to thee. Forsake me not in my affliction, If it shall cost my life.

Chains and ribbons were my glory For Jesus' sake to endure.

And this makes the doctrine of faith And not my evil fault.

O Lord, as thou wilt, I will give myself. With thee will I stay. I will sign myself to the will of thy patience.

I must go straight to my misery. But I will not resist, I hope God will give me good friends there.

So I go in God's name, everything is taken from me, But I already know, the crown of heaven I will get one day.

So today I must from my house The children I must leave;

My God, it drives out my teeth, To wander strange roads.

My God lead me to a city where I may have thy word. In it I will feast early and late in my heart.

If I should live long in poverty in this pitiful valley, God will give me a better dwelling there in the seed of heaven.

Who made this little song. He is not named here. The pope's doctrine he hath despised And Christ freely confessed.

As a living testimony of the spirit in which these people stood, here is also the prayer of a Salzburger on the journey. It reads as follows: "Now, merciful Savior, by the command you gave me long ago, to which I committed myself in my baptism, and for the sake of your honor and teachings, I have taken up the dear cross, in that I have been chased away and driven into misery by the malicious enemies of the blessed Word. So now help me in this distress and provide me with pious fellow Christians who will take mild care of me. But above all, strengthen in me faith and trust in you and let me willingly forget everything temporal and throw it to the wind. O Lord Jesus, who yourself have been a poor pilgrim and exile on earth and have endured all kinds of persecution, do not let yourself be displeased to wander about for this time and with me, a helpless exile, and to be my faithful companion. Jesus, my Jesus! if I have only you, I ask nothing of heaven and earth; even if body and soul languish, you, O God, are always my heart's comfort and my portion. Jesus, my Jesus, if I am alone, you are with me with the whole host of your heavenly servants,

Jesus, my Jesus, if I am forsaken, thou continuest the commissioner report how they behaved on the way to. Pastor Campe then addressed them on Ps. 115, continually with me. Jesus, my Jesus, if I am driven out and how they were received? Then some of them were 14.15. "May the Lord bless you more and more, you and of one place, you have many other places in the world called forward and questioned about their faith in the your children, you are the blessed of the Lord who made where you can provide a dwelling for the faithful presence of the king, who answered with great joy to the heaven and earth." Thereupon New Testaments were followers. Jesus, my Jesus, if I am poor, you have all king's great pleasure. And as this catechesis was closed distributed among them, and the Salzburger expressed heavenly goods in your hand. Jesus, my Jesus, if I have with prayer, such a movement was perceived among the their gratitude to God: 'At home the Word of God has no food, you are the richest and most careful bystanders that several distinguished officers also fell on been taken away from us, but here it is carried to us!' householder who knows best how to provide for his own. their knees and prayed, and tears of emotion were shed Thereupon they held their entry under several songs and Jesus, my Jesus, if I am neither in nor out, you have by all the bystanders. There was a boy of 14 years among were led past before the royal castle, where the royal provided for me from all eternity, and I always rely on the Salzburger who had left his father and mother for family took them in sight. They were then led out to the your diligent care. Amen. O Lord Jesus! Amen!" religion. The king asked him how he would answer for king's gate, where the quarters had been ordered. Here

We walk on with the brothers in faith and accompany this to God. The boy said: "He who loves father or mother Pastor Schöнемann received them with a speech in them to Halle. Here Johann Franke, the son of August more than me is not worthy of me. Who then would take verse. The following day several arrived again. Provost Herrmann Franke, the founder of the orphanage, spoke care of him, and what would he do now that he had Raue addressed them on the words that had already to them. They were led into the orphanage amid singing neither father nor mother? "Father and mother forsake been called to them from other places: "Go from your and the ringing of bells, where they were offered me," was the answer, "but the Lord receiveth me!" This fatherland and from your friendship to a land that I will refreshment for body and soul and, in addition, each answer pleased the king especially, and he now gave show you." (Gen. 12:1) They were accompanied into the received a Kaiser florin and, for those who could read, a them all abundant presents, and gave them courage by city like the previous ones, and they too were full of Bible and Arnd's true Christianity. When they left Halle, the repeated words, "Children, you shall have it good, thanksgiving and praise to Him who had happily led them they also accompanied the students and comforted them you shall have it good with me!" They were abundantly through tribulation to joy, to the joy of now being able to from God's Word. A young theologian went with them provided with food and drink at the royal expense, and dwell with Lutheran brethren and to taste the good Word from here as far as Prussia and exhorted them in the orders were given them not to travel further that day, but of God unhindered and abundantly, and thus to grow in hostels and prayed with them and encouraged them to to rest. The queen, too, gave them abundant gifts and grace and knowledge! Also in Berlin many enjoyed the sing on the way. They were very pleased to see him do took hearty pleasure in these professors of Jesus, who Holy Communion. Communion. As far as their entrance this, and the fathers of the household often asked him to had at last found a safe place of refuge and a land where was concerned, it was always touching to see. All the persuade the young people among them to turn to the they could abundantly have the word of God, for the sake streets and squares through which they passed were Lord and to adorn the gospel with a blameless conduct. of which they had gone forth. always filled with crowds of people. Tears of pity and

Nor were the ancients pleased that many of the young On June 25, 1732, another troop of 800 came to sympathy flowed everywhere, and not without reason, for people, who had been denied the priestly blessing of Potsdam. The king was not there this time, but traveled most of them, especially the first, had gone out poor and marriage in Salzburg in recent times, and who had to meet them from Berlin. He was very gracious and meager and had left everything behind; only when they therefore only promised themselves before the fathers of friendly towards them and asked them: why did they were on their way did they gradually find relief from their the house, and, as they also thought, before God, were emigrate? They answered: for the sake of the Gospel, hardships. Ice-grey heads, badly clothed old men, still living with one another without the public which they had been deprived of. At the same time the wavering on their staffs, the weak, the sick, the infirm, the confirmation of church marriage. They therefore insisted king assured them of his mercy and promised to grant crippled, new-born children and infants were to be found that, as soon as they came to Lutheran places, they had them fields and farms and years of freedom in Prussia, among them in great numbers. Many of them, especially the former, came without carrying anything at all, and to let themselves be formally copulated. and finally demanded that they should sing the song: considered themselves fortunate to have saved only their

The first Salzburger arrived in Potsdam on April 29, Upon my dear God 2c." The commissary stated that they souls by leaving their possessions behind. Some rejoiced 1732. The King was just staying there. The royal did not know how to begin the song and sing it in the local that they had happily saved a father who was as old as commissary, who had already received them in the manner. Thereupon, to the utter amazement of the stone and a mother who was tottering towards the grave. vicinity of the Prussian states, received orders to enter Salzburgers and to the heartfelt emotion of all present, Others had nothing to show but their children, whom they the city with them singing and to stop at the garden in the king himself began to sing the song and intoned verse had been able to snatch with difficulty from the hands of front of the palace. The King then approached them, the after verse, as everything then continued to sing along the pursuers as their best treasure. And in spite of all their first of his new subjects, whom he had so paternally and passed by with such singing. When all had passed, external deficiencies, a special joyfulness could be taken care of. When Cachius, the court preacher, was the King called after them: "Travel happily!" and drove to perceived in them. Among others, one saw among them asked whether the people had been spoken to and how Potsdam.- The emigrants, however, went to Berlin. in Berlin a rather old man who could hardly walk from the they had been found, the answer was: they were good

people and many of them had been found to have a spot. He walked with a stick and led a horse behind him. better understanding than expected. Then it was necessary On both sides of the horse hung a cradle in which lay children of a few months, who were twins. On the saddle sat the third child, almost 5 years old. This was all that the man had saved. But the serenity and the 'joy in the Lord shone on his face, and the child, who was sitting on his saddle

And yet the Lord had so graciously protected them on their arduous and weary journey that only a few hundred people died on the entire journey and some old, sick and weak people were able to make the entire return journey happily. Soon after their arrival in Prussia, however, several died as a result of the hardships they had endured.

As long as they were in Berlin, they were preached to and catechized with not only on Sundays, but also almost every day of the week. The king also immediately gave orders that four candidates should be examined and ordained and given to them as their preachers and pastors in Prussia. One of them was Benedikt Friedrich Hahn from Garde in the Altmark. The others were called: Bräuer, Knoch and Haak, but the last of these soon went back, and in his place came Tobler, a native of Salzburg, whose parents had already fled to Switzerland with Schaitberger's compatriots, who then studied in Tübingen and Strasbourg, then returned to the Salzburg mountain valleys and secretly strengthened his compatriots from the Word of God, without, however, being ordained, which he now was, since he followed them. The people of Salzburg received these new and first pastors with love and joy in the Gernison Church where they were ordained. Frlsprobst Gedike performed the ordination and spoke to the great edification of the Salzburger and all present about the words Matth. 9, 36-38: - "And when he saw the people, he was sorry for them, for they were faint and scattered, like sheep that have no shepherd. Then said he unto his disciples, The harvest is plentiful, but the labourers are few: therefore pray ye the Lord of the harvest, and he will send labourers into his harvest.

From Berlin those who were not there or who had already stayed behind on the way went to Old Prussia. They went through Pomerania to Stettin and from there by water to Königsberg, but some went by land through the two Werben. Their new preachers Brauer, Knoch, and Hahn now already went along, and 250 persons first went to ships with the preacher Brauer in Stettin. As soon as the ship sailed away from the shore, they began to sing: "I will not leave God. The Salzburger also served the Lord diligently on the way, and all the more so because they now had their own pastor with them. On Ascension Day, which occurred during the sea voyage, as well as on Sundays, their preacher held a service with them on the deck, and a prayer hour in the morning and in the evening. Their attention and eagerness for the word of God was very great, and the longer they heard their preacher, the more they loved to hear him; indeed, when he fell ill on the way, the sorrow and lamentation for him was immense.

great. But the Lord strengthened him again and he and seeks to justify this his change of church in the arrived with them happily and safely (only four persons assessed writing. We cannot help but share with our had died during the sea voyage) on May 27, 1732 at 3 readers some of Ströbel's excellent assessment.

o'clock in Königsberg. The long awaited and longed for Ströbel first writes of Lütkenmüller's earlier departure dear guests were met by a large crowd of the inhabitants, from the Lutheran Church: "Mr. L. thinks he has who welcomed them and distributed gifts among them. renounced the Lutheran heresy (Ketzeri). By no

The next morning they were solemnly introduced into the means! How can he renounce it, since in reality it has city together with those from the second ship, which had never been his religion? His whole book is witness that arrived during the night. The preachers of the cathedral, he has not lived through the Gospel in himself. It has the school children, and several thousand people met gone out from us, but it has not been of us. To whom the them. They were led, with continual singing, into the gospel has become an experience, he thinks only with cathedral church, where Dr. Masecovicus preached a disgust of pabstry."

powerful sermon to them, by which they were greatly After Ströbel has given Lütkenmüller's description of elevated. On May 30, those of the third ship were the bottomless essence of the Uniate Church, the former likewise solemnly brought in and led to the Old Town shows that Lütkenmüller finds his own image in the Church, where Abraham Wolf preached to them. On May bottomless Uniate Church and that the Uniate Church 31, the fourth ship arrived. It was already late in the sees in Lütkenmüller, her raised son, the end toward evening, but the Löbenicht preachers brought them and which she is hastening. Ströbel writes, among other the school into the city that same evening and led them things, the following: Mr. Lütkenmüller's wanderings bear at 9 o'clock to the Löbenicht church, where Lysius the Uniate, those of the Union the Lütkenmüllerian stamp. preached a sermon and the service lasted until after 11 He is the most dangerous enemy that has ever stood o'clock. The Sackheim preachers caught up with the fifth against them, because their own lifeblood pulsates in his ship and all were provided with spiritual and physical veins. In his book, he holds up the mirror of experience refreshment. When those who were going to Lithuania before the unchurched state church, in which it can see (several craftsmen and also cattle farmers stayed behind its inevitable future. Yes, its inevitable future! For all in Königsberg) moved on again, Dr. Quandt gave them religious adventurism, as a detachment from the eternal a farewell sermon on Luk 6:22-23: "Blessed are ye, when norms of divine right, inevitably leads into the arms of men shall hate you, and shall separate you, and the anti-Christ. The frivolous hope of seeing a rich reproach you, and cast out your name as evil, because Christian life blossom and ripen on the trunk of the Union of the Son of man: then rejoice, and leap; for, behold, planted in 1817 has already come to nothing; no one your reward is great in heaven. Finally, he called out to expects any other fruit from the inner impulse of this tree them, "Go, then, my brothers and sisters in Christ, dwell than friendship of the light, free communion and such in the land which the Lord your God has given you, fear wild berries, or at most a hollow piety, a dead sanctity of God, honor the King."

And they had cause to praise and give thanks unto the LORD their God, as they did, who had finally brought them to rest after all the storms, and had protected them on the way, and had snatched them from danger and gathered them to himself as his army. They also had reason to pay high tribute to the pious king, for in Lithauen they found everything splendidly arranged for their reception, and Frederick William's benevolence had fatherly cared for them.

*O that those among the Uniate here, who are really concerned with the spread of the Kingdom of God and who are therefore adopting more and more Lutheran ideas, would consider this! That they would not let themselves be dominated by the thought that the Union was a historical fact and had as much right to live as other ecclesiastical formations, so that they would not want to use their noble energies to continue building a house that was built on the sand.

Unionist ride to Rome,

recommended for directional use by

K. Ströbel.

Under this title, in the first quarterly issue of Rudelbach's Zeitschrift of 1854, there is a review of a paper by a certain Lütkenmüller, who, first a Prussian Lutheran, then a pastor of the Prussian Uniate Church, finally converted to the Roman Church.

The complaint that people of firm religious or ecclesiastical convictions stand isolated (lonely) and without even a legal point of reference in the State Church is not astonishing; the Unionist spirit resists all decided religiosity for once;-whoever it has lured into its yarn, it imperiously demands of him the denial of his hitherto positive faith (drawn from the Bible), i. e. the transformation of it into an indifferentist howling with the wolves among whom one just finds oneself. That is, the transformation of it into an indifferentistic howling with the wolves among whom one just finds oneself. Here, as everywhere in history, the divine saying is carried out: what a man sows, that he will reap;-with what the Union has transgressed, with that it will be punished. Religiousness (teasingly spoken) should be the rock on which she intended to found herself for eternity; religiousness, irreligion, is the curse that weighs on her present conditions u- will become the cliff on which her ship goes to ruin. **A gloomy foreboding of this catastrophe (unhappy turn of events) and of the futility of all efforts to escape it, twitches through those members of the Union who still understand the signs of the times; they begin to despair of saving the vessel and to think only of salvaging the crew and cargo. They notice that the maelstrom into which they have fallen is pursuing its magnetic course in the direction of Rome; from there, where the sinking of the Union ship is expected to take place very close by, they already see the beacons lighting and Jesuit lifeboats rushing to pick up the shipwrecked and their goods. No wonder, if they gradually become familiar with the thought of their imminent incorporation into the realm of the pope and make friends with the ultramontane (strict Roman) nature. They see no other port of refuge around them; the conversion of the congregations to the Papacy, which (in Prussia) has equal ecclesiastical rights, is the only means by which their church property can be preserved in the event of the fall of the Union; in the event of a return to the Gospel (Lutheranism), as a mere human good opinion rests, it must therefore sooner or later fall victim to some shock! Why do those in the unchurched, who have been convinced of the scriptural soundness of the Lutheran doctrine, want to turn their backs stubbornly on the community which has continually held this faith of theirs, and remain in a community in which their faith is justified on an equal footing with the opinions of men? Admittedly, to give up the Union again would arouse struggle; but is it not better, though with a contested heart, to leave a house voluntarily than to wait until a thunderbolt from above strikes it and forcibly expels from it the consuming flame of divine wrath?

D. R. d. L.

*) If the King of Prussia, instead of unjustly introducing the Union in 1817 and subsequently imposing it more and more, had rather sought to help the Church by it, and therefore, as would have been right, had insisted that the preachers should live up to the ecclesiastical confessions they had sworn to, or resign their offices, what quite different successes would have been seen there! to be warned and joked about!

D. R. d. L.

If they tolerated a "sectarian religion," they would fall into the hands of the state. The spirit of unionism is more powerful than its bearers; it drives them against their will into the Roman papacy. Trusting in the power of this spirit, Mr. Lütkenmüller breaks the first plank of the Union, which has already half become a wreck, and thus gives his fellow ministers the signal to follow. That many will follow his example in the near future is not to be expected; in the long run, however, it cannot fail to happen."

In what follows, Ströbel now states what significance Lütkenmüller's writing has for true evangelical Christianity. There he writes n. A.: "Should a Lütkenmüller be able to bring about the last day of our symbolic faith? Ridiculous! "God's word is Luther's teaching, therefore it never perishes, no matter how much it may annoy the devil and his whole army."" Only a call to sobriety and vigilance can and should be the present book to us. So: "Be sober and watchful, for your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him firmly in the faith."" Take a sober and watchful look first at your ecclesiastical past. Do not let yourselves be made drunk and addicted to sleep by rationalistic and unionistic cries of tolerance, or you will act in your judgment of the Reformation and its divinely appointed instruments, like Judas Iscariot on his Lord and Master. Do not think that you have the authority to reform the Reformers! "Sint dudsuM, and non sint." (Let them be what they are, or let them go altogether.) Rough and one-sided, †) unyielding as a log, coarse to the point of uncouth, but thoroughly honest, German, and true, such, according to God's will, should be the Reformation; for it had to do with the Roman papacy, that Gordian-entangled web of formerly scholastic, then Jesuit, and one day perhaps even worse deceit and fraud, which has proved itself at all times to be radically incapable of improvement, as the bodily intolerance and addiction to persecution, as ""antichristianism and demonic work,"" and will remain so until God burns it up in the flames of the Last Judgment. - Some will perhaps think that passionate zeal leads me, at least in expression, beyond the limits of moderation. Not at all! I do not get excited at all, keep true Protestant moderation, do not use hyperboles (exaggerations), but only speak the "old, correct, Lutheran style". However, in order not to become offensive to anyone without necessity, but rather to everyone according to my weak powers, so

I'm blamed for my "one-sidedness." How glad I would be if no other defect pressed me! - What did Elijah say? ""How long do you limp from both sides?"" St.

God willing, I will speak in the following, as well as I can, in the frightened words of the language of the day; but have patience if I fall out of the unaccustomed role here and there. Dear Evangel. Brothers, take a good look at the Holy Spirit, as the Scriptures portray him, stretched out! What is he? A roaring tempest, a kindling fire, a legless dove. Again, what is Satan? A smooth, pliant, cunning serpent, full of lies, deceit. Poison and malice. Now to which of the two does the impetuous, tempestuous, and yet open, honest blowing of our Reformation resemble? And to which the smooth, flattering, scheming character of a papacy supported by scholastics and Jesuits? Let us therefore be sober and vigilant, lest Papist cunning deceive us into blaspheming the hidden Spirit of God as a raging storm, as a destroying flame, and into worshipping the demon disguised in the form of a luminous angel. We can now show whether we possess the gift of spirit-testing."

Proverbs, which were once known under the Pabstthum were in the mouth of the people.

Flacius, in his "Register of Witnesses of Truth," gives, among other things, a catalogue of proverbs from the mouths of the people, from which it may be seen how, before the Reformation, the pope and his clergy were regarded by their people. These are: In Germany, the following question and answer were put: "What is now in the world for a being?"-"We may not recover for the Pfaffen." Further, "The nearer Rome, the more wicked Christian." Alluding to the papal letters, they said, "In God's name all misfortunes arise." In Italy they used to say, "As soon as a clergyman's parting is shorn, the devil enters him." In Bavaria the saying went, "Otherwise the Christians had dark temples, but light hearts; now they have light temples and dark hearts." In other places the following sayings were carried: "When the indulgence comes with Rome, hurry up and close the bag."-"He who goes once to Rome sees a villain; he who goes the second time gets to know him; he who has visited Rome the third time brings the villain back with him."-"The Roman court seeks out the devil, but dark temples; now they have dark hearts."-"The Roman court seeks out the devil."-"The Roman court seeks no sheep without wool."-"Else the chalices were wooden and the priests golden; but now the chalices are golden and the priests wooden."-"Many are worshipped as saints in heaven, whose souls may suffer chastisement in hell." Irr France, it was popularly said, "In Rome they let the devil les to the ruin of the whole Church." St. Thomas of Canterbury wrote to a whole college of cardinals; "Now they cry it out in all the streets.

Ken out, and it is preached through all the cities and villages, that there is no more justice in Nom? (6atal. t68t. verit. p. 824.)

These voices of the poor people are, we think, already sufficient testimony from the papacy itself of how necessary a reformation of the church was at that time. They had become so loud that even the famous Jesuit Cardinal Bellarmin was forced to confess the following: "A few years earlier, when the Lutheran and Calvinist heresy took hold, there was, according to the testimony of contemporary authors, no sharpness in the spiritual courts, no discipline in regard to morals, no knowledge of a sacred science, no reverence for divine things, hardly anything of religion remained." Consider, a Cardinal confesses like this, a Jesuit makes such a confession! What must it have looked like then?!

Half the baptismal fee.

The clergyman of a village in the Rhenish Palatinate had only spoken the opening words of the Christian faith at the baptism of a child, and thereupon baptized the child. After a few days the father of this child came to that clergyman to pay him the baptismal fee, and presented as such 15 kreuzer. The clergyman said, "I have 30 kreuzer to claim." The peasant replied, "Father, because you have baptized my child only in half the faith, I believe I owe you only half the fee." Embarrassed and ashamed, the clergyman had to acquiesce.

(Youthful friend.)

It is our experience here in St. Louis that people still pay baptismal fees when the preacher baptizes the children not even on half faith, but on his unbelief, by declaring before the baptism that under the "Father" he understands the Turk God, under the "Son" a Jewish sage, under the "Holy Spirit" virtue. By the "Holy Spirit" he understands virtue.

From Oldenburg.

The "Glaubensbote," a religious paper published in Oldenburg, brings the following anecdote, which indicates the degree of spiritual desolation in Oldenburg.

Not long ago, an educated man there told us quite innocently that he had made a strange wager with his son. The son claimed that our Christian creed says that Christ went to hell and that there is a resurrection of the flesh. He declared this to be a pure impossibility, and promised an important gift as the prize of a wager. The son then fetched a catechism from a poor that neighbor in a flying hurry, and truly won the wager.

Anger.

In 1522, when Fröschel had preached the Gospel in Leipzig to a large audience of Leipzigers, and had thus won many in that city to the Reformation, Adolph, Prince of Anhalt and Bishop of Merseburg, summoned him before him, drove at him violently, forbade him to preach, and said, "We will forbid you to preach the Gospel, or we will not be Prince of Anhalt." When the conversation was ended, Fröschel took his leave with the words, "Valete Christo Jesu," i. e. Farewell in Christo JEsu. Adolph, beside himself with anger, added: "Not in Christ, but in diabolus" (in the devil). Fröschel said aloud to this, "Amen!" i.e., Yes, yes, it shall be done, and left.

What the church actually rests on at present.

This is told to us by the Gettysburg "Kirchenbote," edited by Mr. Anstädt. In it, a correspondent lets himself be heard thus: "Prussia's king still stands as the only firm pillar of Lutheranism; at his instigation, the sixth church congress was opened and held in Berlin on Sept. 23 of this year. At his instigation, the sixth church congress was opened and held in Berlin, which was attended by the Corpphaeans of all European, and especially of the German parts of the country. The presence of the King at the proceedings, and the opening of the Kirchentag itself by him, had produced the most joyful movement." (See the 1st number of this year.) Alas, poor Lutherthum, if "Prussia's King is its only firm pillar." I Probably, however, the Correspondent is only a joker who wanted to tease Herr Anstädt.

The three stages of the order of salvation.

First before all works and things hear the word of God, wherein the Spirit convicts the world of sin, Joh. 16.9.

When sin is known, the grace of Christ is heard. In and the third time the priming weed burned without the same word the Spirit comes and gives faith where and igniting the powder in the bomb mortar. Moved in his conscience by this, the commander had the faithful witness pulled out and set free, whereupon he fled to Eisenach. After a life of many tribulations, in which, however, his faithfulness never left him, Aquila finally died as Superintendent at Saalfeld on November 12, 1560.

Then go to the death and the cross and the works of love.

He that proposeth any other order unto thee, doubt not that it is the devil.

Luther in the writing of the heavenly prophets.

The humble arrogance.

Antisthenes walked in rags to show that he was a philosopher who paid no attention to such small things as clothes. When he once met the philosopher Socrates, he quickly turned out the torn part of his coat, so that Socrates might see his superiority over all earthly things. But the latter said to Antisthenes: "I can see your ambition peeping out of your coat."

Faith.

Faith is scarce, writes old Danhatter; many are they that understand not what the

Let faith be the secret of faith, the only means of attaining salvation, which is preached both now and afar off. But with blood it is to be wept over, that it is not thoroughly understood. Most hold that this is the faith, if one professes the Lutheran faith, the Decalogue or ten commandments above according to the wording, the Symbola without understanding, like the parrot, therefore can recite, or If it is high, then it is a mere historical faith, a cold, dull, wicked, unlearned thought, imagination and ens rationis (reason thing.) Hence it comes that one thinks that it is an easy art to believe, and that it does not sour one at all. Since true living faith is the most difficult thing of all, we have all the more reason to pray with the disciples of Christ: Lord, strengthen our faith; and with the father of the moonstruck man: I believe, dear Lord, help my unbelief. He that thinketh faith an easy thing hath never learned what faith is, let him be as wise and learned as he will.

The refused baptism.

When Caspar Aquila preached the gospel at the beginning of the Reformation in Jenga near Augsburg, he was immediately brought to Dillingen on a cart by order of the bishop of Augsburg and imprisoned here. After six months of hard imprisonment with water and bread, he was released. He then fled to Wittenberg and found refuge with Franz von Sickingen in his castle of Ebernburg. But here, too, the dear man was to experience great and much fear. The military garrison in the castle demanded that he baptize a ball, as was then often the custom, or rather the shameful abuse. Aquila, of course, resolutely refused this ungodly desecration of the holy sacrament. Sacrament. The soldiers became so enraged that they put him in a large brass fire mortar, which they had filled with powder, with the intention of having him hurled over the wall. Aquila remained steadfast. What happened now! Twice the soldiers lit, and the third time the priming weed burned without igniting the powder in the bomb mortar. Moved in his conscience by this, the commander had the faithful witness pulled out and set free, whereupon he fled to Eisenach. After a life of many tribulations, in which, however, his faithfulness never left him, Aquila finally died as Superintendent at Saalfeld on November 12, 1560.

Well done.

I call it good when it will please a few people and displease many. This is such a sure sign as the manger and the swaddling clothes were to the shepherds, Luther.

Papist meritorious good works.

Br. Toletus writes: "A simple-minded man can earn something by believing his bishop, even if the bishop presents a heresy." (Instruct. 8 "c. 1.4. e. 3.) This Jesuit follows Angelusde Clavasio in this, who writes: "An error may sometimes be meritorious. For example, if a person heard a famous preacher or bishop preach an error, and in his simplicity believed it with the intention of obeying the faith, but was willing to be taught better. For works are judged by intention. Sometimes, at least, it is only a pardonable sin, as when, for example, an old woman believes that the Holy Trinity is a woman. For example, if an old woman believes that the Holy Trinity is a woman, she believes this because she thinks that the church holds it to be so. And yet she is not heretical because she believes with this condition."

Bad preacher in beautiful church.

When once Prince John Frederick had been with Duke George in the beautiful church of Annaberg, where Pope Zeidler had preached, the Duke asked the Prince how he liked the church. The same answered, "The house is beautiful, but the bird inside sings no good." When the church fell to the Lutherans, the following verse was placed over the entrance to the pulpit, in addition to the verse Es. 58:1:

Seek God's honour, and nothing more; Teach your neighbour, turn to nothing.

Church News.

Saginaw City 12th-5th, '54. Venerable President!

I hereby inform you that on the 7th of this month, on the Sunday of Jubilate, I introduced Father Sievers in Frankenlust to his second branch congregation in Lower Saginaw. May the gracious God, who has also chosen a small congregation of pure confession in this place, keep it in building, so that it may become a blessing for many.

With warm regards

Your obedient

O. Clöter.

The German Lutheran Synod of

Missouri Ohio and other States will hold their next meetings at St. Louis, Mo. on Wednesday after Dow. I. p. Lrin, June 21, to July 1.

Receipt and thanks.

With heartfelt thanks I certify to have received \$3 00 from an unknown person through Mr. Professor Crämer, for my support in the local seminary. May the faithful Saviour bless him abundantly with temporal and eternal goods.

Fort Wayne the 11th of May, 1854.

Daniel Schmalz.

Receipts.

With hearty thanks against God and the bountiful givers, the undersigned certify to have received for their support at the Fort Wayne Seminary:

P16 00 on 14 Nov 1853. and
5 25 " April 14, 1854, by some friends in St.

Louis.

A. H. Kirchhefer.

3 00 from the Young Men's Association in the parish of the Rev. Brohm at New Zjork.

H. Dörmann.

2 00 from the same club, and a pair of boots from Herr Schuhmacher Meyer there.

Chr. Lücke.

I hereby express my heartfelt thanks to the congregation of Fort Wayne for the love with which they made it possible for me to travel to this year's synod by means of a collecte of \$25 00 raised on Ascension Day. The Lord bless them for it!

Fort Wayne d. May 20, 1854.

G. Schick,
Cand. Thevl.

From members of the Baltimore congregation I have received in the months of March and April K66 03 - of which, however, \$39 35 as travelling expenses, and P26 68 for the use of books - correct, which I herewith cordially certify with thanks.

May the faithful God be their retributor.

Fort Wayne, in May, 1854.

A. Wagner.

Changed address.

Aevck. Mr/e/Ze-', O.
"8/. Os. Hto.

In the German bookstore of Lekrur- ksr L Loraäl
inerschien so eben:

Received

to the synodal treasury:

by Mr. Johann Bierlein in Frankenmuth, Mich. Kl 00 by the township of Frankenmuth, Mich. - 16 00

These, like the \$20 50 receipted in No. 14. from a collection of cents.

from Mr. Past. WambSganß for 1853 and '54 - 2 00 from Mr. & Mrs. Schnell in Liverpool, O. - 1 00

d. To the Synodal Missionary Fund:

of the congregation of the Rev. Saupert at Evans- ville Yes. ----- li 00

To purchase land for the Lutheran Indians in Michigan:

by Mr. Joh. Georg Vetter in St. Louis -1 00
collected by Mr. B. H. Succop zu Pittsburg gesammelt u.

sent in: K54 55. namely:

1. by Past. F. G. Zeumer --- K 3 00

2. by E. Leemhuis, B. H. Succop, I. R. Auf- derhcyde, G. E. Niemann, J.J. Meyer, I. Keil, W.Rirmann, Mrs. Fr. Orte, Mrs. Fr. Büute, H. Voskamp, R. Voskamp, H. Freese, H. Auf- derheyde, H.H. Niemann, I. R- Niebaum, I. Kemper, H. Wöstehof, I. H. Ortmann, W.

Strubbe, G. F. Herion, each 1 dollar -20 00

3. by H. Stille, Maria Herrmann, H. Pügrimm, K. Kordes, Frau Knost, I. H. Niebaum, H. Meyer, Frau Witter, Fran Wessler, Frau Döt- ker, Frau Linnemeyer, Frau Strietmann, E. H. Meyers, C. the lowest possible price, we recommend you at the same time to

Schaefer & Koradi,

S. W. corner of 4th and Wood streets, Philadelphia. I

Printed at M. Niedner LI Co, > Northwest corner of Third and Pine Streets.



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 20th June, 1854, No. 22.

(For the Lutheran
Submitted).

The so-called Great Hanoverian
Catechism,
judged by
Ways.
(Continued.)

Of the Sacraments.

A sacrament, in the sense in which baptism and the Lord's Supper are used, is a sacred act instituted by God himself, in which heavenly goods are distributed and received under visible signs, and divine grace is offered, presented, and sealed.

The hannöv. Cat. omits the signs in explaining that word, and interpellates the goods with promises, and the sacred act with one only very solemn. *)

By omitting the signs, he takes away the very thing by which baptism and the Lord's Supper are distinguished from all other sacred acts; for that they are sacred, all acts of worship have in common with each other, but the visible ba

*) Trans. 8. fr. 1. p. 151, "What do we therefore understand in?" (By the sacraments.) Answer, "Two very solemn acts of religion ordained by our Saviour himself, and connected with his promises."

The signs that God himself instituted are proper only tooor that he did not much care to claim for baptism and the baptism and the Lord's Supper. If this is not maintained, Lord's Supper an honor derived from God. then those two highest acts, baptism and the Lord's Supper, are degraded in their rank.

By speaking only of promises, instead of of goods, he not only makes doubtful the present immediate effect of the Sacrament, but he also makes it clear that prayer and preaching 2c. may as well be called a Sacrament as baptism and the Lord's Supper, for preaching and prayer, the Vf. does) a mere initiation -b); for an initiation (e. g. to are also acts ordained by our Saviour himself, and an office, order 2c.) includes in itself, indeed, an connected with his promises.

By calling the action only a very solemn one, insteadnot a miracle of grace, as^ occurs in baptism by of a sacred one, as is also generally customary among regeneration. the people according to the ecclesiastical usage, the author proves either that he did not know the difference between solemn and sacred **) (which is scarcely apparent in

**) Both solemn and sacred mean something that has a claim to a certain value. But in the case of the sacred, the value is based on the fact that it has an inner value and concerns God; in the case of the solemn, on the other hand, it is based on the fact that the outward representation expresses a serious value, without regard to whether it is fully justified or not. Thus, for example, an emperor's coronation is solemn, but it is not sacred-therefore solemn is not as much as sacred.

Of baptism.
The proper end of baptism is regeneration, because it is the very means of it. Hence it is wrong to make the purpose of baptism (as the Vf. does) a mere initiation -b); for an initiation (e. g. to admission and acceptance, a solemnity or ceremony, but not a miracle of grace, as^ occurs in baptism by regeneration. Now who does not see how, by reducing baptism to a mere initiation, the sacred is made common, and the sanctuaries are emptied of their preciousness? But if the purpose and aim of a thing is misjudged and missed, how must not the whole treatment of it become crooked and uncertain? Thus we find the well-known saying Tit. 3, 5. He makes us blessed through the bath of regeneration 2c. strangely enough as a proof to the sentence "that through baptism the

†) Br. 4. p. 152. "For what is baptism instituted?" Answer: "For initiation into Christianity."

Church and ministry

to

Lutheran doctrine.

In basic sentences with Luther's testimonies

compiled by

Dr. G. Chr. Adolph Harleß,

Oberconsistorialpräsident in Munich.

(Stuttgart near Liesching.)

[170] Obligations -of Christianity are imposed.*)

To be sure, obligations are laid upon us in baptism, but an obligation laid upon us is not what God assumes to do, but what we are to assume to do. Now we ask: Can anyone undertake to give birth to himself again? Great though it may be (and this is presupposed, if regeneration is to be one of the obligations)-for what then is regeneration made? for God's or man's sake.

Fr. 14, we find a sentence that does not concern regeneration, but the already discussed chapter on the Holy Trinity. Trinity.

The author's expression is another example that the author does not want to avoid calling the Son and the Holy Spirit God. Spirit God. **)

It was so obvious to say: to God the Father, God the Son and God the Holy Spirit. But he only needs the addition "God" for the word "Father", but for the Son and the Holy Spirit he leaves it out. He leaves it out. It would not be so conspicuous if he had not added the word "God" the Holy Spirit he leaves it out. He leaves it out. It would be the honorable author to publish this work: "A special addition to any of the three persons, and had simply said: "Father, Son, and Holy Ghost. But then he would have made all three persons equal to each other. Now he who considers all three persons to be God need not, of course, be conscience-stricken about this equality. But he whose conscience is smitten with the fact that he would then also make the deity of the Father doubtful, carefully places the word "God" only next to the Father, and thus betrays that he does not consider it a sin not to hold the Son and the Holy Spirit to be God. The Son and the Holy Spirit for God.

And if someone wanted to excuse the author and say that the little word "God" is indeed only used for the father, but without a doubt refers to all three persons, we answer that: The author himself has prevented this relation by continuing in an unequal manner of speaking, by saying "God" in the case of the father, but "God's" in the case of the son. For in this way he wants the little word God to be used in a different relation in the case of the Son than in the case of the Father. He does not want it to be said that God is the Son, but he has nothing against it to be said that he is the Son of God.

Isn't it all the same? Not at all. For when it is said that God is the Son, all denial of the divinity of Christ is absolutely excluded. But when it is said Son of God, the still reserves the right to interpret the expression Son of God as one pleases.

. (To be continued.)

*) Br. 11. 2. p. 153. ("For what purpose is such a thing done?") - "To interpret to him the obligations of Christianity."

**) Br. 14. p. 154. "But what are the obligations laid upon us in Holy. Baptism laid upon us?" - "That we believe in God the Father, the Son of God, and the Holy Spirit. Spirit."

Under this title, the excellent and highly respected theologian Dr. Harleß finally published a paper at the end of last year, in which he gives his voice in the controversy over the doctrine of church and ministry as briefly as he does clearly and decisively. In the preface, he himself says the following about the occasion which prompted the honorable author to publish this work: "A special request to give, among others, a kind of arbitral judgment in a dispute that had arisen in the German Lutheran Church in North America. *) However, since it seems to be a matter not only of principles, but also of the manner in which they are to be enforced in individual cases, I saw myself unable to render a judgment in an arbitral form without hearing the disputing parties and without insight into the mutual files. **) But the request was important enough for me to ask myself whether this was not a clear hint to break a long silence.

For what moves the minds there is, in its final essence, nothing other than that controversy about church and ministry which has been going on within the Lutheran Church in Germany for a long time. and has led to many a feud. Up to now I have not been able to keep it completely undivided with either one or the other of the contending parties. Partly it lay in the matter, partly in the manner of argument and proof."

It is remarkable what Dr. Harleß says about the fact that he accompanied his theses only with testimonies from Luther. He writes about this: "I am proceeding here from the often made experience that in this dispute about what is according to the Lutheran way, people often speak and write in a way as if they had not read Luther's writings and public testimonies or had not understood them correctly. And yet these are the historical foundation of our public church confession. †) Should both one-

*) From whom this request had been made is not said. D. R. d. L. **) So Dr. Harleß does not agree with the principles according to which the Leipzig Conference acted, D. R. d. L. †) Sad as it is that not a few theologians who call themselves Lutheran now confess outright that they can no longer agree with Luther's and our symbols' teaching on church and ministry, the honesty of such men deserves their respect; much more deplorable, at any rate, is the fact that a number can now be found even of those who, although they are

If the Scriptures contradict one another, this would first have to be investigated and proven. If the Scriptures should testify against both ecclesiastical authorities, then I would have to submit. But I have found neither the one nor the other up to now. If the latter were the case, "(that the Lutheran doctrine contradicts Scripture)," the controversy would take quite a different turn. It would then be the truth of Scripture against Luther. Whether it stands or wants to be stood in this way, one would first have to clarify. I make an attempt at clarification with the following sheets. They do not enter into anything but what seems to me to belong to the highest principles in the pending question. I will deliberately not go into the further consequences that result from this, e.g. with regard to ordination, church discipline, etc., to be carried out by the outer church. I will not withdraw from later service, as far as I can do it and God gives me time and strength. But first it is necessary to secure the principle (the basic doctrine). The horse must be ...where the bridge belongs. So that one may now know what I mean, I give my view in short basic sentences. If I then cite Luther in more detail, please do not regard this as a mere citation of someone else's statement. I let Luther speak for me; for he speaks better than I could speak. It also happens with men of such a profession that they seem to have spoken what they have said for certain times "by providential providence" (i.e. by God, who foresaw everything, having so arranged it) "as if for all generations. In this sense I introduce it, and that in hearty opinion for both contending parts. May the Lord God grant blessing and peace in the growth of a blessed unity of faith and confession.

God be praised and glorified for all eternity, that in these last sorrowful times, when it seemed as if all influential theologians of our church, under the appearance of stricter orthodoxy and churchliness, had dropped not only our Luther, but also our precious confession in one of the most important doctrines, and had regarded the old leaven of Roman papist false doctrine as a gradually lost

The first is that the Lutherans, who are Romanizing and departing from that doctrine, nevertheless try to persuade the people by all kinds of dialectical (i.e. dispute) arts that they agree with Luther and the Lutheran confessions. What havoc such proceedings wreak is not to be expressed. All sense of strict truthfulness, all honesty, must perish there; and such "adherence" to the Confession on the part of its "friends" must necessarily undermine the Confession, its authority and its usefulness for the preservation of doctrinal unity and purity, more than can be done by its most determined enemies. As far as the persons concerned are concerned, we have the hope and the consolation that many of them do violence to Luther's writings and symbols unconsciously, blinded by preconceived opinions. This must, of course, soften the judgment of such persons, but the matter remains none the less highly dangerous and pernicious. D. R. d. L.

D. R. d. L.

The Church has given us a man who has not only vividly recognized the high responsibility that his high guardianship of our beloved Church of the pure confession imposes on him, but who also possesses an equally great faithfulness and simplicity, as well as talent in every respect, to stand at the head of the other fighters as a champion of the precious jewel of the pure doctrine of our Church.

We now let the Harleß theses themselves follow. Without the testimonies from Luther's writings below them; not because we considered this superfluous because of the testimonies from Luther already given in our writing: "The Voice of Our Church"; rather, we must confess that there are quite a number of Lutheran testimonies in Harleß's writing that we have not listed and that shed light on several important points that we have left dark. We do not share the citations only because of the limited space of our paper, and hope that at least our entire pastors will procure the little book themselves, in order to be introduced thereby ever more deeply into a doctrine which is already of such great importance in itself, and around which just now and just here such an incisive struggle is taking place in the development of our church. We, at least, must acknowledge and confess with gratitude to God that we owe to this Scripture not only strengthening in the truth already recognized, but also highly important further teachings.

There are eighteen theses. They are the following:

§In the controversy over the doctrine of church and ministry, we must not begin with church, ministry, spiritual priesthood, etc., but with Christ and the way in which the Holy Spirit, who works on earth from the Father and the Son, establishes and builds Christ's kingdom. This leads first to the relationship between the church and the ministry. This leads first to the relationship of the Holy Spirit. This leads first to the relationship of the Holy Spirit, not to the church, ministry, spiritual priesthood, etc., but to the word of the gospel. §It is certain what Luther says: "the Word is the only bridge and path through which the Holy Spirit comes to us. Spirit comes to us." -

§This is the "bodily or written word, written in letters," whether preached and heard, or read and meditated upon. Where this word is and works, there is and works the Holy Ghost; and where he is and works, there is the church.

§If the presence of the Holy Spirit, working through the Word, founds, builds, and sustains the Church, then it must be determined first of all what and where the Church is, and one must not allow oneself to be misled by a negligent ambiguity of the word Church.

§5. if the Church is to be substantially affected by the efficacy of the Holy Spirit

If the church is a community brought to faith in the gospel by the word, and in this faith a Christian, holy people, it follows that in this its essential and real existence it is invisible, and that the church, the existence of a holy, Christian people (oonZreZatio sauawrum et vere oreäenüuw) in this its essential reality, is not an article of sight, but an article of faith.

§(6) Since Christ the Lord, in the power of the Holy Spirit, founds, builds, and sustains his holy Christian people, the "internal Christianity," primarily through the Word, and then through the sacraments as visible means, the Church also has its visible signs by virtue of the divinely ordained means of its foundation and preservation.

§. 7. This connection of the invisible church with its visible signs, or rather means of grace, which it offers and is to offer, or the God-ordained reciprocal relationship between "spiritual, inward Christianity" and "bodily, outward Christianity" (sxternL sooietuZ sigvoruw eeelesias), (sxternL sooietuZ sigvoruw eeelesias) does not behave like the inseparable unity of soul and body in the natural human being, so that where the body is, there must also be the soul, or where the visible signs of the true church are, there must also be a truly Christian holy people with natural necessity; But the real existence of the true church also remains an article of faith, and that by virtue of the faith that where Word and Sacrament are pure, God does not leave himself unwitnessed. From the mere evidence of the external possession of the visible means of grace does not yet follow a visible proof of the existence of a truly faithful, Christian, holy people.

§(8) Since, where there is an outward communion of the true signs of the Church, of the Word, and of the Sacraments, it does not naturally follow that the Holy Spirit is everywhere received without resistance and has his work, and therefore also where the real existence of a true Christianity remains an article of faith, but the only visible and unmistakable sign remains only the existence of the loud preaching and endowed administration of the Sacraments, a visible unity and purity must not be made by the sign of the true Church.

§(9) The church, then, in spite of all its sins and infirmities, is true according to its outward profession and sign, if it has and administers Word and Sacrament purely and correctly; while according to its persons, or according to the church's inner nature and existence, the church is true Christianity only if and when its members rightly recognize and confess Christ in unity of faith according to the Scriptures.

§10. this presentation of the word in faithful confession, of the word with its

binding and loosening power, is originally and fundamentally a vocation of all Christians, of the whole holy Christian people.

§ The special vocation of the ministry in the congregation is only rightly held if a clear distinction is made between the priestly and the ministerial vocation, and if, on the other hand, the essence of the ministry of the Word is not sought in anything other than that which also belongs to every believing Christian by virtue of his priestly vocation.

§(12) It does not in the least follow from this, however, that what by its nature is the calling of all believing Christians is to be exercised uniformly by all. On the contrary, precisely because all have the calling to proclaim Christ and the virtues of him who has saved us from darkness, individuals may not therefore take the liberty of doing this arbitrarily in public before the congregation, but must await a special election or calling for it, as the believing congregation already properly considers it its duty to provide for such election or calling.

§(13) Neither does it follow from the proper election or calling of the church to the office of preaching reconciliation, that such an office is a mere church service, a church order, a church authority; but precisely because the believing church recognizes in such a service the foundation, order, and authority of Christ, who by his word and the service of his word founds, builds, and sustains his Christianity, it calls to such an office.

§. 14. While the believing congregation, the Christian people, waits for the order and appoints the offices established by Christ, it is not based on a law of order or a regulation of distinction, but on a word of promise, by virtue of which the Lord always promises to give to his congregation the special gifts needed for the fulfillment of the special offices; And the inheritance of this promise is not a special state established by law, but the whole believing church, which the Lord divides into members by the fulfillment of his promise.

§15 For this reason it is possible to speak of a special authority, and also of a special endowment of the office, but not of a special power and grace which is inherent in the office itself; but where the office has and brings power and grace, this is rooted in the word which the office has to give, and all the power and grace of the word is rooted in the living Christ, who is the giver of the word and Spirit, and the founder of the office.

§. 16. Because the word on which the

If the faithful congregation is founded and in the faith of The Church, which is being attacked by the present, it will also think rightly of the office in the church and its which it fulfills the offices, is not the word of fighting ever more resolutely for the endangered, sacred constitution.... But if we seek to come to an understanding commandment and law, but the word of grace and heritage of the fathers.

about the church, we must first notice: new thoughts, new promise, the church sets the order in which it presents The testimonies for this, which come into our hands scientific investigations with new results must be wrong what is of the office, be it what it may, **not** as a legal every month with the latest various German journals, are here. What would that be, too, for a church that had taught so many that we must content ourselves with sharing one wrongly about itself for centuries! And what could be **constraint** and commandment, but as a presentation such with our readers only now and then. This time first expected today from the attempt to understand the church to the free and unconstrained faith of the congregation. the testimony of a theologian from Lauenburg, named A. better, when it, bleeding from a thousand wounds, only

§ 17. These are the main features of the doctrine of Brömel. In this year's second quarterly issue of the gradually comes to its senses again, after it had spoken church and ministry as it applies to the congregation of Rudelbach-Guerick Magazine, he published an essay in vain about it in the days of its power! We must stick to believers and presupposes a believing congregation or under the title: "The invisible is the right church," from what the symbols teach. In this matter one need only look church, a Christian holy people. which we would like to share a few excerpts with our behind oneself, the two only consistent opinions about the

§ According to the model of the order of the believing readers. Although the essay speaks only of the dark sides church are pronounced and have been sufficiently set congregation, "external Christianity," the community of the Lutheran Church in Germany, it itself belongs to the apart: Rome in its confessions calls only the visible, the ecclesiastical signs or the visible church, rightly light sides of the same, so that with it we have both nicely Lutheran church calls only the invisible the true and right establishes its order; only that in this process much together. church. What has been invented, or will be invented, in

weakness and error, sin and disgrace, mobs, and trouble In the beginning of the essay, the author both laments the present day, between the old terms, as new and can also occur (see clause 8). This affliction must not and consoles the fact that the theologians of Germany are supposedly deeper, belongs to one of the historically cause the faithful to separate from a church that still has divided over the question of what the church is. That no already pronounced conclusions. But this must be noted the Word and Sacrament, but must remain, fight, and agreement could be reached on this issue at the last at the outset: the Lutheran church has never denied that contend, until the Lord gives victory to the church. Leipzig conference, he says, is why he does not want to the church also has a visible form. There is no dispute

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These are the Harlesian Theses. It may be that these men who spoke in Leipzig, he says quite correctly, are on its visibility - it teaches that the real church is the theses raise many questions that remain unanswered; precisely the same as those who speak in their invisible one."

therefore, we must once again refer to the enclosed homeland," where it always "suddenly becomes apparent" Now there is a definition (explanation) of the church testimonies from Luther's writings, in which the further that the reason for all differences is the doctrine of the going about among us which openly states that it cannot elaboration can be found and after their attentive church. Brömel therefore advises "to suspend the cope with the symbolic statements.... How is it, then, that comparison the reader will hardly be left without an conference altogether," since talking back and forth will in our day people come to such contrary views? The answer to a question that imposes itself on him and not settle the matter, and continues as follows: explanation is obvious. The ancients were in sadu directly concerns the matter. "UnLutheran views of the church will always lead to oonksssioum with the church (they were urged by the

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Kicks and downsides of the Lutheran Church in Germany.

If we want to report here for the time being that in the Lutheran Church of our homeland, in spite of all the sorrow of our time, more and more bright sides are emerging, we are by no means assuming the principle of certain theologians here that peace and compatibility among the theologians with regard to doctrinal differences is a bright side of a church. On the contrary, we reckon this to be one of the more and more prominent bright sides of the Fatherland Church, that this very peace, this compatibility, this shyness before a fight, which interferes with the leisureliness and confidentiality of living, eating, and drinking together, is beginning to disappear almost everywhere over there. But the most beautiful side of the light seems to us to be that in Germany people are now coming more and more to the realization that those who have hitherto been regarded as representatives of Lutheran orthodoxy are gradually abandoning the model of the old Lutheran doctrine and are taking the direction of Rome, and that they are now taking a stand against it and, regardless of what high authorities they may have, are now taking a stand against it.

"Prof. Dr. Guericke makes the remark "that a conference which, according to the minutes, has recently addressed the American question, has already thereby divested itself of its ecumenical Lutheran character and has taken from itself the former church-historical, ecumenical Lutheran meaning of a "great" one under the presidency of Rudelbach and Harleß, and has made its further holding or not holding - since freer (i.e., everywhere and especially in the doctrine of the church really symbolic) Lutherans ignore it - "indifferent" (i.e., indifferent). Incidentally, not only Prof. Dr. Guericke, who may be regarded by some as a partisan, has so judged the Leipzig Conference. Similar voices have been raised about it in various parts of Germany soon after it was last held. Thus, among others, the editor of the "Kirchenblatt für die ev.-luth. Gemeinde des Herzogthums Braunschweig," L. Wolfs, had already written the following in this year's February number: "We do not believe to assert too much when we say: The Leipzig Conference has lost the ecumenical Lutheran character that was inherent in it in the first years. It is no small contribution to the disruption of a prosperous course of such conferences if they are to end with the consent of the members to formulated theorems (doctrinal regulations) that go beyond the general. Finally, the true result of the negotiation is obscured by unification over deliberately half-clear sentences. And what is gained by the all-sided half-unwilling pronouncement and the unsatisfied assent? Nothing, really, but a pressure of conscience that one has not done what one ought to have done."

What is the church? But in this way one can discuss a great deal about the church and still not find out what it is. What is the true church, this question is pleasing to God and man. And of this true church, as has just been remarked, the Confessions speak. In the seventh article of the Augsburg Confession Confession, it is taught that there must always be and remain a holy Christian church, that is, not a church at all, but a holy Christian church.

of the baptized, e.g. those baptized by Jesuits with the help of smelling bottles, but the assembly of all believers, where the gospel is preached purely and the sacraments are administered according to Christ's foundation and institution. To this the Apology adds, ""Therefore the true church is the kingdom of Christ, which is the assembly of all saints, for the ungodly are not ruled by the Spirit of Christ."" The Lutheran Church, therefore, did not seek and present, like a professor, a doctrine of the Church fit for the school, about which one should have continued to dispute; it had to confess the right Church as against the wrong one. But if one has the right church, he can then also recognize the wrong one. Where there is a pure Word and a true Sacrament, there are also believers, and these are the true church. But where the word and sacraments are not pure, there is not the pure church, but still the church, though impure and unrighteous, like its word and sacraments. Therefore it follows from the 7th article of the Augsburg Conf. Therefore it follows irrefutably from the seventh article of the Augsburg Confession, that the Lutheran church, though it holds itself to be the true church, is by no means the church at all. Where there is only word and sacraments, there is the church. If the word is impure, and the sacraments clouded, so will the church be, as surely as men who eat unhealthy food still eat food and live corruptly. Thus the Lutheran Church does not have a narrow, limited standpoint, as it is probably reproached by friend and foe, but a truly ecumenical (not sectarian) one. Where there is only Word and Sacraments, there is she still sees the church; only where there is only baptism, there the church disappears to her like a distant dot on the horizon. Not as if she denied the church here, she can only no longer recognize it; she sees here only the ruins of the visible church, but does not deny that in these ruins men still live who are Christians, yes, she believes it when she is assured of it, only she does not say: there under these ruins the true church begins, but there it ends, there it disappears from sight. How has Chemnitz and Gerhard the breadth of this view formed clear corridors in history!"

"The whole view of the symbols in relation to the right church is undeniably connected with the doctrine of the invisible church. But no proof is needed: the Lutheran church calls only the invisible church the right church. This is acknowledged among friends and enemies. The Romans, for example, have at all times fought against this conception of the church as one that the Lutherans have always held to. The Reformers had to show the right church to the false visible one: they said it was the invisible one. In the 7th article of the Augsburg Confession Confession, the communion of the saints with right words and right sacraments is to be understood in no other way than in the invisible sense. We repeat what we have said above.

No one can say, without utter nonsense, that the church should not also be visible; as it enters the world, it must also appear in the forms of the world, that is, visibly. So here, too, there is no need to discuss this further. The question is only this: how does the invisible church relate to the visible church? Are they indissolubly connected with one another, do they coincide, or is the invisible the real church, the visible merely the external and inauthentic one, the one that merely appears, but never corresponds to its real essence? The Confessions emphasize the invisible church, calling it the communion of saints in the seventh article of the Augsburg Constitution, Conf. and in the 8th they say: ""item, although the Christian church is really nothing else than the assembly of all believers and saints."" Read the further argument of the Apology in the article on the church, where the church is conceived only as a communion of saints. In the whole article Melancthon, though he does not use the word invisible, yet speaks only of the holy church which is in the hearts, which has ""the holy spirit and faith."" And from there through the whole Protestant church only this doctrine. The Protestant dogmatists distinguish between a church in the narrower sense (eoolesL strioto äietrr), and understand by it the whole assembly of the truly There is a distinction between believers and saints, who not only have the outward means of grace, but are also pardoned with true faith of the heart and inward regeneration; and between the church in a broader sense (eoolesls. lrrte äieta), as a community of all the called, who all stand together outwardly for the use of the Word and the sacraments, and are considered church members. But by no means do they make two churches, as little as the symbols and the Scriptures themselves do. They know only one church, and that is the visible church.

But, says Gerhard, "we say that the one and the same church, the whole multitude of the called, is considered twice, inwardly and outwardly," and he means as outwardly called and as inwardly believing. But the true church they call the inward. I do not know of one of the old Protestant dogmatists (interpreters of the faith) who taught otherwise. They hold to the words "One, holy, universal church," which they explain only spiritually, that is, of the invisible church."

"But object †), ""we must beware of immediately putting into the body of Christ the concept of the invisible church. When the ancient Church attached to the Lord's Church the determinations: one, holy, universal, apostolic, only-salvific, she did not have in mind the so-called invisible, but the Church according to her invisible and visible side, the old Catholic."" The first thing we must reply to this,

†) So dir Leipziger Conferenz p. 66.

is this: the whole Lutheran Church has thought and taught differently about this point. All Protestant dogmatists refer the one, holy general only to the invisible church, as it is not at all possible otherwise. But then, if the invisible church as such had been foreign to the old Catholic church, it would have been necessary to correct it in this matter, as in many others, according to the Scriptures.

according to our confessional writings, than conversely our Church with her Scriptural proofs according to the Old Catholic Church ††). . . Finally, however, we must note, the Old Catholic Church did not yet know the new, visible and palpable Roman Church with its Venetian pallast-like exterior. Only the complete externalization of the Church of the Pope could finally let us find the invisible Church as the pearl in the shell. As certainly as we do not look for the doctrine of justification in Cyprian and Jerome, so little can we look for the figure of the invisible church in them, or what is the same, our Protestant concept of the church after that,

that the old Catholic Church had. Yes, justification and the invisible church are correlative terms (i.e., interrelated terms); where justification is taught rightly, the church must be taught rightly, and the invisible church must necessarily come to the fore as the true, proper church. But among Lutherans there is hopefully no question that justification according to Scripture has never been taught so sharply and truly as by our Protestant fathers. For this reason, however, a Protestant is not permitted to wander into the old Catholic Church in order to discover the Church; to look backward in this way is to miss the richness of the

The Church's own church and do not give room for the unfolding of the Holy Spirit. The church is not a church of the Holy Spirit. This, however, must also be remembered: from the alienating, ceremonial-legal course of the Old Catholic Church, the kingdom of the pope has emerged as a sure test that that Old Catholic concept of the Church is not the right one.

"We must therefore stick to the term-

This is one of the lamentations of our time, that theologians, when they read the Fathers of the Church, and perceive that there are many things in them which justify the Roman Church, think that a new light has dawned upon them. As if it had not already been clear to our fathers at the time of the Reformation that the Romans, however, could adduce much for themselves from the fathers, only that at that time they had the strength of faith to adhere to the bare Scriptures, unconcerned about so-called church statutes, fathers, conciliarities, etc.! If our present theologians will not gratefully accept the light which God, out of great mercy, gave again 300 years ago, but despise the divine visitation of grace in the age of the Reformation, they are lost. The conception of the church as it prevails in the papacy is by nature the most natural to man; therefore, if one is not guided here by divine light of grace, one must inevitably finally fall into the papist view and lead the church once again toward the same ruin.

D. R. d. L.

The only way to do this is to follow the path that our Dr. Rudelbach about the ordination.

Protestant dogmatics has established. He who deviates from it must go astray, whether they are visible or not. He who lays stress on the visible church, or on the even

interpenetration of visible and invisible, must come to Dr. Rudelbach's decisive testimony against the desire of an un-Lutheran church office. The necessary rationalism and union and for the Lutheran Church and the consequence of the visible church is visible priests, Lutheran doctrine, at a time when almost all those who are bishops, and finally the pope. He who lays stress on the visible church must come to assert that he who does not were silent, has become such a great blessing to our Church that it seems as if the gratitude of a Lutheran Cyprian said, but as has again been cyprianized. He who demands that we throw the mantle of love over the thus confounds the visible and invisible church must, in infirmities of such a man. But this is not so. The more his emphasis on the visibility of the church, come to gifted a man is, and the more he has gained the transfer to the visible church the titles belonging to all confidence of the members of the church by his Christendom: united, universal. Then, too, in order to faithfulness in other ways, the more fruitful is always just establish the holiness of the visible Church also visibly, it is error. Such great men, as by God's grace win many will have to be asserted that a Church, even if it has for the truth, just where they err, generally draw after otherwise pure Word and pure Sacrament, is no longer them a still greater company of those who err with them a Church if it has no ban. Instead of two means of grace, But every error against God's word is always a deadly such a one must for the present assume three: Word, poison of the soul, which works all the more perniciously Sacrament, and Ban; instead of two Sacraments, such a and widely in the church, the more sublimated (finer) and one must provisionally accept three: Baptism, Holy with the better recommendation it goes out as a remedy Communion, and Ordination. What would still have to Thus we see ourselves compelled, albeit with deep follow, e. g. the old Catholic penances, a visible regret, since we would prefer only to praise Rudelbach ecclesiastical head, a noble looking down on the to point out an error that this man, who is otherwise highly Reformers and their writings, etc., would depend on the revered by us, has already revealed in the past, but has courageous activity of times and persons. I dread such now developed extensively and publicly presented to the unprotestant sentences: they will lead us to a Lutheran church. This error concerns the doctrine of ordination and hierarchy, which is entirely contrary to the old Protestant the related doctrine of the office of preaching. The views. Whoever thus eliminates the symbols and the discussion of this doctrine from the pen of Dr. Rudelbach entire Old Protestant doctrinal material at once, cannot be found in the first quarterly issue of this year of the do otherwise, since there are only two consistent church "Zeitschrift" published under his and Dr. Guericke's paths, one Old Testament and one New Testament; hence name. Although we do not wish to apply the Hieronymian must turn his face straight toward Rome. There is now a Lutherian or sententia proäiäisso, superasso est. i. e. Catholic procession going through the world, says to have made known the opinions of the heretics, i. e. to famous Swedish historian: here one feels something of have overcome them- to the error of Dr. Rudelbach, for it! But what a wonder! The Roman Catholic Möhler says this time, however, it is sufficient to inform the readers in his Symbolik (6th edition, p. 425): "Yes, certainly only of what he teaches against God's Word and the these, the invisible, the deified, those who have passed confession of our Church on the point mentioned.

into the image of Christ, are the bearers of the visible In the place mentioned, the aforementioned writes, church: the lesser ones in the church, the unbelievers, among other things, the following: "It is by no means to the hypocrites, the dead members of the body of Christ, be approved that one" (on the part of the old Lutheran would not be able to preserve the church itself in its theologians) "understood ordination essentially only as " outward appearance. The proposition that the internal "the public and solemn confirmation or, as it were, church is to be put first, and only then the external, has proclamation of the vocation ". In order to show that it is a perfectly true side. We are not living members of the was not really the laying on of hands that was important external Church until we belong to the internal." Thus (as if any part of a sacred act attested from the earliest speaks a Roman dogmatist overwhelmed by the truth of days of Christianity could be less important *) one Protestant doctrine, and we begin to abandon Protestant mentioned with special emphasis the fiery prayers." doctrine and to - romanize! God help us to the right truth In the following, Dr. Rudelbach comes to and clarity!"--

*The words enclosed are also Dr. Rudelbach's words. He also considers the laying on of hands to be an essential part of ordination, and thus also departs from the model of the teaching of our church.

the well-known decision of the fourth ecumenical council held in 451 (the Chalcedonian), according to which quite correctly no one is to be ordained, that is, no one is to be ordained until he has received a vocation to a certain office in the church, because from the very beginning, in the entire Old Catholic Church, with a few isolated exceptions, ordination has not been regarded as an ordination by which one is admitted to a certain priesthood, but as a solemn public confirmation of the vocation which one has already received to a certain office. Dr. Rudelbach, however, rejects this decision of the ecumenical council, and, strangely enough, since there is otherwise so little to support his view, immediately states the following: "Beyond all doubt, the Roman Church later, especially throughout the Middle Ages, did not adhere to this, but ordained thousands year after year, without the ordained having a definite office, and only by appropriate regulations (most recently in detail by the decrees of the Tridentine (!) Council) ensured that those thus ordained could both find a sphere of activity and have a necessary livelihood."

"If we now, Dr. Rudelbach continues, take a look back at the Old Lutheran theory of vocation and ordination, it must first be absolutely conceded that it clearly expresses the meaning of Luther and the Schmalkaldic Articles." An important concession! But who should think that Dr. R. would now nevertheless declare himself against a doctrine which, as he himself says, is quite in accordance with the confessions of our church, which he also invokes? But, alas! he now writes further, among other things, as follows: "In the first appendix to the Schmalk. Art. it is remarked, admittedly in passing and without proper archaeological guarantee" (i. e. without it being possible to prove it from ancient history), "that when in the ancient Church the people elected the priests and bishops, the bishop of the same or of a nearer one joined in and confirmed the elected one by the laying on of hands; ordination was therefore

nothing else than such a confirmation and affirmation." But apart from all this, the result of our investigation thus far must be found in the following. First: that our older dogmatists, as a rule, and at least in one direction, usually from a "well-founded polemical interest against the Roman Catholics, in several pieces" (that is, not in all?). Then (if one asks us about the type of representation which we consider to be solely scriptural and perfectly ecclesiastical *):

*) The reader sees that now in Germany by the "ecclesiastical" is not understood the sense of our orthodox

that ordination, as the separation and determination toI have no hesitation in repeating the essentials of hisUpsala Council in 1593: "The abuses had now risen so the magisterium in general, is that which comes forthargumentation. And since the whole belongs to the mosthigh that one heard in everyone's mouth the annoying to him, whereas vocation, as the destinationexcellent things that have been said about the basicsaying: "If one strikes a bush, nine priests immediately (indication), to a certain circle of office, is the second.concept of ordination, I have no hesitation in repeatingcreep out!" -----

"Thus Dr. R. has herewith clearly stated that thethe essentials of his argument. From the beginning, As deplorable as it is that Dr. Rudelbach himself has doctrine of the Roman Church concerning the creationHooker lays great stress on the fact that the entirepublicly announced that he no longer wants to be of a state of certain spiritual persons or priests throughparochial relationship and the concept of the "parish" (a counted among the theologians. Rudelbach himself has ordination, from which those to be called are to bedelimited parish for which someone is called andpublicly announced that he no longer wants to be taken, is also his own, only with the difference that Dr.ordained) "has absolutely no place in the Apostolic Agecounted among the theologians who profess the entire R. does not want to have them ordained to sacrifice for(?), whereby the error of those who assert that a churchdoctrine laid down in the confessions of our church the living and for pies. servant must by all means be bound to a certain parishwithout reservation and restriction, God is to be praised

Then Rudelbach's essay goes on to say: "Alongsideis immediately met. ""Presbyters, he says, and deacons,that this great man, from whom perhaps all the more Luther's conception, another type was formed in theare ordained by ordination, not to any particular parishimportant theologians of our church have learned, has church, which in many ways appropriated that whichoffice, but to functions"" (i. e., to be able to performpreserved his always proven straightness and sincerity we alone can consider to be the proper representation" certain official acts) "" As Hooker, by this latter provision, and has therefore made it possible for him to be counted among the theologians, from whom perhaps all the more (**). We will pass over here how weak Dr. Rudelbach'sgives a hint as to how he conceives the ""character"" of eminent theologians of our Church have learned, has proof has turned out to be that in the Lutheran Churchordination, so he now goes on to sum up the whole in thepreserved his ever-proven rectitude and sincerity, and another way of teaching about ordination has reallyfollowing main points. "It is, he says, of the greatestimportance, 1. To distinguish accurately between thehas therefore disdained to pervert the meaning of our been formed besides Luther's. The proof of this is notnature of the church office, and the use, the exercise ofsymbols by dishonest arts of interpretation, and to insert to be found in other works of this great author. Theit; *) 2. To acknowledge that the one true and peculiar acthis views into them, and thus only to cause ever greater evidence hardly resembles other works of this greatof ordination is to clothe persons with the power whichconfusion. theologian, for it rests on such weak foundations. The makes them ministers of the church, by the consecration

honest man himself must admit that in a Lutheranof such person to the service of God in holy works forpreserved his always proven straightness and sincerity ordination, according to almost all liturgies, the specifictime, whether they exercise that power or not; †) and has therefore made it possible for him to be counted

pastorate is always mentioned by name, to theof their lifetime, whether they exercise that power or not; †) among the theologians, from whom perhaps all the more administration of which the person to be ordained has3. That the conferring of a parish office upon the same, in which they may exercise their"" (already obtained bypreserved his ever-proven rectitude and sincerity, and been called, and therefore the ordination is alwaysordination) ""church office, relates only to thehas therefore disdained to pervert the meaning of our presented as a confirmation of this calling. employment of"" (already made by ordination) ""ministers of God.""

But how far Dr. Rudelbach has already strayed fromAs an appendix, Dr. Rudelbach mentions in regard tothe doctrine of our Church is most clearly evident fromthe Swedish church that in certain periods of time manyis only faith. Our theologians, indeed, also speak of the fact that he declares the Episcopal Church's wellthe Swedish church that in certain periods of time manyis only faith. Our theologians, indeed, also speak of known semi-papist doctrine of the nature of ordinationwere ordained absolutely, i.e. without regard to a means of salvation in a wider sense, but then they to be absolutely his own! He writes: "The Anglicanvocation, as soon as they had completed their theologicalunderstand by them death, resurrection, and the end of (Episcopal) Church, we believe, has the cleareststudies. But it is also reported by the writer himself thatthe world, as such means, nevertheless, by which man understanding of the nature of ordination and hasgreat evils have arisen from this. Thus the professor andis introduced into full salvation, or as conditions without established the liturgical church prarrs relating to it. Asprovost Nicolaus Bothniensis of Upsala declared at thewhich entrance into glory is impossible. Prayer, is well known, she does not ordain on condition of afamous therefore, cannot be called a means of grace in either of these senses.

certain office" (a certain parish), "but to the churchof God.""

office itself. Bishops are ordained to the episcopate,As an appendix, Dr. Rudelbach mentions in regard tothe doctrine of our Church is most clearly evident fromthe fact that he declares the Episcopal Church's wellthe Swedish church that in certain periods of time manyis only faith. Our theologians, indeed, also speak of presbyters to the presbyterate, deacons to theof their lifetime, whether they exercise that power or not; †) means of salvation in a wider sense, but then they diaconate. The English Church not only had theof their lifetime, whether they exercise that power or not; †) understand by them death, resurrection, and the end of courage to reject the provision of the Chalcedonian3. That the conferring of a parish office upon the same, in which they may exercise their"" (already obtained bythe world, as such means, nevertheless, by which man Council as a mere human custom, but had insight andordination) ""church office, relates only to theis introduced into full salvation, or as conditions without efficiency enough to defend this step and its wholeemployment of"" (already made by ordination) ""ministers of God."" which entrance into glory is impossible. Prayer, concept of the nature of ordination. This, amongof God."" therefore, cannot be called a means of grace in either of others, has been pointed out by Richard Hooker" (a famous these senses.

learned Episcopalian preacher, who died in 1600) "inof God.""

what is still and justly called the "most important" of hisworks.

The church is not yet a church of human beings, but a church whichof God.""

is still to be found (still more orthodox), but which is already livingof God.""

in error according to the thoughts of the present theologians.

D. R. d. L.

**) Here it must not be forgotten that Dr. Rudelbach has beenof God.""

honest enough to admit that Luther's teaching in this matter is alsoof God.""

D. R. d. L.

Correction.

In the 20. In the 20th issue, in a submission that we unfortunately, in the rush of business, had not reviewed beforehand, it is stated that prayer is one of the means of grace. This is quite contrary to all ecclesiastical usage. Means of grace are only those means by which either God offers, hands over, and seals his grace to us, and that is only the Word and the holy Sacraments, or those by which we appropriate this grace to ourselves, and that is only faith. Our theologians, indeed, also speak of means of salvation in a wider sense, but then they understand by them death, resurrection, and the end of the world, as such means, nevertheless, by which man is introduced into full salvation, or as conditions without which entrance into glory is impossible. Prayer, therefore, cannot be called a means of grace in either of these senses.

Received

a. to the Synodal Casser
by Mr. Past. Werfelmann --- Kt 00
Of whose parish in Auglaize Co. O. -2 56
from the congregation of the Rev. Detzer in Fulton
Eo. O. -----2 75
b. To the Synod Mission Cup:
from the parish of Mr. Past, Fick in Bremen Mo. 25 from the parish of
St. Louis ---- 14 50

To the Landankau' for the Lutheran Indians in Michigan:
by an unknown person in the Dr. Einigke. Church
on -----200

From the congregation of the Hm. Past. Link to NeuBiele-
seld, St. Louis Co. Mo. -- .1235
vou N. N. by Mr. Pap. Albach ---300
by Mr. Gottfr. Züngler through Mr. Past. Et-feldt 1 00 by Mr. Conrad
Eckert at St. Louis-- 1 50
by Mr. Ed. Bertramdas . ---4 00
by Hm. Adolf Hermann " --- 1 00
by Dr. A. Hapne! in Baltimore by Mr.
Prof, Biewend - . °--- 10 00

c. for the maintenance of the Loncordia College of Mr. Past.
Werfelmann and his congregation in
Auglaize Co, O. ----- t 44
cl. for poor st ndent s and pupils in Concordia Collegeand
Seminary: by Hm. Past. Hattstädt in Monroe, Mich. -

request its congregation ----- 16
Leides for Sind. Minor.

of the Young Men's Association in the parish of Mr. Past.

Diehlmann in Buffalo, for Sind. Paul Beyer 6 00 **from** Mr

Friedr. Grricke in Ehester, Ills. - 1 50

from the Wittwe Schramm in St. Louis - - 2 00 from the congregation

of Hrn. Past. Müller at the Man-

chestrr Street for Stud. Paul Beyer -6 68

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man in Hamilton Co. Yes. ---4 00

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the 11th year of the HH. Friedr. Fink, Fr. Jasper to No. 19, Georg

Rösler to No. 16.

Quittun."

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Sheboygan, June 7, 1854.

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O. Eisfeldt, Past.

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Offenb. Joh. Kap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. July 5, 1854, No. 23.

(Sent in by P. A. Hoyer.)

From the rhythmic chanting in the Christian Church.

The members of our synod will all have been instructed by the preachers as well as by essays in the Lutheraner about the rhythmic way of singing our church songs. Some members of the congregation have already become fond of this way of singing, in many congregations a hymn is sung rhythmically from time to time, and there is at any rate the prospect that the slowly dragging way of singing, which has penetrated into the church with the unbelief of more recent times, will soon be done away with in all our churches. God grant, soon! However, many, very many members of the congregation are not at all comfortable with the rhythmic church singing; perhaps they like it quite well when they sing in the church itself, but now they come out and meet neighbor N. N., a member of the congregations that still come from the past, a member of the congregations who still sing the Rationalist hymn from the "Community Hymnal," e. g., at the Reformation feast: "Religion, given by God," etc.; this acquaintance or relative seizes them, shouts, cries: do you still go to the "Old Lutherans" even now that they have introduced something new again with the singing? Can you not yet see that they are not Lutherans at all, that they are only fooling you?

to bring about their innovations through you? Do you In the synagogue services or in the Jewish schools a want it to be different from other reasonable people?—certain way of singing the psalms was used, which was Many a member of our Synod has heard such and then imitated and further developed in the Christian similar speeches, and has become fearful and anxious congregation. The Christians sang the psalms and about the rhythmic singing and that with it something songs in a similar way to how the collects and antiphons entirely new is being introduced into the church. One are now sung, so that they kept the same tone in the thing at least is certain, most of those who object to it do course of the individual verses or sentences, and only at so because they are afraid of the gossip of the people the end of them or in sections in the middle did they and are suspicious of what looks new. Now, indeed, you either lower or raise their voices, but generally placed ought to examine everything new carefully before you more emphasis on the expression of the words than on accept it - certainly; but rhythmical singing is precisely the tone or sound. Even in their singing, the main thing nothing new in the Christian Church, but just the old; was the rhythm; indeed, if we did not know this, we rhythmically the Christians sang in the old Church before should presume it, since they spoke their songs more than they sang them, but in speaking they always Roman Catholicism invaded, rhythmically they sang in the Church at the time of the Reformation. With God's rendered these and those words or syllables more slowly, while others were rendered more quickly; this help, I want to tell you something about it. mode of rhythmical singing is therefore as old as the About the way our Lord Christ sang the hymn with His disciples the night He was betrayed (Matth. 26, 30), or Christian Church itself, and, if you follow it, you introduce no innovation. However, it reached a twofold development in the ancient church. In the Orient, that how Paul and Silas praised God in the prison of Philippi part of Christendom which was governed chiefly from (Acts 16, 25.), we have not received any special Constantinople, the many false teachers and sects sang afterwards in the first centuries. The Christians, which arose there soon came to bring their false doctrines among the people by means of song; thus the who had been Jews in the past, brought from the churches of God the Gnostic Bardesa, who was the first to teach the gospel to the people, was the first to teach it.

nes in Edesse and the Arians. They put their teachings into songs, used the secular Greek melodies for them and also invented new ones themselves, and recited them at their services, especially also at processions which they held at night through the streets of the cities. It was natural that the orthodox congregations should try to do likewise; hence, for example, Ephraem the Syrian composed many beautiful hymns for the Bardesanes, and Chrysostom, the bishop of Constantinople, also arranged for such processions, at which splendid hymns were sung in lively, thrilling melodies. However, this competition led to disputes, which resulted in a prohibition by the authorities against all processions of this kind, and in order to avoid the outward appearance of Arianism, the orthodox communities of the Orient banned all such melodies from their churches. From then on, only the traditional singing of psalms, which, however, is never without rhythm, applied in the Oriental church, now called Greek.

In the West, the part of Christendom in which the language was primarily spoken, people continued what they had been doing in the East. Soon after the year 350, Hilarius of Poitiers, Ambrose of Milan, Augustine of Hippo, Sedulius of Ireland, Ennodius of Pavia, and other pious Christians gave the Church a multitude of delicious hymns, Ambrose, for example: Nun komm der Heiden Heiland (No. 36), Sedulius: Was fearest du Feind Herodes sehr (No. HO), an unknown: O Lamb of God innocent (no. 86). They left the previous psalm and hymn form, which had required neither a certain number of syllables to a verse line, nor a certain number of lines to a verse; a certain measure of syllables made them the line, a certain measure of lines the verse, and there remained the previous regular alternation of long and short syllables of the verse measure, the rhythm of the words. It was natural that a certain melody was also necessary for such precisely completed verses, that the songs were only known to the congregation with the melody at the same time, but that these melodies could also be as little without rhythm as the verses themselves. Ambrosius set such melodies. He had only four keys, namely D, E, F, G, and therefore could not command a wide circle of tones, and his rhythm was limited to the alternation of long and short tones, but these few tonal means were enough for him, since he desired the highest simplicity for church hymns; thus the melody to: Nun komm der Heiden Heiland, which, if not invented by Ambrose, was set by him, seems almost too simple to us. Soon these songs and melodies resounded in the churches of the West, and the congregation (not a choir) sang them with delight and to great edification. Augustine heard them first in the church

Milan, and afterwards confessed: How I wept for thy praises and songs, O God, when I was stirred by thy voice of thy sweetly singing congregation; these beautiful words became incomprehensible in this way flowed into my ears, and thy truth was poured into my displeased many brave Christians, and so they gradually added German songs to them, which then concluded with Kyrie Eleison; because of the Eleison,

Notice well, the congregational singing was rhythmic they were called Leisen, and soon all German sacred songs were designated by this word. At the main services, masses, etc., the people were not allowed to sing such hymns, but they sang them all the more on feast days, supplications, and pilgrimages. Around 1150, for example, the first verse of the Easter hymn No. 98 was composed; around 1250, the people sang the first verse of No. 136 at Pentecost. Great and severe tribulations, plague and years of famine around 1350 filled the hearts with fear and trembling before the wrath of God and the Last Judgment, so that great crowds of penitents wandered about in Germany, called flagellants or scourgers, because they publicly demanded of the people but to be present and to watch?

Pope Gregory, called the Great, a strict monk, filled with those Roman Catholic thoughts and also accustomed to the monastic chant of the Orient, put an end to the singing and so, for example, the song of a knight was sung in the church by taking away all rhythm from the those days:

O mighty God, all our troubles we command, O Lord, in the commandments; let the day shine upon us with grace.

Yes, that the priesthood at this time often had to allow the congregation German singing in the churches, testifies a stanza from the then much sung Easter hymn: Du lange guot, des jares tiurste quarte in sröuden groz lat ir iuch hiute hören, lat klingen hellen süezen klan, ir lein (Laien) in kirchen, ir Pfaffen in [den koeren, zum widergelt si iur gesam'.

usually standing lower than the choir, had to listen and in all humility rejoice that they were still allowed to be present. Gregory and his imitators set fixed melodies to each chant, psalm, etc., and marked them above the words of the chant with all kinds of lines or ticks (called Huss in Bohemia around 1416 restored this priestly ninths), thus making it completely impossible for the congregation to think about singing along, since in this where his teaching was valid, the entire congregations way ten years of practice hardly brought the choir also sang their songs in the churches and songs arose students to proficiency in singing. Choral singing was the name given to this Gregorian chant, which held sway in (Constance on Lake Constance), which burned the church throughout the Middle Ages until the Huss, issued a ban against the singing of the congregation, and the church and emperor went

You can well imagine that the Christian against the Hussites and burned the churches in congregation, especially among the Germans, who liked Bohemia, but the Hussites sang their songs in their to sing anyway, was not satisfied with being so excluded camps and in their battles, and when this terrible war from the church singing, indeed not even being able to was over, they had more spiritual songs than before. understand it, which was recited over and over again only The Taborites who were left of them, together with in the Latin language. Now the priests allowed her to sing some Waldensians, gathered in congregations under "Kyrie Eleison" (Lord have mercy!) during the service, not the name of the Bohemian and Moravian Brethren, more, but so much. As often as it was possible, the henceforth sang those songs with each other at their congregation raised their voices and sang Kyrie Eleison, regular services, and also added some, so that in 1504

not infrequently 300 times in one service, until finally their bishop Lucas was able to have 400 of them printed, the first hymn-book of an occidental people. No. 314. 100. 205 in our hymnal, for example, come from the Bohemian Brethren, and the melody "Our Father in the Kingdom of Heaven" is probably

often sung by the Hussites in their battles against Dr. Luther did this with many songs: Nos. 17. 36. 134. 183. belong to these; others he composed himself

Just by this old melody "Our Father in the Kingdom following an already existing verse, such as No. 21, or of Heaven" you can see quite well how the people sang after a Bible verse, such as Isa. 6. No. 147, Luc. 2. Nos. 41. and 65, and still others he composed freely, such as the spiritual songs in those days. After all, the choirs in the churches might slowly sing one syllable as long as the other, but the people did not do that. Try that folk melody - if you sing one syllable as long as the other, it works as if you were hitting a board, which is why, even in rationalistic times, when people wanted to sing like the priests and choirs in the Roman church, that the way was declared barbaric and quite unsingable; if, on the other hand, you sing as if reading, each syllable emphasizes itself and sounds long or short, it is one of the most wonderful ways there is. At that time, the melodies were created with the words of the song, not by the musical calculation of a musician, and therefore they were also sung according to the rhythm of the words. Even the Catholic priests and monks could not resist the demand of the people; some of them translated the old Latin church hymns, made new ones, often in a strange mixture of German and Latin words (e.g. In äuloi Mbilo, Nun singet und seid froh), or added spiritual songs to secular folk tunes. Shortly before the Reformation it was as if the priests themselves wanted to strengthen the people in the Roman heresy by this favorite inclination to sing songs; there was no end of songs to the Virgin Mary, even to St. Anne, as whom Jesus' grandmother was. In the year 1517, when the blessed Reformation began, the Christian German people was not only prepared to eagerly embrace the truthful teaching of God's Word, but also, as a spiritual priesthood, to receive its just share in the divine service, real congregational singing at all services.

Dr. Martin Luther again preached in full purity and clarity the doctrine of righteousness through faith alone in Jesus Christ alone, and thus reinstated the Christian congregation in its royal priesthood; what it had long desired, namely to sing along at all services, it now had to be granted as its right. Therefore, in the years 1523 - 1526, he wrote three writings on the German Mass and the order of the divine service, and in them he determined that at all divine services the congregation should sing German hymns where the choir had formerly sung Latin ones, while he limited the choral songs and antiphons to their proper measure and purified them of all papist additions. Now the sacred songs had to be taken care of. There were already quite a number of them, but only the songs of the Bohemian and Moravian Brethren were pure from the papist heresy; the others were mostly contaminated with it and therefore required reworking as well as translation.

Dr. Luther did this with many songs: Nos. 17. 36. 134. 183. belong to these; others he composed himself with the words, and Dr. Luther, in particular, had already invented the melody "Nun freut euch lieben Christen g'mein" (Now rejoice, dear Christians!), as he sang in 1515: Ein feste Burg unser Gott (A strong fortress for our God): Nun freut euch, lieben Christen g'mein, as he sang in 1530: Ein feste Burg ist unser Gott. What the "cantorep in the house" worked on, the melodies printed with the songs, came to the people through the wandering singers, through the current pupils, who had to sing them in the streets, and even through the city tinkers, who blew them two or three times a day from the tower in the cities, as is still the custom today in many old German cities. The melodies were first collected in 1524 by Johann Walther in his "Wittenbergisch deutsch geistlich Gesangbüchlein, und in dem Buche: Neue deutsche geistliche Gesänge, published in 1544 by Georg Rhaw, the same who performed a twelve-part mass at the disputation in Leipzig, but later converted to the Lutheran Church and became a printer in Wittenberg. These were the first two Lutheran chorale books, works that laid the foundation for a completely new type of sacred song, created by combining the sacred key with the rhythm of the folk song.

Rhythmically these melodies were all sung. Dr. Luther did not disdain what was at all beautiful among the old Gregorian chants, which run in even tact, but these he assigned to the choir, which he by no means abolished; he even liked that the choirs, which consisted of students, performed their chants in Latin. He did not expect the congregation to sing in even tact, and hardly anyone ever thought of it; the congregation sang their songs rhythmically. Even the organ, which at that time was still rather difficult to strike and therefore not very suitable for rapid playing, was not allowed to accompany the congregational singing, so as not to disturb its free movement; the choir had to lead and accompany the melody sung by the congregation with polyphonic singing. The musical notation that we have today was in the process of being developed at that time, especially the designation of the scale of the notes, that is, that they were divided into whole, half, quarter, eighth, and so on. The German Franco of Cologne around 1200, and after him Walther Odington of Evesham, had invented this way of immediately noting how long or how short the notes were to be sung, but only the Reformation and among the men of the Reformation, especially Dr. Luther, brought this, like so many other inventions, into proper use in the church and, through the practice thus brought about, to greater perfection.

When on the 22nd Sunday after Trinity he preached a long sermon against the pure doctrine and concluded with the words: "From this it is now proven that every man can be saved by his good works," a citizen by the name of Nischau cried out: Pfaffe du leugst! and intoned No. 166: Ach Gott vom Himmel sieh darein. The whole congregation joined in the singing, but Dr. Sprengel descended from the pulpit in shame, and did not undertake any more preaching in Brunswick. Luther and his friend Walther collected the songs into a hymnal, which contained 8 songs; in the following year a second edition had to be printed, increased with 8 other songs, and in 1528 a larger hymnal of 56 songs was published, since some friends of Luther, such as Dr. Justus Jonas, Paul Speratus, Paul Eber, etc., also composed excellent songs, which was a singing and ringing in German lands; the devil certainly covered his ears.

The notes of the melodies were immediately printed with the songs. Dr. Luther said: the notes make the text come alive. He himself was a capable musician, played the flute and the lute masterfully, and therefore took great pleasure in supplying the Christian people with melodies and songs. In 1524, when he was so busy with the songs, he invited his good friends, Konrad Rupf from Altenburg and Johann Walther from Torgau, to his house and kept them with him as his table friends until they had agreed with each other "about the tone kind and way" and had set the necessary number of melodies to the church songs. This assembly Luther called the Cantorey in the house. There the already existing

The poets at that time often composed the melody along with the words, and Dr. Luther, in particular, had already invented the melody "Nun freut euch lieben Christen g'mein" (Now rejoice, dear Christians!), as he sang in 1515: Ein feste Burg unser Gott (A strong fortress for our God): Nun freut euch, lieben Christen g'mein, as he sang in 1530: Ein feste Burg ist unser Gott. What the "cantorep in the house" worked on, the melodies printed with the songs, came to the people through the wandering singers, through the current pupils, who had to sing them in the streets, and even through the city tinkers, who blew them two or three times a day from the tower in the cities, as is still the custom today in many old German cities. The melodies were first collected in 1524 by Johann Walther in his "Wittenbergisch deutsch geistlich Gesangbüchlein, und in dem Buche: Neue deutsche geistliche Gesänge, published in 1544 by Georg Rhaw, the same who performed a twelve-part mass at the disputation in Leipzig, but later converted to the Lutheran Church and became a printer in Wittenberg. These were the first two Lutheran chorale books, works that laid the foundation for a completely new type of sacred song, created by combining the sacred key with the rhythm of the folk song.

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comingness. Paul calls out to the Christian congregation "All is yours, so the noble art of music also had to enter into the service of the Christian congregation at that time and truly stood its ground.

Hardly any work has ever continued as efficiently as Dr. Luther's and his good co-workers' work on sacred song, especially on sacred music. It would be going too far if I wanted to tell here how the great and delicious treasure of songs came into being in the soldering and 17th centuries, among which Dr. Luther's songs shine like pearls, surrounded by the others as if by golden and silver wreaths; there is also not enough room to show how song after song found its melody, as lovely as it is to follow the work of these old, splendid composers who put themselves with such heartfelt joy into the service of God and His holy church. Johann Eccart, who died in 1611 as Capellmeister in Berlin and who, among other things, composed the melody "Von Gott will ich nicht lassen" (I will not let go of God), especially developed Luther's and Walther's principles of making church singing a true congregational song before all other tonmeisters; It was he, in particular, who placed the melody firmly in the upper voice, whereas until then it had been carried by the middle voice, the so-called tenor, and was therefore often completely lost to the congregation in the confusion of the various voices, but it was also he who then added to the melody the beautiful harmonies which are still marked in good chorale books and, although not often sung with the voices, are nevertheless played by the organ. You have already read about Johann Krüger, who sang many beautiful songs in praise of God, in the Lutheran; other masters may be mentioned in due time. For our present purpose, it is sufficient to know that until 1648, rhythm was an essential element of church melodies. The type of melodic composition and its setting may have changed, especially under the influence of the oratorio music coming over from Italy, and therefore, for example, may have been quite different in Johann Krüger than in Johann Eccart, as long as the congregation really sang, as a Christian congregation, especially as long as they knew most of the songs by heart and considered it wrong to sing from the books like sextons and schoolmasters, the rhythmic movement of the singing was self-evident. But when, after 1648, the faithful fathers and mothers, who had kept the faith in the Thirty Years' War amid murder and fire and had not ceased their supplications and singing, gradually died, and now the generation that had grown up among the ruins of the schools, churches and houses during that war came to rule in the community as well as in the state, when the German princes and lords, after the atrocious example of Louis the Fourteenth of France, sought their honor in shameful debauchery and sought to pacify the world, the German people were forced to take up the cause of their own faith.

When the Germans began to despise their own noble language and to regard French or a miserable mixed language as a sign of good education, and when now more and more a class of the so-called educated arose which despised the bourgeois and the peasant, then the people's courage to sing cheerfully in church also died. The songs, which were sung over and over again by the faithful and which-such is the power of faith-still remained free from the ugly mixed language and the tasteless of the Lutheran Church, Johann Sebastian Bach, the broad character of the time, gradually ceased to be real most important organist who ever existed, no longer congregational songs and became rather pious expressions of the heart sung by individual believers for the edification of individual believers in the closet. Thus not only the songs of the Pietists and Herrnhuthers, but also in many cases those of the church singers; how few church songs are to be found, for example, among the spiritual songs of the pious Benjamin Schmolle. Now that the congregation as a whole sang so little more from the heart and with air, and soon forgot the songs to such an extent that, to the great annoyance of the old fathers and mothers, numerical tables had to be introduced into the churches, the foreign Italian art form of music, which had long since exerted an influence, was able to gain more and more dominance in the German church. Not only did the performance of church music in the manner of the Italian oratorios become more and more frequent, but the choir was more and more given a place in the services separate from the congregation, and the congregation came into the position of listeners, but also the melodies for the congregational songs themselves were formed according to this art form. Thus arose the tunes which are called sacred arias, introduced especially by Johann Rudolph Ahle of Mühlhausen, who died there as mayor in 1673. If you look at the melody he invented for: Dearest Jesus, we are here, you will immediately find that there is hardly any rhythm in it: as beautiful and lovely as many of his melodies are, he, and especially his son Johann Georg Ahle, no longer sing out of the congregation, but to the congregation. This aria style was so appropriate to the state of the Christian congregations at that time that the old melodies were soon set according to it, and Carl Briegel, the editor of the church hymnal for Darmstadt from 1687, modeled the melodies listed in it completely after his aria style, but even added melodies without any rhythm. To be sure, the Pietists and Herrnhuthers still preserve a bouncing beat, but it was no longer the old ecclesiastical rhythm, but an expression of the feeling moving in the songs, not of ecclesiastical consciousness. A quite extraordinary amount of sweet melodies, among them: Macht hoch die Thor, die Thür macht weit, Lob den Herrn o meine Seele, emerged from the Pietist school, certainly, but ver

If you compare such a melody as "Ein Lämmlein geht und trägt die Schuld" ("A little lamb walks and bears the guilt") with the melody "Gelobet seist du, Jesu Christ" ("Praise be to you, Jesus Christ"), you will immediately notice the difference, that the first is touching and sweet, shaking and powerful, while the second is a confession of the faith of the congregation and carries away to its own confession. Even the greatest musician of the Lutheran Church, Johann Sebastian Bach, the most important organist who ever existed, no longer composed his melodies out of the congregation but towards it, so that only one of his melodies has remained in church use: O Gott, du frommer Gott, while this "Große Passionsmusik" is one of the most magnificent sacred concerts. The harmony received the highest development through him and his students, but the fact that everywhere, already around 1700, the interharmonies between the verse lines could be performed by the organists, proves that the singing in the church at that time was no longer actual congregational singing; then, the last remnant of rhythm soon ceased.

You have seen that since 1648 the Christian congregation, which by its very nature was not only supposed to teach itself but to confess itself, had become a community that I could call a large children's school, where confession ceased and only the fact that it was taught remained. As long as the pure doctrine was still in use and preachers as well as some members of the congregation taught it, this one-sided position of the congregation, which had arisen from the ignorance of the people stemming from the Thirty Years' War, could not have been harmful, even if it hindered really lively congregational singing and many other expressions of life by the congregation. Around 1750, however, more and more people entered the preaching ministry who, through Pietism, had learned to place more importance on the work than on the faith, and who were guided by the so-called philosophy or worldly wisdom that prevailed at that time. Rationalism, which knows nothing of Christ or of the Christian community, turned the churches into large children's schoolrooms, where the preachers, in addition to admonitions and instructions on all kinds of virtues, also presented useful teachings on household, agriculture, and feeding the stables. Not even the dry songs of Gottsched's school of poetry were suitable; after all, the congregation was supposed to teach itself by singing after the preacher had instructed it. Therefore, descriptions of all kinds of virtues were put into rhyme, and the congregation was made to sing, for example: To work, not to idleness, I am destined on earth. Of course, slow speech belongs to instruction; since one also wanted to instruct in all kinds of useful things with the songs, so they had to go very slowly and then one explained (the sound artist)

Knecht, for example) this slowness for solemnity. All oldIn the 16th century, the 12 old church keys were a and newer melodies therefore either had to put up with prerequisite, a tonal structure that was very different from having the rhythm taken away from them, or, if that was the one in which we are now taught and instruct. In any not possible, they had to be changed (this is how it case, he has done much to show us the glory of the old happened, for example, with the melody to: Es Heil uns congregational singing and to give us instruction in kommen her) and, in general, they had to be played in rhythmic singing as soon as the congregational life half notes with trilling interludes between them. with the among us urges us to do so. May God our highly praised melody to: Salvation has come to us) and generally let Saviour teach us to do the word of the apostle Paul them creep along in loud half notes with trilling Ephesians 5:19 and 20 ever more diligently and interludes between the individual verse lines; or if a cheerfully.

melody did not want to submit to such violence, as especially the old quite Lutheran ones, then it was declared unsingable (e.g. Es woll uns Gott genädig sein). What was often begun around the year 1700 was completed around 1800; the church melodies had become pedagogical chorales, the rhythm forgotten.

If you look back at the presentation just finished, you will have to recognize this as a result of it, that in the Christian congregation rhythmic singing has always taken place when the faith of the Word of God was alive in their hearts and urged them to confess it with their mouths, that, on the other hand, the non-rhythmic singing of old was priestly and choral singing and testified to the bondage of the Christian community to men and human statutes, and was later regarded as a means of making all kinds of useful teachings palatable to the community. Therefore, do not be surprised if a Christian who thinks that the former slow way of singing in church is the right one, when in our Lutheran congregations the melodies are sung in a faster and faster tempo; thank God, the Word of God is preached in all our congregations and has, if often not much, nevertheless some fruit everywhere; so it is natural that the congregations sing again because they feel like confessing, and then it no longer works in the slow way. But the more the congregations come to confess, the more the rhythmic movement will not be absent; and then no one should complain about innovations, where the good and efficient old things come in again, because the good and efficient old teaching of the Word of God inflames the hearts to faith anew. I have been asked several times whether Layritz, who has delivered a chorale book in three volumes in the rhythmic setting of the melodies, found this setting indicated in the old chorale books and has now reproduced it exactly. He found the rhythmic movement indicated in all chorale books except for the above-mentioned Darmstädter Gesangbuch published in 1687, in which only little consideration is given to the rhythm; whether he reproduced the old rhythm exactly, I can only answer to the extent that he himself indicates: he notes in some songs that he has changed. He has also set several songs of the latest time, e.g. 369 in the third part, from the advised tact into the rhythmic one, and has made others partly from already existing motives, partly invented them himself. The fact that he had to make changes here and there was probably necessitated by the fact that the melodies were not in tune with the rhythm.

On the history of the Lutheran Conference held in Leipzig on August 2 of last year.

We cannot refrain from informing our readers of a letter received from Germany, in which two theologians and a doctor of law (not Dr. Marbach), who signed the letter together, tell us something more about the last Leipzig Conference. The signatories of the letter were present at the Conference, but were not among those who publicly protested against the resolutions of the Conference concerning the American dispute. The letter, therefore, has first of all the purpose of justifying itself for omitting a public protest; at the same time, however, it also serves to give us a deeper insight into the proceedings at the conference. Since the letter is a private one, and the writers have not expressly given us permission to publish their written confession with their names, we do not consider ourselves authorized to mention their names at this time.

Among other things, the letter says: "Mr. * * * is concerned that a testimony about the negotiations of the Leipzig Conference of August 2 of last year be made known to you, even by those who did not publicly protest against it. This is done by me, because he asked me to do so; I could hardly refuse, since it is a testimony. I will first place it on my part; but I will communicate it to my closest friends, and if my words meet their sense, they will confess to it by their signature.

If what has been judged by the aforementioned conference with regard to your North American church controversy were the overall expression of the Lutheran Church in Germany, then it would have to be accused of at least one general error. Let me, however, simply report the course of those negotiations in order to show that

neither was the vote of the Conference also the vote of Lutheran Germany; nor did all the members of the Conference who did not formally protest also vote; nor, finally, did all the members of the Conference who did not formally protest also vote.

those who have agreed have done so because of a false doctrine of church and ministry.

May God keep me from wrongdoing and injustice on both sides!

I.

The voice of the conference was not the voice of Lutheran Germany at all.

According to the invitation, the conference was not to have a general, independent character, but was rather to be a meeting following the mission festival. Therefore the number of members was smaller than before. From Bavaria only 2 pastors, the mission deputies Diezel and Heller, were present.- Rev. Brömel from Lauenburg-the prospective successor of Catenhusen-who had for some time advocated the pure doctrine of justification and the church, had already departed the next day, when your ecclesiastical affairs came up for discussion; he declared himself against the proceedings of the Conference in an essay, "Die unsichtbare Kirche" (Rudelb.-Guer. 1854, II).- In Breslau, where Grabau and v. Rohr went from Leipzig, their propositions were affirmed in genere by a pastoral conference, but in specie they themselves were signified in such a way that they later found it good to remonstrate against them (as if they had accepted that reproach) under the pretext of a misunderstanding (Preuß - luth. Kirchenblatt von Ehlers 1853, 19 x. 236 sq. ok. 1854, 1, p. 16).- That finally Harleß does not at all agree in this point with the Leipzig Conference, of which he was formerly president, I can say with certainty; as he has also expressed it in the preface to his latest writing, "Kirche und Amt."

Here I have given only a cursory overview. Nevertheless, so much can be seen from it that the Leipzig Conference cannot be regarded as the mouth for the entire Lutheran Church in Germany, if only by its outward representation; especially since objections were raised by those who were absent (and indeed by those who were st'noi einai Gal. 2, 9.).

II.

Not only outside, but also within the Conference there was opposition to the North American question.

Not all members who have not formally protested have therefore voted; they have simply abstained from voting.

I myself am among them, and do not know what to make of it until this hour. On the last day of the conference, Münchmeyer presented the questions to which those from Buffalo wanted an answer, after he had briefly communicated the preliminary discussion he had held with them. He explained that the questions were "intentionally" kept quite general. It did not seem advisable to delve into the personal circumstances of the people.

to go into the matter. What we refused yesterday (in the preliminary meeting), namely to be judges in this matter, circumstances. Under such circumstances, I had no choice but to abstain from any vote under such circumstances. Under such circumstances, I had no choice but to abstain from any vote. And this is what behooves us not to know beforehand whether the disease this honored assembly will also not want to take upon choice but to abstain from any vote. And this is what is to death, or whether it is to life. V

itself. On the contrary, I believe that we must leave the happened to several of my friends.

disposition of our answer to the specific American If it had been a matter of a manifest denial of the itself has the feeling that it is unjustified on the ground of circumstances entirely to the brethren who are asking the Confessions, we were bound to declare publicly the -our church. If you ask for proof, I refer you, for example, question, and must absolutely forbid any insinuation that reason of our abstention. The present case was not of to Ehler's preuß.-luth. Kirchenblatt 1853 No. 18, x. 244 we have declared ourselves for one or the other of the that kind- Therefore we refrained from this further step. If, sy., compared with No. 24, x. 289 sg. Similarly, we have contending parties on account of our answer. We only however, we are especially called upon to testify, we will be in correspondence with our younger friends who want to consider the objective questions, and are thus gladly do so, as we have done herewith.

also able and obliged to give an answer to them." Protok.

x- 74. The President Prof. Philippi, as well as the other I will now hardly need to justify my third assertion in members of the preliminary meeting, confirmed this. particular, which is:

Right at the beginning of the trial, Rev. Niedner from that many members have agreed with the Langenchursdorf "felt compelled in his conscience to reproach" those from Buffalo for their unchristian general judgment of the Conference not because proceedings against the Missourians in general, and then of a false doctrine

withdrew from all participation. This should not be passed of church and ministry.

over in the Protocols. After that, especially the For I have already told you in the foregoing how people Meklenburg and Bavarian pastors voiced their concerns tried almost by force to interpret Grabau's opinion in a about the wording of the three theses. However, the good, innocent way. How it came about that individuals committee repeatedly pointed out that they should only in this impartial confidence, as if Grabau's opinion were Conference. Let us add a word about the letter sent to be answered as doctrinal questions in genre (in absolutely simple and free of ulterior motives, could not your church in the name of the conference by general). have been mistaken at all, I do not know to explain. But Münchmeyer, Kaniz and Besser. In it we hold

Now how should I and my equals take a stand on this? this I know for certain, that men like Prof. Philippi stand that it may be feared that within your Synodal We had to say to ourselves that the Conference was up for the pure doctrine of our church with all their might; Union a doctrine may prevail which derives the about to subjugate the audiat et altera pars (the other according to his writings I cannot possibly judge ecclesiastical office from the spiritual priesthood;-for this part must also be heard). On the other hand, the leaders otherwise. And yet the three questions which the people is expressly rejected as false in your book (Kirche und of the conference assured us that this was not at all a of Buffalo asked might not have been discussed and Amt p. 15);

matter of pars and pars (parthei and parthei), but rather answered at the conference if he had not supported for erroneous, that in the confessional writings a general proposition of church discipline, such as could them. He does not seem to have thought, as Harleß did of our church the right doctrine of church and ministry is only germinal, but not definite and free be exemplified in the following way: Because the (Preface to "Church and Ministry"): that it is "not merely a from all ambiguity;-for a Reformation which, for the sake of the souls' salvation, renounced obedience to the tyranny of the papacy, bishopric, and priesthood, must have had a clear knowledge of the right doctrine of church and ministry;

Meklenburg and Hanoverian churches are at odds over matter of principles, but also of the manner of their assertion in individual cases." But could this have without further ado accept into church fellowship escaped Prof. Philippi's attention, as it did not escape the adulterers who have been excommunicated by the other attention of other members of the conference, who had that it is contrary to the confession (admittedly in accordance with Scripture? And to this, of course, not been so professionally aware of the controversy in the because of that error) that equal toleration is every Christian must answer in the negative, provided German Lutheran Church in North America? demanded for the counter doctrine in these articles, as long as a new final decision is not made by the whole church about it;

that "without further ado" is equivalent to "without their Hereby I least of all intend to conceal that false for pure doctrine cannot be without the having repented." Nevertheless, the oblique, convoluted doctrine exists among us concerning the article of reprobamus secus docentes (we reject those who questioning made me very doubtful whether the "church" and the pieces connected with it. Unfortunately, Conference Committee was interpreting correctly in the this is very widespread, and has also been asserted at teach differently).

sense of the questioners. I therefore asked the Rev. this conference (Prot. p. 66, 70, 50.) But I merely wanted

Diezel to request that either simple questions be asked to testify to you-and before the judgment seat of Christ I instead of the convoluted ones, or at least that a could not do otherwise-that in Germany, as far as my unequivocal explanation be demanded beforehand as to eyes can see, the pure doctrine is known alongside the what was meant by "the church doing wrong" (question false doctrine and against the false doctrine. That it 1), "excommunicated in the order of Christ," "immediately stands thus is a misery; but a misery which does not give and as long as" (question 2), "counter-altars" (question us the right to abandon the sick body of the native church, 3). But in the confusion nothing more came of it than the but the courage to try both the sharp and mild medicine renewed explanation of the committee above. Against my of the divine word to heal it.

better knowledge and conscience, I was not able to

consider this to be the correct interpretation,

corresponding to Grabau's meaning; nevertheless, I did

not dare to read out all the explanations.

The "Correction."

In the tenth number of the current volume of our Bulletin we have communicated the Christian decision of the Lutherans in and around Breslau concerning our dispute with the tired Synod in Buffalo, as published by Father Ehlers himself in the Prussian Lutheran Church Gazette.

was published. After this decision, the PP. Grabau and was surrounded by wreaths of flowers. After the pastor The church was able to purchase a former Presbyterian von Rohr were advised to enter into a colloquium with had opened the church door in the name of the triune church of 50 feet in length and 20 feet in width, which had the Synod of Missouri, even without the Synod having God, he and the congregation entered the church singing been offered to it. On the Sunday of Shabbat, this building first issued a letter to the so-called Red preachers. The hymn: "I will come with thanksgiving 2c". Our women was consecrated for our use, with an extremely large correctness of this report, given in Germany by the had beautifully adorned the same with wreaths of flowers, number of visitors, including those from other sister brethren in question, was not only disputed by Father and the altar and pulpit with sammet rc. After the third congregations. It was a day of joy and thanksgiving to Grabau in his Informatorium, but he also wrote to verse was finished, the pastor read Solomon's prayer, God.

Germany and demanded a retraction. As a result, in the and the congregation responded by singing, "Jehovah, But even further God has blessed. Up to now, I had January number of the Preußisches Kirchenblatt, the Jehovah, to thy name be glory power and fame 2c amen." served several other rural congregations in addition to the following statement was made by the editor under the The service was held for the first time pretty much entirely one here, so that preaching could only take place every heading "Berichtigung" ("Correction"):

In No. 19, p. 236 ff., concerning a pastoral conference Exodus 20:24, according to which the pastor extolled the however, by God's grace, one of these congregations in held at Breslau to discuss with Pastors Grabau and von glorious gift of God at the entrance, and hereupon Town Herman, 10 miles northwest of here, has become Rohr the dispute between the Lutheran Synods of according to Exodus 12:14. "Ye shall have this day in able and willing to form its own parish. And at the Buffalo and Missouri, it is said remembrance," in the discourse showed, Why we should, suggestion of the presidium of our synod, it appointed the candidate of the holy preaching office, Mr. Johann that the circumstance has opened up the prospect of a may, and may rejoice this day, namely, 1, Because of the Nicolai. Mr. Johann Nicolaus Beyer, who studied settlement of the dispute, that the said pastors have place, the house of God, which God, by unmerited grace, theology at the seminary in Fort Wayne, to be their allowed themselves to be advised to enter into a gives us for his remembrance and for the glorification of preacher and pastor. The same was then ordained on discussion with the Synod of Missouri, even without the his name; 2, Because of the promise, by which this house Ascension Day by order of the President by Pastor latter first calling off the preachers in question, etc. The becomes a house of blessing, because Jehovah will Lochner with the assistance of the undersigned in the pastors Grabau and von Rohr have objected to this come to us and bless us in word and sacraments (the midst of his congregation and inducted into his office. communication, "that they have been advised: that the little power Rev. 3, 8., if we keep his word and sacrament Lutheran Synods of pure).

Buffalo and Missouri are in dispute. The In the afternoon, after the sermon, confession and abundantly up to now, also continue to rule over us with his grace, both over the congregation in Town Herman and Sheboygan and their preachers. After the recognition of their injustice, on the part of the crowned our festive joy by three families joining our Sheboygan Wisc. 7 June 1854. Synod of Missouri, to allow such greater mitigation to congregation on this feast day, among them an old man occur, namely, to demand only the absence of the who renounced the Roman Catholic faith before the O. Eisfeldt, The address of the dear brother is: opposition preachers in the Colloquium, that they still assembled congregation and solemnly pledged his Her-. HH. had reservations about this and, as far as this point was allegiance to our Lutheran confession and now partook Asrr-ar'rH A'-or-e concerned, had only put up with the advice of the Neu-with us of the Holy Sacrament of the true Body and Blood

Ruppin Conference, namely: the temporary suspension of Jesus Christ. Finally, the pastor gave thanks for the

of fellowship with the excommunicated and their victory that God has given through Jesus Christ, and after

preachers."In communicating the above correction, a brief but earnest exhortation to persevere in the pure

note that one of our pastors who was present at that confession of our Lutheran church, he concluded with the

conference remembers as little as I do that Pastors petition 1 Cor. 15:58, and the whole congregation joined

Grabau and von Rohr would have protested against the in: "Now give thanks, all of you, to God. Praise be to the

advice given to them, or that their silence would have Lord, who has helped until now; he will also help in the

been taken for an agreement on their part to our future, and will raise up generous donors who will help us

proposal. Since no minutes were kept of the to build up our little church to the full.

proceedings of the conference, the matter must be left In the name of the congregation the leaders: August

to itself."(!) D. H. Sievers Adam Leffie.

(Submitted.)

Church consecration.

On the second Sunday of Easter, the church of the German Evangelical Lutheran congregation of Zion was unconfirmed. Augsburg Confession. Confession here at Staunton, Mac. Co., Ills. was dedicated to the service of the Triune God.

The extremely beautiful spring morning attracted a large number of guests, friends and also enemies from near and far; only the expected neighboring pastors were absent, which disturbed our festive joy, and because of which our pastor Besel was forced to take over all the work of this day alone. The procession started at mid-morning from a neighbor's house over to the church, whose gate was closed with a

Church News.

The dear reader has already learned in an earlier issue of the "Lutheran" that God has also begun to build the walls of his Zion in northern Wisconsin, and that he has seen fit to use the undersigned as a weak instrument in this construction. However, in the year since the preaching ministry has been established here, he has blessed us above our prayers and understanding, by strengthening the local congregation, which began the Lord's work so small and weak, so far inwardly and outwardly, that already in the course of the outcast winter it was under-

Receipt and thanks.

Sincerely thanking I certify to have received to my support in the seminar here:

From several friends through Mr.

Past. Froehlinger in Fort-Wayne \$15 28 By Mr. Past. Kolb in AdamsCo.,

Znd, from his parish a Collecte levied on Easter 7 00 From Fr. Gallmcyrcr, AdamsCo., Znd. 0 50 " Mr.

Mayland ---i00

"" I. Gänssbauer, Saginaw, Mich. --100

"" Grübel, Marien Tnshp.,

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" Bro. Thime, Noble Co., Ind. 0 50 " to the honored women's club in

Fort-Wayne, two shirts.

May the faithful God, according to His promise, repay the lenient givers abundantly.

M. Engelbert.

For the young man Heinrich Koch from here, who wants to dedicate himself to the holy ministry of preaching and is therefore to be prepared at Concordia College in St. Louis, I received 16.50 ct. from the local Young Men's Association on his departure and handed it over. God bless this rich gift and let this young man be formed into a capable worker in the vineyard of the Lord. Ernst M. Bürger.

Town Hamburg near Buffalo, June 12, 1854;

For my support at the seminary I received from my I. Friends in St. Louis in February d. Z\$1200 and to my journey here from the Young Men's - Association at Fort-Wayne 5 00

In acknowledging this, I express my heartfelt thanks to the kind donors. In general, I again express my heartfelt thanks to all my friends, also in and around Fort-Wayne, for all the abundant gifts of love they have shown me during my stay there and on my departure. May God bless them abundantly. Joh. Nie. Beyer,

so far a sophomore at the seminary.

Town Herman, dee June 26, 1854.

With heartfelt thanks, I hereby certify to have received the following gifts of love for my support in the Fort Wayne Seminary: From Fort Wayne from Father Dr. Sihler, Father Kühn, Father Föhlinger, Friedr. Brandt, Wilhelm Paul, Christian Piepenbrink, Friedr. Stellhorn, Julius Gotsch, Christian Buhlmahn, Wilhelm Wesel, Wilhelm Meyer and from the Virgins Maria Dörfler and Catharina

Betzler\$74 .87

From St. Louis by Mr. Joh. Kalbfleisch and his wife4.00

from Mr. HeinrichKalbfleisch1 ,00

" " Woods1 ,50

" " Mustard 1.00

"Jgfr. Christians Rühl..... 1,50

From Collinsville, Ill, by theYoung Men's Club8.00

from Mr. Heinr. Reitz and his wife 4,35 ""

Veal"" 5,75

"" Fischer "" 3,65

by Messrs P. Straßen, Mittenzwei, Albrecht, Bechthold G 0.50

ProbesMrGluge, Rothe, Heinicke00.25

"2 unnamed 40 Cts. and from Mr. Billner 10 Cts.

Further contributing to my synodical journey were:

Mr. Joh. Kalbfleisch 5,00

" Heinr. Veal 5,00

"Mustard & Wood 0 1,00

May the faithful and merciful God richly repay these gifts of love to the generous givers.

Cicero P. O. Hamilton Co, Ind. in June '54.

I. L. Daib.

\$5.00 received for poor students of the Fort Wayne Seminary from the congregation of P. Volkert zu Schaumburg, Cook Co, Ills.

F r. W. Föhlinger.

Announcement

It is hereby brought to the general knowledge of the congregations of the Lutheran Synod of Miss. Ohio, etc., that the three pastors, Hoyer, Fleischmann and Schick, have **been nominated** by the electoral college of this synod in its majority as candidates for the newly established position of director at the college in St. Louis. The congregations are requested to exercise their right to add a fourth candidate to the three mentioned, if it should seem necessary to them, within six weeks from today.

St. Louis, 5 July 1854, Ferdinand Sievers,

Secretair pro tswpore.

Books and pamphlets to be had at the undersigned at the buried prices.

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Should one or the other of the aforementioned books, especially of the antiquarian works, have been expressly ordered, please let us know as soon as possible, otherwise these books might be sold elsewhere.

St. Louis, June 15, 1854.

Otto Ernst,

Perry St., between 7th & 8th, opposite the Phoenix Mill.

Address: Otto Lrvst, your okkev. krok. 0. k'. W.IVEbek 8t. Louis, Lto.

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Der Lutheraner.



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Monday, July 28, 1854, No. 24 and 25.

Reply

to the Convention sent by the Leipzig Conference to
the Synod of Missouri, Ohio, &c. St.
admonition given. *)

Grace, mercy, peace, from God the Father, and
from the Lord Jesus Christ, the Son of the Father
in truth and in love. Amen.

Venerable brothers in the Lord!

Your fraternal letter of Oct. 21, 1853, came into our
hands correctly, and we did not misjudge the sincere
goodwill and the heartfelt sympathy for the fate of our
dear church in this country that is expressed in it; it
was also dear and valuable to us to learn from it that
the brethren over there are supporting our struggle
here with

have given their loving attention to the Buffalo
Synod, or rather to Father Grabau, as it is then the
love and sense of Christ to do.

according as it is written, "such a member
all the limbs suffer with it.

Nevertheless, we cannot but feel it as no small
complaint that, although the Honorable Conference
declares that "no decision in our doctrinal disputes
here has been reached, we are not in a position to
make a decision.

It is nevertheless factually wrong and reproaches us if, as it seems, he had been so silent and had known
accordingly, although our entire practice in our dealings nothing to say in our defence, since he has here
with the Synod of Buffalo is in the most precise expressly declared against several brethren that he is in
connection with our doctrine; then again, it is no less of complete agreement with us in doctrine and practice.

a complaint to us that the honorable conference reached
such a conclusion without having heard our
responsibility; for the presence of Mr. Missionary
Baierlein, formerly a member of our synodal association,
was for the time being only coincidental, and he was
here partly through the isolation of his residence and
partly through the peculiarity of his special professional
circumstances. then he was more or less removed from
the overview of the context of this trade, partly by the
isolation of his residence, partly by the peculiarity of his
special professional circumstances, yes, finally he had
made a hasty sympathy with Mr. Winkler in Detroit at the
synod in Milwaukee in 1851. Winkler in Detroit, a member
of the Buffalo Synod, he was even tempted to put our
Synod on trial and to accuse it of unjust conduct, which
he, however, after his individual points of complaint, on
the basis of the available documents, proved to be
unfounded to him.

had been proven.

Summa, it will be sufficiently evident to the Honorable
Conference that we can hardly regard Mr. Missionary
Baierlein, opposite the two delegates of the Synod of
Buffalo, as our representative, as it were, although we
should be reasonably surprised,

Accordingly, from a legal point of view, we might
well be content to reject as unfounded your decision
that we are factually wrong against the Synod of Buffalo
on the points in question, and leave it to the Conference
to decide whether it desires a more detailed report from
us.

But so that it does not appear as if we were humanly
offended by this, or as if we wanted to assert the legal
point of view against the punishing brothers, we want,
for the sake of love, but at the same time for the sake of
truth and justice, to do everything, even without being
asked, to put the first brothers in a position, after they
have heard both parts, to pass a just judgment.

The deputies of the Synod of Buffalo thus
complained to you that we "would receive sinners
excommunicated by them in the order of Christ without
further ado, and would be willing to receive them until
the present doctrinal controversy should one day be
ended; that we had sent red preachers into their
congregations and parishes, and erected counter-altars
there. (Cf. the 2nd question of PP. Grabau and v. Rohr
at the Leipzig Conference.) Thereupon

*) The exhortation has been communicated to you in No. 10)
of this volume of the "Lutheran".

now we have a triple response to make:

For the time being, we cannot concede that Father Grabau bans "in the order of Christ"; for he expresses it unabashedly as a principle guiding his practice that the congregation owes obedience to the servant of the church in all things that do not run counter to God's Word (see the pastoral letter of Father Grabau 2c p. 55). (see the pastoral letter of Father Grabau 2c p. 14 and 55); furthermore: the laity are to be included in the synods only as "listeners" and "questioning witnesses", but not as such who are allowed to "judge" the doctrine (see Fr. Grabau's 2nd Synodal Letter p. 141. 142. and Pastoral Letter p. 18..19.); finally: the congregation does not have to "declare" that a sinner is worthy of banishment and has nothing to "judge" or "decide" according to God's word (2. Syn. Letter p. 16 .and 28.).

But this anti-evangelical statute - for it cannot be called an evangelical principle - must be decisively rejected; for since Christ has given the last and highest judgment to the congregation, i.e. to the assembly of teachers and hearers, the latter - whether as an assembly of individual adult members of the congregation capable of judgment, or as such representatives to whom the same have delegated authority for the exercise of it - cannot possibly be allowed to sit in judgment. Since Christ has given the last and highest judgment to the congregation, i.e., to the assembly of teachers and hearers, the latter - whether as an assembly of individual adult congregation members capable of judgment, or as such representatives to whom they have delegated their authority to exercise it - may not possibly be reduced to mere mute witnesses, or even to such hearers to whom the sentence of excommunication pronounced by the pastor would only be communicated for due observance; Rather, each of the above-mentioned members of the congregation has the right and the power, as soon as a case of church discipline according to Christ's order comes before the congregation, to decide and judge in the congregational meeting, after being duly informed of the entire course of events and facts, according to God's word, that the person punished and admonished in vain is worthy of the ban, which then, however, the pastor alone must execute. Where, therefore, the hearers, or their representatives, are denied and robbed of their rights founded in God's Word, by an undue encroachment upon the office of preaching, it cannot be said that the ban is acted "in the order of Christ," but must rather be asserted that it is done contrary to the order of Christ. We consider it superfluous to give a more exact proof of this from the symbolic books, since we have to answer mostly to Lutheran preachers, who, as such, are bound to recognize them in their context and to acknowledge them as conclusive; and it would indeed be nothing less than Lutheran practice, with the setting aside of the symbols .u against the already won connection of the evangelical doctrine, to begin again from the beginning to prove from the Scriptures, or even under the rule of special favorite thoughts on well parheigängerisch these and those exegetical crosses.

and to make cross-cuts through the Scriptures.

It is therefore certain and certain that it is every member of a local congregation's good evangelical right and duty to judge whether another member of the congregation can still remain in the association, since, moreover, every individual is involved in it in a neighborly way; and, as a matter of law, there must be no doubt or offense in the mind and conscience of any member as to whether the guilty party is rightfully, i.e., according to God's word and order, to be regarded not as a brother, but as a heathen and a tax collector, i.e., by a common judgment in which all judge as through one mouth. The court must be able to decide whether the guilty party is to be regarded as a heathen and a tax collector, i.e. whether he is to be put out of the congregation by a common sentence, in which all judge as if through one mouth. Of course, the case must be perfectly clear and evident, and the person punished must be convicted of his guilt in his own mind and conscience, so that in his refusal to repent his evil will and the arrogance of his heart will be evident to all; for cases that are in themselves unclear, confused, and doubtful cannot result in banishment. But if it should happen that in those cases in which the guilty man is found to be a manifest and stiff-necked sinner, these and those members, against better judgment, stand by him out of carnal partisanship in order to hinder the rightful banishment, then these should be intervened against with church discipline, and if they do not repent, they should finally be expelled from the congregation.

This disorderly banishment of Father Grabau is all the more dangerous and pernicious when viewed in connection with his above-mentioned assertion that the "church children" owe obedience to their "spiritual fathers" according to the 3rd and 4th commandments even in such matters that do not contain the teachings of the divine word, but do not contain anything contrary to Scripture. The "church children" owe obedience to their "spiritual fathers" according to the 3rd and 4th commandment also in such matters, which do not contain the teaching of the divine word, but nevertheless also nothing against the Scriptures, for which Father Grabau is in the habit of referring to Hebr. 13:17, in contradiction to the orthodox understanding of this passage, as Apol. Art. XIV s. f. sets forth. For this assertion is quite inadmissible and contrary to the evangelical doctrine of Christian liberty in matters of means, the disposition of which belongs neither to the pastor alone nor to the audience alone, but to both in joint cooperation, as it may serve the peace and prosperity of the congregation.

But it is clear, moreover, what pernicious consequences the practical application of that statute must entail; For supposing that the pastor does not combine with confessional firmness sufficient humility and wisdom, evangelical mildness and gentleness, patience and long-suffering, -that he is perhaps, according to his nature, wrathful and obstinate and stubborn, - let us not mention the half-unconscious imperiousness - how much unhappiness and heartache must then necessarily result from that assertion, to the not inconsiderable damage of his own and other souls!

How much useless trouble of conscience, indeed what pernicious cords of conscience are easily laid around the necks of these and those members of the congregation who dare to have a different opinion than their pastor in these and those middle matters, as for example in matters of religion, which are not exactly a direct expression of the confession, or in matters of church and school building and the like, or who would even be able to prove that his advice, for example in matters concerning external church affairs, is not appropriate to the circumstances of the congregation and who, on the other hand, are able to make other and better suggestions, even though in all reverence and modesty. or who would even be able to prove that his advice, e.g. in matters concerning the external church affairs, was not appropriate to the circumstances of the congregation, and who, however respectfully and modestly, would be able to make other and better suggestions! -

How is it possible here - with that false statute of the obligation of the parishioners to obey their pastor, also in matters of means, especially with the above-mentioned temperamental bad habits, which hardly allow a happy practical inconsistency - how is it possible here otherwise than that already those modest objections, doubts and misgivings about the appropriateness or practical feasibility of the pastor's advice are soon made the sin of disobedience against the fourth commandment. This is because even those modest objections and doubts about the appropriateness or practical feasibility of the pastor's advice are soon made a sin of disobedience against the fourth commandment, which can easily lead to banishment if the allegedly guilty person or persons refuse - as they cannot do otherwise - against their better knowledge and conscience, to admit and confess their deviating opinions and suggestions and the like as a sin of disobedience and to make atonement against the pastor who, as a result of his false, unevangelical doctrine of the authority of the preaching office and (in the best case) with an erroneous conscience, desires such repentance and atonement! -

Now would this be a ban "in" or rather against the order of Christ, if it also had the outward legal form? Would not rather the pastor, if he did not execute such a ban out of lack of knowledge and thus out of an erroneous conscience, actually put himself in the dock before God, but would the banished person, if he were otherwise a believer, in spite of such a ban, as Luther calls him, certainly remain in the actual church of Christ, i.e. in the congregation of believers, although he is separated from the local congregation by such a shameful act of violence?

But that cases of banishment of the kind above mentioned are in consequence of the false doctrine of the power of the preaching office, and in express contradiction with Apol. Art. XIV "Item, the Jurisdictio does not extend to sins against their new laws, but only to such sins as are against God's commandment; for the Gospel does not set them (the bishops) up a regiment apart from the Gospel, that is clear and certain,-" there have been quite a few in the Buffalo or Grabau church regiment, there is no doubt about it, since we have had several proofs printed in our "Lutheran," without Mr. P. Grabau having provided a detailed and only somewhat satisfactory refutation.

And just these cases make it sufficiently clear how to prevent a rupture that might result from this, and acceptable and appropriate our proposal of a colloquy which could hardly be healed. Only Pastor Grabau with Mr. Grabau is, with which the Lutheran brethren of Breslau also agree, even without this orientation of ours; for there would be no small number of cases of banishment which have occurred precisely - and this is still the best assumption - as a result of Mr. Grabau's false doctrine of the authority of the preaching ministry and especially of his unevangelical interpretation of Ebr. 13:17. Grabau's false doctrine of the authority of the preaching office and especially his unevangelical interpretation of Ebr. 13:17-cases which he, in consequence of his doctrine, considers just, but we, in consequence of our doctrine, which is in fact and truth that of our church, consider unjust. How, therefore, can we become one in judging such cases, before a comparison in doctrine has taken place?

As for Andre, as far as the "immediate" acceptance of "excommunicated sinners" and their absolution by our pastors is concerned (which is mentioned in the second question of Father Grabau), it is permissible to give the Honorable Conference a brief historical overview of the events and our procedure, in order to gain from it, God willing, an unbiased judgment as to whether this "immediate" is as stated.

At first, before the Missouri Synod came into being, the Saxon preachers who had emigrated to Missouri in 1838 sent a number of Lutherans in the state of Wisconsin, who had previously been served provisionally by Pastor Kindermann, a preacher at their request, among whom not only was none banned, but whom Pastor Kindermann himself had first referred to the aforementioned preachers in Missouri, when they could still receive a orthodox preacher from them. Later on, when it turned out that the Saxons could not agree with the doctrine contained in a so-called pastoral letter issued by Pastor Grabau, especially concerning ordination and the authority of preachers, Pastor Kindermann was, however, opposed to those Lutherans wanting to be supplied by the aforementioned; but neither those who had been convinced of the Scriptural validity of the doctrine of the Saxon pastors now found any reason for their dislike of them in the present aversion of Pastor Kindermann to them. Kindermann's aversion to them, nor the Saxons to recommend and send such a candidate to them in response to their urgent request. This happened in the late autumn of 1844.- Only from the year 1847, when the Synod of Missouri 2c. met, have Lutherans been received from time to time by us, and indeed now by the whole Synod, who had previously belonged to congregations of the Synod of Buffalo, and among whom were also a number of those on whom the ban had already been imposed. But they were never received "immediately". On the contrary, we have done all that we thought we could in good conscience do, in order to

frustrated every attempt to reach agreement on doctrine and on practical matters. He had written a so-called "pastoral letter", as mentioned above, which he had issued in 1840 to settle the disputes that had arisen in his congregations and which he had also sent to the Saxon preachers for evaluation. These had then also sent their verdict on the same to him. But since the Saxon preachers had shortly before, by God's grace, come to the knowledge of the false, semi-papist Lutheranism, to which they had allowed themselves to be seduced by the well-known Pastor Stephan from Dresden, they were, however, more shocked than would otherwise have been the case, to find in the "Pastoral Letter" quite the same dangerous principles again, which had led them to the brink of spiritual and physical ruin. As fraternal, therefore, as was the attitude with which they had written that judgment on the "pastoral letter" (in July 1843), so decisive, however, was the testimony which they had given therein against the false teaching found, out of the urge of their conscience. This had so enraged Father Grabau that he had sent the Saxon preachers an anti-critique, in which, without, for example, revoking his dry and round assertion in the pastoral letter that the sacraments only become powerful and effective through the ministry, and other gross errors, the Scriptural and symbolic illegitimacy of which the Saxon pastors had 'pointed out' to him. He had not only attached 17 errors to them without any proof, but had also declared to them, among other things: "Finally, I assure you that I cannot recognize you for such Lutheran pastors who still seriously hold to God's Word and to the symbols of the church. (1844.) In June, 1845, Pastors Grabau, von Rohr, Kindermann, and Krause held their first synod, and in spite of the wish expressed in their own congregations that the Saxons might also be invited to attend in order to settle the controversy which had arisen, they reported to them even then that they could not invite them under the present circumstances. The Saxons had not yet published a word against Pastor Grabau and those who agreed with him, but had diligently negotiated the matter privately, when Pastor Grabau first brought the matter out into the open and publicly denounced the Saxons in his first synodal letter as false teachers with an obvious distortion of the pure doctrine presented by them. The same did not refrain from justifying themselves in writing. However, since the exchange of letters had not led to any favorable results, the Saxon pastors invited Pastor Grabau to a meeting in 1846.

Mr. Grabau did not come, excusing himself with the circumstances, but with the promise to hold a conference with the Saxon pastors in the spring of 1847 at the latest. This time also passed and Father Grabau did not make any arrangements for a meeting. Yes, although already in January 1847 the pastor and the leaders of the congregation belonging to the Buffalo Synod in Kirchhayn in the state of Wisconsin urgently asked Pastor Grabau in the name of the congregation to hold a synod for the purpose of "settling the disputes pending between the Missourian preachers and them" (of the Grabauian Fraction), Father Grabau nevertheless refused to do so, and thus also led to the congregation of the Buffalo Synod being forced to meet. At this time a number of Lutherans, former members of the congregations of Pastor Krause, turned to the Saxon preachers with the request for an expert opinion because of certain highly serious accusations of their former pastor concerning his teaching and his life. As in April, 1847, the Synod of Missouri, which was being formed, was to hold its first sessions at Chicago on Lake Michigan, the matter was postponed until then, and Messrs. PP. Grabau and Krause were invited to come there and confer with the Saxons about the pending disputes, with a report of what those Lutherans had presented to the Saxon preachers. The former, however, did not appear this time either, but rather determined the entire Synod of Buffalo, which they led, when it met for the second time in July 1848, to declare publicly: "that Father Grabau was not authorized to travel on such an invitation and in such a manner," allegedly because not all of his fellow ministers had been invited, so that the negotiations should have taken place without witnesses (!), and because, finally, the so-called "Red preachers" had not yet been called back. This was, beyond all doubt, only an empty, dishonest prevarication, since it was self-evident that if the other two preachers, von Rohr and Kindermann, had come along, the Saxon preachers would have regarded this only as a favorable acceptance of their invitation and as a friendly accommodation; it must have been obvious to them themselves that they had not demanded the presence of all four pastors only in order not to be immodest. As for the "Red preachers" who had been brought forward, they were understood at that time to include Pastor Geyer and a certain Klügel. The former, however, as has been noted, had come to Wisconsin through the mediation of the Saxon preachers in order to serve Lutherans, whom Father Kindermann had formerly served provisionally, and from whom he had therefore demanded a new vocation for further service; but this mission, as has been shown, had taken place in nothing less than a Redtirenian manner, but only later on by the

opponents so received and interpreted. As for the aforementioned Klügel, he had gone to Milwaukee in Wisconsin on his own initiative, had previously held to the Saxons, but before leaving for Milwaukee had renounced the local church association, whose Rotterianism was therefore of no concern to the Saxons, all the less so since Klügel had been seriously warned by the Saxons to accept the office among the displeased Lutherans of Milwaukee.

By the way, Pastor Grabau, when he assured us that he would confer with us, did not set either one or the other condition, for the sake of whose non-fulfillment he could not have come. In spite of the fact that Father Grabau already at that time did not want to answer our letters addressed to him, nor did he want to accept an invitation to confer with us (Father G. had already declared the former in 1845, see Pastoral Letter p. 90) and with those of his part he made it impossible for us to hear them in about those who had separated from them, so we have not received into our association any soul who formerly belonged to a congregation of the Synod of Buffalo, nor have we recommended persons to whole communities for appointment at their request, nor have we introduced them to them, until after we had, by certain written and verbal testimonies of ours, received them into the Synod of Buffalo, and oral testimonies (of which the former were partly the own manuscripts of our opponents), that the separators were in the most perfect right, in that they had either separated themselves for conscience' sake, because they could no longer confess the false doctrine of their former pastors and could no longer participate in other unjust, hierarchical practices, and because they had already fruitlessly appealed to their own ecclesiastical court and had been rejected, or in that they had been rejected by their own ecclesiastical court. or because they themselves had been banished against Christ's order and unjustly by their previous pastors and had been repelled from the enjoyment of the means of grace. Far from the Synod of Missouri being quick to seize the opportunity to break its opponents by accepting those who had separated from them, it was only aware of the heavy responsibility it would incur if the spiritually tyrannized souls were to refuse the requested help out of fear of men and of the people.

from temporal discord, was able to deal with the same. In doing so, it proceeded in the most conscientious manner. She has repeatedly had to devote almost the greater part of the time of her sessions to investigating the legality or illegality of the separation of those who have turned to her. For days - even weeks - it has sometimes held inquiries, and several times, for the sake of members of our Synod who were not present and who either had been dismissed from the Synod or had been dismissed from the Synod, the Synod has been forced to take a decision.

After the Synod had been privately dealt with by the opponents or had become doubtful and restless about the Synod's proceedings due to Pastor Grabau's truly furious attacks on the Synod, the investigation of the matter was resumed in the next year's sessions with repeated exact comparison of all acts available to us and with repeated hearing of all witnesses accessible to us. In the end, however, the brothers who had been made restless always had to confess that the Synod could not have acted otherwise. How gladly would the Synod have withdrawn from all these matters and closed itself against those who had been frightened away by Grabau's and his harshness! But how did it want to burden itself with the sighs and tears of many obviously honest souls who turned to it in their distress of conscience? How gladly would it have discussed the matter with Pastor Grabau and his party in a Christian and brotherly manner; but they were absolutely incapable of doing so, unless our Synod had made restless always had to confess that the Synod could not have acted otherwise. How gladly would the Synod have withdrawn from all these matters and closed itself against those who had been frightened away by Grabau's and his harshness! But how did it want to burden itself with the sighs and tears of many obviously honest souls who turned to it in their distress of conscience? How gladly would it have discussed the matter with Pastor Grabau and his party in a Christian and brotherly manner; but they were absolutely incapable of doing so, unless our Synod had

The answer was the same as before; Pastor Grabau again rejected the conversation: we should first repent, call back all "Rottenprediger" (preachers of the Red Brethren), and hand over those who had been banished and deliver them to him. Yes, a month later (Aug. 11, 1852), Pastor Grabau wrote the following to our secretary "on behalf of the Church Ministry of the Lutheran Church that emigrated from Prussia": "If the Synod of Missouri wants to offer peace talks, it may send it in the proper way to our Church Ministry and at the same time in a suitably authenticated form: then it will give the Christian answer to it. The previous private correspondence between Pastor Grabau and Mr. Pastor Habel" (our secretary at that time) "is declared by the Church Ministry on the part of the Missouri Synod to be nothing but a shameful private offer." - So then our Synod repeated its request to the whole Synod of Buffalo the following year. The success, however, was the same; now the whole Buffalo Synod rejected the colloquium; notwithstanding that it had been pointed out to them that it was evidently not a question between us of these practical cases, as well as of difference in doctrine, but of the fact that we were not in the same position.

of which we naturally judge these cases differently than the Buffalo Synod, that we could therefore only be convinced by the latter, in a discussion of the fiefdom, a. o. of the ban, church, church order, preaching power 2c, to have committed an injustice against it, the Buffalo Synod. When again last fall a congregation, which had separated from Pastor Winkler, now preacher of the Buffalo Synod, (even before the latter's connection with this Synod) for the sake of his conscience-incriminating practice, called a preacher of our association, the latter requested Pastor Winkler: "to investigate the matter together with him in the presence of both parties." Our opponents showed again and again that they shunned the light, that in the whole affair they were only anxious to save their own honor, and that they would rather let the whole local church bleed to death than take even one step toward peace that would not at the same time be a triumph on their side.

Thirdly, it is by no means a simple "doctrinal dispute" between us, namely, a simple difference in the doctrine of church and ministry, which has also come to light among the Lutherans of our dear fatherland! Far be it from us, as has been shown, to have regarded a mere difference of doctrine as separating the church, or to have taken it as a pretext for readily admitting those who are separating from our opponents, who are probably justly banished, openly stiff-necked sinners; it was rather the Buffalo Synod which laid such stress on the existing difference of doctrine, and, for the sake of it, called for a separation of the church. Already ten years ago, as already mentioned above, when there was still a question of the sending so-called "Red preachers," Fr. Grabau, after the Saxon preachers had presented to him their convictions concerning the doctrine of church and ministry, declared in his anti-criticism not only that he could not agree with them and considered their doctrine erroneous, but, among other things, the following: that they still had "an un-Lutheran direction" (Hirtenbrief p. 51.); that they "made of Christian liberty an ecclesiastical unboundedness" (page 55.); that they "set the church almost above God and his word, under the pretext that Christians must make a distinction between right and wrong doctrine, and that they sinfully wanted to misuse Luther's writings for this purpose." (p. 56.) All on the ground of wanton distortions by them of purely evangelical principles. Yes, at last Pastor Grabau wrote in that anti-criticism: "My warmest wish would be that you would come to your senses about your doings. Finally, I assure you that I do not recognize you for such Lutheran pastors.

sann, who still earnestly hold to God's word and to the symbols of the church.... You will have to answer for the damage you are doing with your criticism" (of the "Shepherd's Letter") "if you do not confess your errors again in righteous repentance. God help us that, if you do not repent, we may, by virtue of our holy office, publicly and joyfully resist your false, unchurchlike spirit. We shall then, as it seems, have much to repeat in the public struggle against you, which we have already fought through against the unrighteous liberalization in Prussia." (p. 56.) Thus, we repeat, Mr. Pastor Grabau saw our doctrinal difference, and thus he wrote already ten years ago, with the express written confirmation of the pastors associated with him; as early as July 12, 1844, before a so-called reconciliation with us." (S. 17. 18.) Hereby the Buffalo Red preacher had been sent out by us, which only later, when Mr. Pastor Grabau's false doctrine had become apparent, was described by him as the root cause of all discord! As much as we wanted to treat the doctrinal difference as something that could not separate us, which therefore could not become a cause for accepting those who separated themselves from the other fellowship, Mr. P. Grabau and his followers did not want to regard it that way, but declared our doctrine to be an apostasy from God's Word.

and the ecclesiastical confession, called upon us to its judgment on the then Pastor Krause; who, however, repent and threatened us with public testimony against us! In response to a new letter of justification from the Saxon preachers, Father Grabau did not dignify them with an answer until finally the entire Buffalo Synod (then consisting of four pastors), after having publicly declared the Saxons to be false teachers in their first printed synodal report, sent them a short dictatorial demand for recantation in June 1845. After the Saxons had twice invited Father Grabau and once Father Krause to an oral discussion and settlement of the dispute, namely in 1846 and 1847, the second synodal report of the Buffalo Synod appeared in 1848, in which "Löber, Walther 2c." were already named on the title as "the Missourian protectors of the Reds. Yes, it now says, among other things: "Accordingly, the present Synod unanimously judges that the preachers Walther, Löber and their comrades are living in false doctrine, about the holy office of preaching and the calling to it, about the church and the office of the keys, the church regiment and the spiritual priesthood,

and that **from** these false teachings and errors public and still arise, **from** which they do not desist in spite of all the explanations and admonitions given to them by us for five years; therefore we must further declare that they are wanton proud sinners who, in spite of all Christian address, have taken to sinning and have grown strong in iniquity. Accordingly, we must consider them as wanton false teachers and public sins and, according to God's word, avoid them until they repent and honestly seek reconciliation with us." (S. 17. 18.) Hereby the Buffalo Synod not only publicly and solemnly excommunicated before all the world the Saxon preachers mentioned by name, one of whom was then President of the Missouri Synod, for their alleged "false doctrine and the ungodly works flowing therefrom, but under the designation: "and their comrades" the whole Synod of Missouri; which is then also called "Ahab's Synod," "the Chicago Evil-Loath Collegium," "Abomination Synod," especially because of not only himself publicly admitted, recanted, and renounced before all the world what was laid to his charge, especially his unjust banishment, but who also publicly renounced the same. The Buffalo Synod itself later declared that he was indeed a hypocrite and a tyrant. In the above-mentioned second report of the Buffalo Synod, it is further said of the Missouri Synod: "But thus saith the Lord God concerning these rejuvenated Stephanists Zeph. 3:3: Their judges are wolves in the evening, who leave nothing to remain till the morning. Their prophets are reckless and despisers." (p. 35.) Further, "We think to this, that it is very good, if all unrepentant things remain in this One Ahab Synod, that their lying powers, & their tyrannical unity, may be more and more manifest." (! p. 146.) "Bürger, Ernst, Keyl 2c. are, according to 1 Pet. 4:15. u. Joh. 10:1. no Christian preachers, but only heads of rods in Satan's service." (p. 149.) "In this temple of Babylon it resounds and roars, No obedience in outward church matters, for it does not belong to blessedness! .. The Lord rebuke thee, Satan! We will not have such mischievous liberty." (p. 157.)-In July of the year 1851 came out at last the organ of the Buffalo Synod, the "Informatorium," in which now Mr. Pastor Grabau and his were quite actually raging and raging against the Missouri Synod. In it

it not only says: "According to this, Prof. Walther and those who follow him are certainly **heretics**" (p. 2. Jahrg. p. 23.), but it also gives the aforementioned and the members of the Missouri Synod all conceivable names of abuse. Yes, when Pastor Grabau was asked whether he could not at least think that what he considered to be a shameful, wantonly ungodly protection of the Reds could have been done out of an erroneous conscience, he answered already in the first year of his "Informatorium: **"Truly, one would only have to assume such an erroneous conscience on the part of the devil himself.**" (p. 38.)-

We think that from such things it can be sufficiently seen what is to be judged of the fact that Father Grabau complained in Germany that the doctrinal difference, which could have been settled in fraternal unity, was wilfully regarded and treated by us as separating the Church; while we, of all people, did our utmost to settle the matter fraternally, Father Grabau and his followers, on the other hand, did not give us the opportunity to settle the matter fraternally. Grabau and his followers always regarded and treated us as heretics during our dispute, and thus forced and compelled us to accept those who had separated us from the Church. We also think that in such a case it is not necessary for us to take on those whose conscience could not bear such eternal condemnation, blasphemy and scolding, and who therefore sought from us the undiminished enjoyment of the means of grace, whom we, if Father Grabau had not blasphemously condemned our pure Protestant-Lutheran doctrine and had allowed fraternal and ecclesiastical fellowship despite the doctrinal difference, would have earnestly rejected as their pastors, even if, according to our conviction, they were gravely mistaken. We also think that, in the case of such ungodly public exercise of the ban, it has already been sufficiently proved to us how frivolously, how unjustly, as Pontifical Mr. Pastor Grabau handles that church punishment, which a poor sinner should only exercise with trembling hands.

As a special question, Pastors Grabau and von Rohr presented the following to the brethren in Germany: "Whether, in the case of this dispute, one synod has the right to erect counter-altars in the parishes and parishes of the other? We believe that we have already justified ourselves against the accusation hereby pronounced against us with the above. However, we take the liberty of reminding ourselves of the following.

First of all, we have never, not even remotely, taken a step ourselves to steal even one soul from the Buffalo Synod; all those who have been supplied by us with God's Word have turned to us without being asked for help in their spiritual need, and only the love of Christ and of the souls bought by Him has been able to ask us,

We were not prepared to take upon ourselves the unspeakable disgrace and hardship that always followed such an acceptance and which we foresaw. On the other hand, we have only accepted such whole communities as could no longer bear in their conscience to share in the false doctrine and unjust practice which not only prevailed in their former community, but was also to be forced upon them. For woe to him who let "Missourian" principles be heard! As a Judas among the disciples, he was sworn to the severest punishment, the most terrible ban. What were we to do with these poor souls, many of whom were obviously righteous, God-fearing, born-again Christians and children of God, and nothing less than worthy of the ban, and who recognized our doctrine as the right evangelical doctrine, when they asked us, for the sake of God and their blessedness, to accept them? They could not remain with the Buffalo Synod for reasons of conscience, and the Buffalo Synod itself did not tolerate the doctrine which they had recognized as God's eternal word, but declared it to be ungodly heresy, fanaticism, and unionism: if no Lutheran ministry took care of them, it was foreseeable that they would either get into all kinds of separatist disorders, or fall into despair, or become a prey of the local fanatics or unbelievers. In addition to this, it was presented to the Buffalo Synod how the cracks that had arisen could soon be healed and everything restored to the old order, if they, the Buffalo Synod, would only enter into a peaceful religious discussion and at least cease to condemn our doctrine. If the latter should believe itself offended by us in its parochial rights, we would keep to the apostolic decision: "From our power, which the Lord hath given us, to amend, and not to corrupt." 2 Cor. 10, 8.

We are now finally allowed to explain to you the eternal points of your fraternal letter:

If the first brethren refuse to give a decision in our doctrinal controversy with the Synod of Buffalo, we are heartily sorry for it; for we would gladly submit to such a decision, if by the word of God and according to the testimonies of our ecclesiastical symbols it convicted us of error. But we ourselves, as we are sure, in obedience to the Holy Scriptures and in harmony with our ecclesiastical confessions, have had our doctrine, i.e. the voice of the Church concerning Church and ministry, as is well known to the honorable Conference, printed in the presence of our two deputies in Germany two years ago; and certainly every unbiased reader will be convinced that we are in error.

Readers will find that and how we have therein vindicated the divine institution and dignity of the office of preaching. We have vindicated the divine institution and dignity of the office of preaching, and regard it as the actual source, lasting until the last day, from which flows every local, indirect calling of this and that servant of the church, so that we are far from the undue enthusiastic extension of the general priesthood of all true Christians, according to which every Christian, as such, has an office and calling to the ministry, or as if this office and ministry were only necessary "for the sake of common order. Nevertheless, we maintain just as decidedly on the other hand, that every Christian as such, thus also every relative majority in smaller or larger assemblies, be it 3 or 3000, as those who are already kings and priests before God, also has the evangelical fundamental right and power to administer the sacred office of preaching, even though no one may avail himself of this right in public assembly, unless he has the right to do so. This is the case even though no one may make use of this right in a public assembly unless his other fellow Christians give up their same right and entrust it to the public administration of an orthodox, doctrinal, and blameless brother from among them or from somewhere else, so that the person thus appointed is as much the servant of the Lord as of the church; For by command and according to the order of the master of the house, the wife and spouse, as joint owner of all spiritual and heavenly goods and gifts, offices and powers, has called the steward to his service and office.

Accordingly, then, we avoid just as much the papist as the enthusiastic aberration from the *graben Richtschnur der heilsamen Lehre*; on the other hand, may Father Graban show where he ever specifically and expressly retracted the assertion made in his so-called "Hirtenbriefe" of 1840, that only through the ministry are the holy sacraments powerful and effective, which you rightly call "sloping toward Romanism," although he later tacitly dropped this and that. This is, in brief, the doctrine of our church, which we have further testified to in the above-mentioned testimony "the voice of our church in the question of church and ministry"; and one might reasonably expect and presuppose from a Lutheran conference consisting mostly of theologians that it would not be in any limbo in this doctrine, but would be founded and skilled enough to decide in the doctrinal dispute pending between us and the Buffalo Synod or Mr. Grabau.

- (2) When you say, further, "that the centers of the church and of the ecclesiastical office and what is connected with them are undoubtedly such as our symbols, though they correctly and completely contain the basis for their execution, yet have not led up to the full theological working out and conclusion, and that this last one is rather the task of

of our days," it would be very dear to us to be further informed where the gaps and deficiencies or the skewed and one-sided views in the detailed dogmatic doctrinal edifices of our orthodox doctrinal fathers, such as Joh. Gerhard, Quenstedt, and A., are evident; for our part, we have not yet been able to discover them, nor have we found any historical and dogmatic connection in more recent writings that deal more closely or further with those two doctrinal articles. For our part, we have not yet been able to discover them, nor have we found any historical or dogmatic connection to the already existing development of the doctrine in more recent writings that deal with these two doctrinal articles in greater or lesser detail; on the other hand, we unfortunately have to note how these and those certainly sincerely-minded brothers, in the most honest good will, nevertheless hardly strive for what is right in their endeavors for the "common benefit" of the church; for instead of holding steadfastly to the *quia* in the recognition of the ecclesiastical symbols and not abandoning their derivation for the recognition of the salutary doctrine from and in the holy Scriptures, instead of having first organically appropriated the precious, noble treasure of doctrine of our Church, and, God willing, with the enlightened eyes of the Church, having first learned to understand it, and instead of having first learned to understand it with the enlightened eyes of the Church, they have not been able to understand it, for they have not been able to understand it.

If we do not look at the Scriptures through the eyes of our anointed orthodox doctrinal fathers, it rather seems to us as if these brethren only look at the church and its outward appearance in the Scriptures through the tinted glasses of particular favorite thoughts and private opinions. And what a wonder if they then think they find it in Scripture; and while they think they are making new exegetical discoveries, it can easily happen to them that they fall into novelistic aberrations that the enlightened doctrinal fathers of our church have long since recognized and overcome. For we are convinced that the questions of church and ministry, what they both are and how they are connected, are no longer open questions, but already in the sixteenth and seventeenth centuries their thorough answering and explanation. In fact, these were two cardinal questions around which the great doctrinal battles of the Reformation were largely fought, and which Luther had already driven through the twofold oppositions of the papists and enthusiasts, and which he had already victoriously asserted as pure scriptural doctrine.

If, however, these two doctrines have not yet experienced their full theological development, as one likes to express it in Germany, for example, the doctrines of justification and of the sacraments, then two things would do *Ruth* good. In the first place, namely, that one should indicate the existing deficiency, where it actually lies, and if one were really able to prove the same, that one should at the same time take up again the already existing dogmatic development historically and

The Lutheran Church is the only church in the world that has the ability to develop theological of the symbols can refer only to our consensus, so far as taste, we are divinely certain that we have testified to the theology in such a way that it does not entangle what it exists, but not to our dissent. But that, for example, old and eternally new truth of the divine Word. is still undeveloped. Such a step backward would these and those passages of the symbols seem to speak Nevertheless, if any Lutheran Christian, even if he were indeed be the progress that we need; and in general decidedly for our opponents, others for us, just as if both only a so-called layman, could prove to us from the it is important for us Lutherans, whether God wills it, doctrines, even in their opposition to the church, could Scriptures and according to our symbols a substantial to regain such cohesion and unity around the sacred exist and find room beside each other as well-liked, that error, we would just as gladly and willingly recant as we confession of the church as it was in our fathers who is only an appearance and comes merely from the fact would. If any Lutheran Christian, be he only a so-called lived and wove in it, because it was precisely the that our Confessions and already the Augsburg layman, could prove to us from Scripture and according voice of the church, its spiritual mother, and the Confession, in spite of their mild apologetic attitude, fight to our symbols an essential error, we would just as gladly answer to the voice of the heavenly bridegroom in a twofold opposition, namely that of the papists and the and willingly recant, as we would remain steadfastly firm his gracious gospel;- It is necessary to rally with the enthusiasts at the same time, and strengthen the pure and insist on our doctrine as that of the orthodox church, contending and victorious heroes of the Reformation evangelical doctrine against both. Therefore, it seems, even though a plenary assembly of all Lutheran around the banner of the same confession in a united for example, as if Articles 5 and 14, which are directed consistories and other church authorities of the whole phalanx and to fight the same good fight of faith for against the enthusiasts, speak for Father Grabau and not world, without the right Scriptural foundation and the jewel of pure doctrine against old and new, for us (while they also express our doctrine), while Article symbolic testimony, i.e. against the context of the external and internal enemies; for only in such 8, "What the Church is," which testifies against the Lutheran doctrine, would want to suppress and reject it standing together, fighting together, and suffering papists, is obviously the basis of our doctrine, which by their prestige of power.

In general, we cannot but declare against the expression, "the Church has not yet spoken," in the strongest and most definite terms, and reject it as contrary to Scripture and symbol, i.e., as un-Lutheran; for the Church of God, as the pillar and foundation of the truth, has from the beginning never been in abeyance from a distance (instead of clinging to them with heart scriptural and symbolic one," then the church has already and in uncertainty about any article of the Christian faith and conscience precisely because of the quia), spoken, and it is only by means of the symbols that it can for the salvation of souls, and has always spoken from because their sober sharpness and wholesome be proved which doctrine is the one confessed to be God's word; and as the same sun now gives us discipline declares itself against this and that which unfaithful, and we, as Lutherans, cannot conceive of the If we consider that the faith and confession of the seed of the woman, which shone upon Adam and Eve in Paradise, by virtue of the divine promise, is essentially no different and less than what we testify of Christ in our ecclesiastical confession. And as it has pleased God, especially in times of great apostasy from the one and pure doctrine, as, for example, toward the the fundamental heresies of Arianism and of the papacy the church by the mouth of individuals awakened by his grace, by St. Peter.

If, however, we began to become cool and alien doctrines should be kept quiet within the Church until "the Church has spoken," this too is not clear and plausible to for the Church of God, as the pillar and foundation of the truth, has from the beginning never been in abeyance towards our ecclesiastical symbols, and to show Church has spoken," this too is not clear and plausible to for the Church of God, as the pillar and foundation of the truth, has from the beginning never been in abeyance from a distance (instead of clinging to them with heart scriptural and symbolic one," then the church has already and in uncertainty about any article of the Christian faith and conscience precisely because of the quia), spoken, and it is only by means of the symbols that it can for the salvation of souls, and has always spoken from because their sober sharpness and wholesome be proved which doctrine is the one confessed to be God's word; and as the same sun now gives us discipline declares itself against this and that which unfaithful, and we, as Lutherans, cannot conceive of the If we consider that the faith and confession of the seed of the woman, which shone upon Adam and Eve in Paradise, by virtue of the divine promise, is essentially no different and less than what we testify of Christ in our ecclesiastical confession. And as it has pleased God, especially in times of great apostasy from the one and pure doctrine, as, for example, toward the the fundamental heresies of Arianism and of the papacy the church by the mouth of individuals awakened by his grace, by St. Peter.

If we are to let the Holy Spirit speak through enlightened witnesses from His Word alone, as through Athanasius and Luther, then we certainly do not need any new speaking of the church and no special church meetings, where, as in the pending doctrinal controversy, the church has already spoken clearly enough from God's Word through the mouth of Luther and his co-witnesses and followers.

(3) You, dear brethren, say further: "Therefore the divergent opinions concerning these questions, of arrive at such a decision, however, we do not think that which, though only one is the scriptural and church an ecumenical Lutheran council is necessary, but symbolical, yet both the one and the other can any Lutheran who is qualified to do so, whether he is an interpret individual sayings of Scripture and symbols actual theologian or not, could, for example, provide for themselves, neither the one nor the other is objective proof of the confessional conformity of one or expressly rejected, so long as the church has not yet the other doctrine by means of a writing; and what spoken, both should find room side by side in this Lutheran national church or its entirety would stand up to church." Now here we must frankly confess that we profess this? Yes, if it did not sound glorious, and if it did either do not understand what is said, or find a not have an evil appearance, we would like to say that in strange contradiction in it; for if, for instance, Mr. that testimony of ours, "The Voice of our Church in the Grabau's doctrine of church and ministry is scriptural Doctrine of Church and Ministry 2c." we have already and symbolical, how then can his proofs from furnished that proof that our doctrine, partly in each individual piece, partly in the context, rests on the foundation of the Holy Scriptures, and that our church doctrines are based on the Holy Scriptures. Scripture, and is in accordance with our ecclesiastical symbols; and although the form of this proof of ours is similar to that of the present

refrain just from "his"?

Thus Luther also says: "That they now say they will wait until it is decided by the Christian church, let the devil wait; I will not wait so long; for the Christian church has already decided all things." (Opp. Hall. lvt. VII.

We are now permitted to note the following points against the Honorable Conference. One concerns those 2 passages from Luther's works that are cited against us in the epistle of the Honorable Conference. After the above historical orientation, however, the Lutheran brethren will now see for themselves, without more exact proof, that they have no application to us; for we have not, either in enthusiastic indifference or out of evil counsel and will, reached into another's office and, in a good American but bad Lutheran way, interfered with the Synod of Buffalo, but we have, for the sake of our conscience, only taken on those who, in consequence of the Grabauian doctrine and the subsequent

We hope, therefore, that the I. brothers, after the above historical orientation, will now see how they judged too hastily, as if by our action against Father Fr. we had not been able to prevent the heresy of our Synod, which had already banished us in printed matter, thus publicly, as proven above, accused us of heresy and did not want to negotiate with us either orally or in writing. Therefore, we also hope that the first brethren, after the above historical orientation, will now see how they have judged too hastily, as if a ban had been placed on us by our conduct against Mr. P. Grabau, in that they immediately, without having heard us before, regard us as similar to Achan [Joshua 7. This is something that we, with ecclesiastical Lutheran prudence and justice, are not quite able to comprehend, and of which we were not immediately reproved by other brethren, such as the Prussian Lutherans in Breslau.

In fact, we are surprised how a whole conference, consisting almost exclusively of theologians, could justifiably hold up the example of Achan to us, since, first of all, we did not, like Achan, sin against a clear and recognized command of God, that is, against our better knowledge and conscience, and therefore certainly not one who enters or remains in fellowship with us makes himself partially responsible for our sins; On the other hand, the case of Achan also belongs to the ceremonial-legal area, since Israel was supposed to be a holy people before the other nations, that it was separated from the other nations by a certain outward holiness through circumcision and other divine laws and ordinances. In the New Testament, however, such an order no longer applies, since the sanctification of a Christian man consists only in faith and the indwelling of the Holy Spirit. Spirit. Here one would, by sinning against conscience, whether secret or manifest, cast out faith in Christ and the Holy Spirit. But only he would be guilty of this sin who, if it were manifest, would knowingly participate in it or imitate it, or who would not punish it, and by such silence he would already be in a certain sense in communion with the unfruitful works of darkness.

The other is this, that the Honorable Conference, in order to attain, God willing, an unpartisan standpoint, should adhere as closely as possible to the whole historical course of this dispute, but not allow itself to be voted against us and for Pastor Grabau by the last correspondence between the two Synods in June 1653, which Mr. P. Grabau submitted to the Conference at Leipzig; for we cannot, unfortunately, help thinking that the moderate tone on the whole - for although Mr. P. Grabau, as you write, "willingly accepted" your punishment, yet soon after his return, without any irritation or inducement from without, he castigated Mr. Prof. Walther of Jesuitism as venomously and bitterly as ever before - of those letters to us was adopted only in order to give the impression later on to the brethren in Germany, who did not know the more exact connection of our controversy and their conduct of it, that he was always

would have negotiated with us in this way, just as shortly before the departure of the two delegates to Germany, the however offensive name: "the Lutheran Church emigrated from Prussia" [instead of "Gemeine"] was dropped and the name: "Synod of Buffalo" was adopted instead.

The third point is that, according to Grabau's oral and written accounts and communications about us, it could easily give the impression to the dear brethren over there that, on ecclesiastical ground, we were giving way to the civil conditions here, and that, since here, as the Conference writes, "the bridle of the Christian state is quite lacking," we were not practicing church discipline at all, or were practicing it very laxly, and were not applying the ban at all. But this, thank God, is by no means the case, and we feel induced to say at the outset that we have never yet missed "the bridle of the Christian state" for the exercise of church discipline that is pleasing to God and in accordance with Christ's order, and for the defense against democratic lusts and encroachments upon the rights of the sacred office of preaching; For we have always found God's Word, when properly applied, strong enough to produce, even through our weak mouths, the right knowledge of the doctrine also of church discipline and of the building, and accordingly to report the consciences and to provoke the will of the congregation to obedience to the same, Although some individuals were temporarily or permanently reluctant, and in the latter case usually left the congregation themselves, after all pastoral love and faithfulness in teaching, exhorting, pleading, begging, and warning had been turned to them in vain.

It is true - and, according to the state of things, cannot be otherwise, and has hardly ever been otherwise in the church - that, depending on the Christian and ecclesiastical standpoint of the individual congregations according to knowledge, faith, experience and spiritual life, church discipline is also acted upon in a broader and narrower sense, and, for example, some things are punished more severely in more supported and older congregations (indeed, they possibly draw the ban there). Some things are punished more severely in more supported and older congregations (and may even result in banishment there), which in still younger and even less Christian and ecclesiastically developed congregations are reprimanded less severely, and may even be overlooked at first, when even coarser blocks are cleared away; Nevertheless, it is just as true that church discipline is nowhere lacking in our congregations, indeed that there may be very few newer congregations in which, unfortunately, individual cases of banishment have not already occurred, and that, without the congregations dissolving because of this, church discipline is acted upon more seriously and emphatically, without claiming credit, than, as far as we know, in all the Lutheran regional churches of Germany, although these have "the bridle of the Christian state," but admittedly also its stumbling block. Heretics, drunkards, fornicators, adulterers, usurers, etc., are not tolerated in our congregations, and, as I have said, God's Word, even through our unworthy mouths, in appropriate application to the individual cases, judges everything in the best way, without the aid of all human means, such as the secular arm of the sovereign church government,

parish scares and building threats, based on false interpretation of the Scriptures and the like.

Thus none of us, according to the custom of the country, allows himself to be called by the congregation temporarily or indefinitely, in the form of a human legal contract; and such Lutherans or neglected congregations, who, after sufficient instruction and report on the doctrine of the ordinary calling from God's Word, do not want to issue this calling, are also not accepted by us. Likewise, the registration for confession has been introduced in our synodal congregations without exception and is carefully used in an evangelical and fatherly manner as an excellent opportunity for church pastoral care. In newer and rougher congregations, however, where the people, and at first precisely because of the decay of this salutary ecclesiastical order in Germany, still resist it at first, and do not yet want to register personally with their pastor, they can be accepted - although very much against the strict observance of the pastor's dignity, but hopefully as evangelical co-workers of the Holy Spirit - in the love and patience of Christ, they will not let the effort go to waste, especially in the beginning of their ministry, to visit the people who want to go to Holy Communion individually beforehand on the scattered farms, in order to inquire about the state of their Christian knowledge and other state of soul, and, according to their spiritual need, to instruct, to punish, to comfort, and so on. etc. But whoever refuses even such conversation will not be admitted to Holy Communion. Unfortunately, however, not only personal stubbornness is usually to blame for such refusal, but also the miserable neglect and ecclesiastical weaning, in which, to our regret, the Lutheran regional churches from so many congregations send their church children over to us; for often we hear the speech: "We are not accustomed to such questions from Germany; our pastors did not ask us anything when we wanted to go to Holy Communion; we only had to give our names to the sexton," and the like. Thus we pastors here must atone in many ways for the guilt of our mother church, in which we of course also have a part, and we do so gladly, envying her neither for her parochial honors, goods and dignities, nor for "the bridle of the Christian state, but meanwhile, as the sad, but always cheerful, as the poor, but who make many rich, as those who have nothing and yet have everything, strive to establish and build up our dear congregations on the foundation of pure doctrine and in a practice conformable to the good confession; For the essence of truly Lutheran congregations is not to be found in this or that form of so-called apostolic or old Lutheran church ordinances, liturgical services, confessional chanting, and pietistic-legal holiness, but in the life and weaving of justifying faith, after prior repentance toward God and with subsequent righteous godliness in speech, action, and suffering, in which faith also proves to be alive and active toward men; for this faith alone is the right Christian and

Without it, all the conformity to form of Lutheran church skeletons and mechanical gears has no value.

And praise be to God! In several of the older congregations, which already existed before the formation of our synod, but also in younger ones, that longed-for and joyful community of love between shepherds and flocks is already visibly present through the evangelical work of seeking shepherd love and caring shepherd loyalty, blessed by the Lord, where no part fearfully and suspiciously guards and protects its rights against the other, but on the contrary, each part respects and preserves those of the other; where in fact and in truth - and not merely on paper - the parishioners honor and love their teachers and caretakers as spiritual fathers, and these in turn mean and care for each one of the sheep and flocks of Christ commanded to their care and pasture with all faithfulness, so that even in the harmonious cooperation of shepherds and flocks there is a real congregational life, and in organic division and connection through the love of Christ, each member strives according to its kind and measure to demand the "common benefit" in the narrower and broader sense; And though there is no lack of hypocrites and cold-hearted Christians in such congregations, yet, by God's grace, they have not yet prevailed, and are not able to change the form of these congregations essentially, and to transform them into Laodicean ones.

Finally, we pray to the dear brothers that we seek peace with all our hearts and would be delighted if we could come to an agreement with our opponents about faithful Lutheran-minded, discerning and experienced men of our common dear mother church in Germany, who would not shy away from sacrifice for the sake of God's glory and the peace of many souls and would willingly come over and live according to God's word and the symbols of our church, who, for the sake of God's glory and the peace of many souls, would not shy away from the sacrifice and would willingly undertake to come over and, according to God's Word and the symbols of our Church - to both of which, but to these alone, we promise unconditional obedience - to investigate our disputes on the spot and, by God's grace and assistance, to settle them in the desired peace; and it shall not be for us to take the proper steps for it.

The gracious and merciful God be with you!
In the name of the Synod signed Bro.
Wyneken, Pres. F. W. Husmann,
Secr.
St. Louis, in the State of Missouri, July 1, 1854.

**Reply
of the German Lutheran Synod of Missouri,
Ohio, and elsewhere, in response to the letter
addressed to them by an honorable pastoral
conference held at Fürth in Bavaria on
September 20. I. pastoral conference
assembled. *)**

Grace and peace from God "our" Father and the Lord Jesus Christ!
*) Published in the "Lutheraner" No. 12 of the present volume.

Venerable brethren beloved in the Lord!
In taking the liberty of sending you our detailed responsibility against the Leipzig Conference, so that you too may be in a position to properly overlook our dispute with the Buffalo Synod, we cannot fail to add a few special remarks, after having first expressed our heartfelt thanks for the brotherly love which unmistakably guided you in the writing of your letter to us.

Now these comments are as follows:
If you write that you were in agreement with the two delegates of the Synod of Buffalo on the 4 points "formulated by them" at once, we must reasonably doubt this agreement on the part of those two delegates, since Fr. Grabau, after his return, partly openly denied it, partly attacked Prof. Walther, without any charming inducement on his part, just as viciously and venomously and accused him of Jesuitism as ever before; but if he had meant No. 4 from the heart and, as you think, "sincerely" admitted "that sins may have been committed at Buffalo in the exercise of the penitentiary," then it would hardly have been possible for him to have said that he was in agreement. 4 meant from the heart, and, as you think, "sincerely and humbly" admitted "that sins may have been committed at Buffalo in the exercise of the ban," it would hardly have been possible for him to have made that vehement and bitter outburst; Rather, he would have taken some kind of approximate steps against us with the synod he led and finally consented to our repeatedly repeated request for a colloquium, in order to gain from it, God willing, a comparison in doctrine, without which, after all, a correct assessment of the individual banishment cases is impossible.

(2) We must firmly reject as an unjust judgment that, as you assert, we too "have treated the present points of controversy in such a harsh, bitter, and passionate tone, to the annoyance of the Church, and have reason to recognize, confess, and henceforth avoid such sin. This judgment, however, is, as we have said, quite unfounded, and we must maintain that either the venerable Conference did not read our mutual papers, or that they were not aware of them. We must maintain that either the honorable Conference has not read our mutual pamphlets, or that it has judged us from a favorable opinion against the Buffalo Synod because of agreement with its doctrine, or from a unfavorable opinion against us; For we appeal to the judgment of some unbiased Lutheran, whether our pamphlets do not always have a factual attitude, although those of our opponents do not deny that vehement, personally irritated tone, which clearly enough indicates that they care more for their own honor than for the honor of God, for the majesty and glory of the cause, namely, of pure doctrine, as of the work of the great God; and though error may be mildly asserted and defended, yet it seems scarcely possible that truth should fight in so vituperative and base a manner, for which we find no precedent either in Holy Scripture or in the Church. We are not able to find an example of this in Scripture or in the Church.

(3) Although the I. brethren in your Conference regard and treat the question of office as an open one, and wish the same of us, we cannot possibly fulfil this wish, since, as we have proved in more detail in our answer to the Leipzig Conference, this question has already been closed; for it is precisely the question of the office that is closed.

The doctrinal struggles of the Reformation were especially concerned with these two questions of church and ministry, and the testimony of evangelical truth to these two doctrines is already clearly enough laid down in principle in our symbols, the guidance of which we need only follow if we wish to deal with this article in greater detail, as the detailed doctrinal edifices of our older orthodox doctrinal fathers also do.

For this reason we must also decisively disapprove and declare it un-Lutheran to abandon the quia of our commitment to the Symboles and, with secret suspicion of their scriptural testimony, to lean toward the quatenus and, with and in such a sense, to conduct so-called free exegetical researches in the Holy Scriptures anew. The first step is to insert these and those particular favorite thoughts and private opinions about the shape of the church against the context of evangelical doctrine into these and those individual passages of Scripture, and then, of course, to find out from them as new discoveries.

Four, when at last you desire us...
with you "to understand our good confessions according to the guidance of Scripture," then we, as Lutherans, cannot consent to such a request, as we are surprised that you, as Lutherans, address the same to us; for as such we already have the pure understanding and the unadulterated interpretation of the divine Word in our ecclesiastical confession; and only if we had to deal with non-Lutherans who expressed doubts and misgivings about the Scriptural nature of our confession, or if somewhere in our symbols (which is not the case) an interpretation were unclear, then we would have to look back to Scripture itself and prove to the other party from it the Scriptural nature of our confession.

Lutherans, however, as such, are not to interpret their symbols according to Scripture, but Scripture according to its symbols, and to hold firmly and unwaveringly to the quia; For if we were to abandon the quia even anywhere where our symbols are clearly and irrefutably believed, taught, and confessed, and if we were to lean toward the quatenus anywhere, we would thereby also abandon our character as Lutherans, and place ourselves pretty much in the ranks of the rationalists who insist on the quatenus, which form of recognition, however, is applicable to the decisions of the Tridentine Council or the Synod of Dort, and the like, but not to our confession.

God grant us grace to first sit childlike at the feet of the lower fathers, who truly had a much greater measure of enlightenment of the Holy Spirit about the teaching of the gospel than we do, and to learn from them, to penetrate into the context of their teaching, before we begin to teach others and to twist individual scriptural passages contrary to this context into any existing favorite fantasies of true Luther and churchianity; for in this way we can also easily become inwardly maddened by simplicity in Christ, and in the propagation of such, supposedly-

The little finds taken from the Scriptures are found on all kinds of human means. Some ventured onto the water and learned the ship's art. If they left children behind, friends and neighbors took Many supported themselves with or without agriculture them in and raised them with parental love and

Finally, dear brothers, we sincerely ask you not to take this answer of ours, which in places might offend by useful craftsmanship. In general, what they had left tenderness, and they were no strangers to loving their beautiful in their homeland, they found again, with the enemies. They did not think of their persecutors in the exception of their sky-high mountains; for Lithuania is a fatherland with a word, unless one expressly desired very fertile land, crisscrossed by rivers and lakes. news about those events. But then they praised God, Yes, they found even more, they found here who saved them, more than they complained about abundantly what they had to painfully miss at home, the their persecutors. Once they came to speak of the abundant pasture on the meadows of the divine word. archbishop. One of them looked up to heaven and said: Soon there were churches and schoolhouses in various "Oh, if only the dear Lord God would still enlighten our

Ah! Would that the gracious and merciful God would Places, in which faithful and zealous workers of Christ archbishop and bring him to the right path! We often bring back the beautiful time when we had the same pastured the souls. Their first preachers, whose pray for him, and I will continue to pray diligently for him, glorious goal in mind and pursued it in the same way and However, we have already learned that the number was that he may come to the knowledge of the truth. In the stood together in one mind and spirit, as one heart and increased later. Among their school teachers, one in same way, in suffering they showed Christian joy in faith one soul, and at the same time each sought only what particular stood out. It was Andreas Gapp, who had once and patience; their meaning was: a Christian must be a suffered so much in the persecution (see Luth. Nro. 10.) joyful man and stand firm in suffering and be joyful in and in his present office shone ahead young and old with faith, for the Lord helps!

exemplary example. And how faithfully all these In short, their fear of God was undisguised and sincere; opportunities were used. Even old people let themselves that is why they did not talk much about conversion and be instructed in reading by the more experienced ones denial, but always considered themselves beginners in in the hours of leisure. That there was no lack of diligent Christianity, although they had learned to deny more church attendance and heartfelt love and sincere than others and brought forth fruits of the Spirit. That obedience to their preachers is to be expected. there was no lack of chaff among the wheat is self-

Yes, they also traveled to them outside of Sundays to evident; but it is undeniable that at that time the get nourishment for their souls. Thus, among others, the majority did honor to the pure doctrine, and the name preacher Brauer had a lovely experience. In Salzburg "Salzburgers" had a good sound with friend and foe.

they had every time the holy Christmas night with For all that is praised here of the Salzburgers, I singing, reading and praying. Christmas Eve with could take from our little book several beautiful singing, reading and praying. On Christmas Eve 1732, I can still bring this example as proof. But I will now

therefore, a large number appeared in the parish house put it aside and only tell the reader what has come to with the request for edification. This was gladly granted. my knowledge about those Salzburgers who moved to Full of thanks they left the rectory in the morning and the America and therefore also formed the first beginnings of the Lutheran Church in this part of the world.

these people and with their joyful and cheerful fear of But how wonderfully God had arranged it, to even God that he would think of this Christmas Eve all his life prepare a place of refuge for the poor and exiled members of Christ over the sea of the world! On June 9, 1732-that is, in the very year in which the settled and finally the miners left Salzburg (S. Luth. Nro. 19.)-a

But they were not only eager hearers of the word, decree was issued by King George II. of England, by but also eager doers of it. which the present state of Georgia was designated

They proved themselves to be diligent, thrifty landlords, faithful, grateful subjects, living members of Christ, purified and tried through many tribulations. In their faith they offered virtue, and in virtue modesty, and in modesty temperance, and in temperance godliness, and in godliness brotherly love, and in brotherly love universal love. They gladly lent to one another, even to strangers, and did so without pledge, interest, or prescription, trusting only in the word given-a trait that should, of course, make many of our usurious Christians in America blush. Lawsuits were rare among them; if disputes arose, they were settled in the patriarchal manner by the fathers of the family. They gladly shared, even the poorest still poorer, and when parents died off, who were still underage, they were the ones who had to be saved. which the present state of Georgia was designated from his possessions in America as an asylum for the poor of the British Empire and for the expelled Protestants of foreign countries. The management of the colonization was entrusted for twenty years to a board of directors, of which the most active and zealous member was General James Oglethorpe, a man not only distinguished for bravery, strength of will, wisdom, and experience, but who also believed from the heart. The same embarked in November, 1732, with 120 settlers, and founded a town of the same name not far from the mouth of the Savannah. With his prudence, his eater, his self-sacrifice, the newly established colony visibly flourished; in addition Oglethorpe lived from the beginning

(Submitted.)

The emigration
of the Lutheran Salzburgers in the years 1731,
'32 and '33.
(Conclusion.)

On June 21, the first Salzburgers destined for Lithuania arrived in Gumbinnen, where the preachers met them with the school, singing the hymn: "Der Herr ist mein getreuer Hirt," ("The Lord is my faithful shepherd"). One Many of them were already given houses and farms in the city and the necessary property for them; the others were distributed in the countryside, given places to walk in the areas depopulated by the plague, provided them not only with the necessary building materials, but also with money, granted them years of exemption from taxes, and gave them all kinds of support. Yes, in 1734, the King sent his Legation Councillor von Plotho to Salzburg in order to arrange for the surrender of the emigrants' properties that were still available, but most of which had been leased to others, and he finally succeeded in obtaining at least 500,000 florins, which were then gradually distributed among the emigrants.

So now began a merry rain and movement. The friends of blood and soul settled together and founded a new town, many villages and hamlets. Soon wide fields of seed were green, and numerous herds, the old Salzburg fancy, grazed on the drifts.

[195] from that time on, he was on friendly terms with the Indians, and he did not fail to win them for the gospel. Oh, if only we had always behaved in this way toward our red brethren, more of them would have been won for the gospel!

As a result of the good news about the flourishing of the colony in Georgia, the "Society for the Planting of the Gospel Abroad", which was founded in England, issued an invitation to the expelled Salzburgers to resettle in Georgia through the mediation of the aforementioned Pastor Urlsperger. Free passage, provision of the necessary means for the first beginning, land for them and their children, freedom from taxes for ten years and, after the expiration of this period, payment of the land price and the advances made by an annual moderate annuity - these were the noble offers made to them and faithfully kept afterwards. It can be imagined that this invitation was received with joy by those Salzburgers who had not moved with their brothers to Lithuania, but had settled primarily in Swabia and in the imperial cities of southern Germany, and who had to live more meagerly than those in Lithuania. Thus it happened that in the year 1733 a group of 90 pilgrims was formed, which under the leadership of two courageous and godly preachers, I. M. Boltzius and G. C. Gronau, both pupils of the Halle orphanage, was to ship to Georgia. Invigorated by a farewell sermon preached to them, abundantly supplied with Bibles, catechisms, hymnals and other edifying writings, and with three wagons, one of which carried their few belongings and each of the other two carried the old, infirm and children, they set out on their pilgrimage on Reformation Day 1733.

Their next destination was Frankfurt am Main, into which they entered in pairs and with singing. After a short rest among their fellow believers there, they embarked on the Main to reach Rotterdam and from there to England. And as they floated along between the beautiful banks of the Main and Rhine, how their mouths overflowed with praise and thanksgiving to him who had prepared a home for them, the outcasts from their homeland, even on the other side of the world's sea. Since then, there have never been so many songs of praise on the Main and Rhine as there were at that time, and these rivers have hardly ever carried such a floating church on their backs.

When they arrived in Rotterdam on November 27, they met their two preachers, Boltzius and Gronau. There the joy and the thanks were only great. Without much delay they hurried with them across the channel to Dover, where they arrived on the 3rd of December.

The two members of the Board of Directors arrived safely. They had to spend many a night under the open sky, in November and were visited by several members of the camped around a fire. Finally they found a suitable place to settle; on the Savannah River, 25 miles from the city of Savannah, they set up their dwellings and called this their first place of residence, which later blossomed into a city and remained the main place of the Salzburgers, Ebenezer, i.e. "Up to this place the Lord has helped us. (1 Sam. 7,12).

Among the preparations for the sea voyage came the holy feast of Christmas. Christmas approached - the first and at the same time the last that they celebrated with their new preachers in the old world. But then, in January 1734, they were to set out to sea. Ah not without horror of nature did they see the day of departure approaching. Trembling with the unknown dangers of the ocean, and moved by many a painful parting feeling, they went on board. But soon faith, strengthened by an enthusiastic sermon from one of their preachers, prevailed. Gone was all fear and stupidity for the whole sea voyage, though they had a long, stormy voyage in the unfavourable winter season. Yes, once, on February 18, when such a storm raged that all sails had to be retracted and the ocean waves threatened to swallow the little ship, songs of praise rang out from their lips amidst the howling of the storm and the roar of the sea. I need not assure the reader that during the whole voyage they said: "Thy word be my food until I go to heaven. Indeed, while many of our present-day emigrants throw the last vestige of reverence for God and His Word and attachment to their church overboard already on the ship, in order to land in the new world as godless people in the true sense of the word, it was rather the sincere wish of the Salzburgers to enter the new homeland as true, righteous worshippers of God and godly people. Therefore, when they were able to gather for the common evening service in calmer weather, they did not refrain from exhorting one another to carry out a true reformation of the heart while still at sea and to get rid of all foreign gods that might still be in them (Genesis 35:2-4) and to sink them into the depths of the sea.

But trusting in the Lord, they endured all these trials of the early days, and the Lord did not let them be tempted about their fortune. For their help, collections were organized in Germany and England, also the English government did not lack significant financial support and moreover paid their preachers until the year 1773. But especially the noble Oglethorpe took care of them. As they could not support themselves in the first two years, he went to them and through his help with advice and action, a different state of affairs soon came about. The preachers thankfully remembered this man in their reports sent to Germany and praised him in them

After spending 104 days on the high seas, they finally landed in Charleston, South Carolina, in March 1734. As soon as they stepped ashore, they fell to their knees, and accomplishing in one year what others could not so that they and their descendants would not forget what accomplish in ten. Under the blessing of God and the Psalm 107:23-32 says, they decided to celebrate the day of their landing every year. At the news of their arrival, our settlers were already able to enjoy such success in Oglethorpe immediately welcomed them and led them by their third year that, for example, their silk plant, the first water to Savannah, which they reached after five days. in America, already yielded 10,000 pounds of raw silk;

They rested there only a few days, and then set out for Effingham County. To encourage them by his example in also first undertook to build.

I would now like to tell the reader more about the wilderness and to give them advice and help in choosing their place of residence, the brave Oglethorpe himself accompanied them. Indians were their guides through the thicket, fallen trees the bridges on which they crossed marshes and

I therefore give what I have from other credible news, their church constitution seemed to have been pretty much ours. From the congregation they elected a number of the most pious and experienced men as overseers, with whom the pastor governed the congregation. Only one voice rules over their conduct. Thus, among others, the well-known co-founder of the Methodist community, <u>George Whitefield</u> , who visited them, praises how industrious they are, what intimate brotherly love unites them among themselves, what wholesome church institutions exist among them, how they avoid all occurring discord by the preacher and his leaders among themselves, and how especially the pastor Boltzius takes care of the education of the youth with admirable zeal. A proof of how much they were held in esteem by the members of other denominations through their sincere Christianity is the zeal with which the aforementioned Whitefield arrested them for the establishment of an orphanage in Ebenezer, with which an educational institution and a planting school for preachers were later to be connected. After the latter had finally collected a considerable sum by means of collections in England and America, which he had made with his own hands and with much sacrifice, he bought 500 acres of undeveloped land for this purpose and laid the foundation stone himself in 1740, giving the house the name "Bethesda". However, this institution, which was gradually expanded with great effort, had a very sad fate. Already 2 years after its inauguration, it was in danger of falling into the hands of the hostile Spaniards, together with the whole province, and in the American War of Liberation it was largely destroyed.	not all reassured when they were given the assurance that the Negro slaves were to be educated and treated as Christians. Only when a sought-after expert opinion from Germany declared: "If you take slaves in faith and with the intention of leading them to Christ, this act will not be a sin, but may bring you blessings" - those who had hitherto been filled with misgivings ceased to swim against the current.	People joined that greater herd! Bring nothing of your sins and naughtiness across the sea into the new world. Clean yourselves on the way, and wash yourselves as lambs coming out of the flood. Let there be no mangy thing among you to infect the good people there, but let many edifying things be seen in you for the glory of Jesus Christ and his church. Walk therefore worthily of the gospel of our Lord Jesus Christ, and know that ye are men upon whom many thousand eyes are fixed. Your unfaithfulness, coldness, hypocrisy, would give greater offence than that of others; and it would be doubly shameful if you were to deceive our good hope, and turn our present blessings into sighs. Let your two teachers there also be specially commanded. They are shepherds after the heart of Jesus and feed the flock that is commanded to them with all faithfulness and love. Know them in the Lord; have heart; and well trust in them, follow their voice, and cheer them with your obedience under their burdensome office. Finally, pray for us, we will pray for you. And so I commend you to God, and to the word of his grace, which is mighty to strengthen you, and to give you an inheritance with all them that are sanctified by the name of the Lord Jesus.
But the new settlers were not lacking in hatred and persecution, the complete absence of which would have filled us with misgivings on account of their loyalty to their confession or their way of life. Among other things, they earned bad thanks from some of the settlers by steadfastly refusing to allow the importation of liquor into their towns, in order to avoid any temptation to drink, even though the good consequences of their steadfastness were palpable, and even though, according to the report of a member of the aforementioned Royal Directorate, there was far less health and physical strength to be found in general in those parts of Georgia where the importation of liquor was permitted. They incurred still more hatred by steadfastly and zealously opposing the later and gradual introduction of the	This first Salzburg settlement in Georgia, however, received in the following years one increase after the other of their fellow believers and sufferers, not to mention those Lutherans from other German regions, who afterwards also settled among them. Under the leadership of Baron von Reck, who belonged to them, who rendered great services to their settlement, and who has described their institutions in Urlsperger's "Reisediarium" in more detail, three other trains of Salzburgers arrived in Georgia in the years 1735, 1736, and 1741. Of the former, a beautiful train was once reported in No. 14. p. 55 of the 3rd volume of this journal, about which the reader should look up. Of the latter, however, it should be mentioned here that 50 of them went through Stuttgart, where a farewell sermon was preached to them in an immensely popular assembly by M. Conrad Rieger, who is known for his edification writings. It was just the third Sunday after Trinity. On the basis of the beautiful Gospel of the Lost Sheep and Pennies, he sought "in a common, confidential conversation" to give all his listeners, "but especially also these pilgrims, something for a blessed remembrance and to leave behind" 1. of Jesus and 2. of the souls of the listeners. And after he had done this in his original, heartfelt way, he turned once more to the Salzburgers and present and said: "Take with you to Georgia what I have given you of your souls. The Lord Jesus is your right commissary, who receives you into his supervision, care, and account. He says: all souls are mine, Ezech. 18, 4. You are all equally dear to him. He will preserve you unto salvation. Oh, run, you too, with faithfulness and care, keep this priceless treasure. What good would it do you if your bodies came to Ebenezer in health and your souls were harmed? What good would it do you if you brought a little good into it and lost your souls? Nothing! Ye make half the number of them that are numbered in the gospel. Ye are counted for fifty heads. Ah, let the Lord make you all good sheep, but keep you also that not one of your number be lost. O beautiful multitude, when fifty truly converted	With this, then, I will also conclude this story. But if you ask readers about the descendants of these brave fighters for the jewel of pure doctrine, whose story you have certainly not read without shame and encouragement, you may well find enough of their descendants according to the flesh in the old and new world, but in vain you will still look for the fathers' doctrine, spirit, faith, loyalty and fear of God in many of them. Ah, the pure doctrine and its glorious fruit may well pass as an inheritance to the children; but it cannot be bequeathed like house and farm in a will, but descendants belong to it, who at the parting of their believing parents may plead with Elisha that their spirit may be with them in twain (2 Kings 29:29). Because the descendants of our Salzburgers forgot this the longer, the more-as is unfortunately usually the case-they lost the inheritance of their fathers and were swallowed up in part by the false Union over there and in part by the sects or a false Lutheranism over here. This is a warning sign for us and for our children, whom God, out of undeserved grace and mercy, has honored to continue to build His orthodox church in the new world, for which those Salzburgers in Georgia were once allowed to lay the foundation. May the thought of these descendants of theirs remind us once again of our two seminaries, so that we may one day make their existence, prosperity, and growth a matter of general concern to our hearts; for

By this we can best prevent that the priceless treasure of pure doctrine, which God has given into our hands, will not be given out of our children's hands when we have gone to our graves. But may we above all emulate the fathers in the power of the Lord, and make good use of the time of rest and peace, in order to build ourselves up more and more in our most holy faith through the Holy Spirit, so that we may be able to live in peace for the sake of our children. We pray for ourselves and the Church for faithfulness and steadfastness and for the increase of the gifts of the Spirit, to keep ourselves in the love of God and to unite ever more firmly in brotherly love, waiting for the mercy of God and seeking eternal life in good works, free from the evil of the earth. For very soon God might want to put us to the test and see what kind of disciples of the Word we are, and who knows how soon, in the new world, conditions can be brought out in which we Lutherans will have to experience the same, if not more severe, things from our old hereditary enemy, the Roman whore, as those Salzburgers. Therefore

Precede, O golden rain, us, thy dry inheritance and earth!
That we may be true to thee, And not
respect fire and sword. As drunk with
love, and sunk in thee!
Make thy church rich in faith, that the end may be like the
beginning!
M. F. L.

Death notice.

As richly blessed and refreshing as this year's meeting of our Synod in St. Louis was by God's grace for all who were able to take part in it, God was pleased at the same time to put the members of it into deep mourning. Among those present was Pastor Otto Eißfeldt from Sheboygan in the state of Wisconsin. He had arrived in St. Louis fresh and healthy and had taken the most active part in all the negotiations during the first six days of the meeting. The unusual and unbearable heat that prevailed here at that time seems to have had a particularly detrimental effect on the physical constitution of the aforementioned (he was very full-blooded). Already at the night session on Tuesday, June 27, he could only participate with difficulty. The following day he did not appear at all at the morning session, excusing his non-appearance with indisposition. By noon, the malaise had not taken on a serious character, so he still considered it unnecessary to consult a doctor about it, as Schreiber had asked him to do. A few minutes later, however, the patient rose and suddenly left, declaring that he was going to see the doctor who lived a few steps from the house.

accompanied by a friend, left the room. The doctor declared the manifestations of illness to be harbingers of a hot fever, which he still hoped to be able to counteract, prescribed the appropriate medication, and asked the patient to remain in his apartment until he had returned from a few visits to the sick. Before this had happened, however, the feverish condition had increased more rapidly than expected, unconsciousness set in, and with it the symptoms of a preparing plug and stroke. When He led me to this place, where I was torn out of the Schreiber entered the doctor's apartment at the fourth hour of this afternoon, he was dismayed to find his brother already in this state. All the remedies applied now proved completely unsuccessful and already half an hour later we had to see with tears how the Lord called His young servant out of work to rest. The reader can imagine how shocking the news of the departure of the beloved brother was to the assembled brethren. On the following day, towards evening, the Synod, together with a large number of local congregation members, escorted the mortal body of the deceased to its resting place on the common graveyard located near the college.

The deceased was a pupil of the Concordia College. For his admission to the same, resp. to the seminary, he submitted a brief outline of his life written in Latin according to local usage. From this we then communicate the following:

"I was born in the year 1825, May 6, on land leased by my father from Count Stolberg Wernigerode, called Sophienhof. My parents took great pains to educate me to godliness and knowledge of the divine word. At that time, however, they had not yet reached the level of Christian knowledge to see through the shameful teaching of our teachers; hence it happened that we, although instructed in biblical history and in the doctrine of the faith, nevertheless did not receive the wholesome food. I remained in my father's house until the age of twelve, when I was sent to the Lyceum in Hanover to receive a scientific education. However, when my parents saw that the seductions of the city were exerting a corrupting influence on me, they called me back to the parental home, where I now again enjoyed a year of instruction through a tutor. In the fall of 1840, I was sent by my dear parents to the Pädagogium in Ilfeld to be prepared for academic theological studies. Here I remained for 4 years and 6 months, and although I received the certificate of maturity to enter the university, I had no contact with the impressions I had received in my youth.

I lost the desire to study theology at the same time. It was therefore quite desirable for me to get a job as a railway officer, in which position I remained for 1 year and 6 months. My father died, and my dear mother accepted the position of a headmistress at an institution for the sick and poor in Hanover, to which I now also turned to study mechanics and architecture at the polytechnic institute. I cannot praise God enough that I was torn out of the corrupt ways of the world partly through the contact with a believing Christian, partly through the sermons of the famous and excellent pastor Dr. Petri, and brought not only to the insight into my spiritual misery, but also to the knowledge of my Saviour and of salvation in Him. After I had later held the position of an auditor in Clausthal for a year, the urge to enter the profession to which I was originally destined, namely to become a preacher of the saving Gospel, awoke in me again. Dr. Petri encouraged me in this and provided me with the means to emigrate to America, accompanied by my dear mother, where three of my brothers had already gone, and to prepare myself here for the service of the church. In accordance with the instructions I had received, I first went to Fort Wayne, where, by God's help, I happily arrived in September 1849 and entered the seminary there. However, it seemed more appropriate to my honored teachers, Dr. Sihler and Prof. Biewend, that I complete my theological studies at Concordia College, which is why, sharing their conviction, I have now turned here.

So far the own words of the Blessed. On April 16, 1850, he arrived here, accompanied by his trusted friend, Georg Volck, later pastor in New Orleans, who had already preceded him into a blessed eternity, and remained with him in the institution until Easter 1853; with his friend a model of a godly student. Hereupon he received a call as pastor of the Lutheran congregation in Scheboygan, Wisconsin (with two branches), in the midst of which he was ordained on Trinity Day, May 22nd of last year, the same day on which his friend Volck was consecrated to the holy ministry in New Orleans. Volck was consecrated to the holy preaching ministry. He carried out his arduous ministry with great fidelity and exceptional zeal. The wonderful gifts with which the blessed man was endowed led us to hope that his work would be a great blessing for our church here. But the Lord, whose ways are not our ways and whose thoughts are not our thoughts, had decided otherwise. To him be praise and glory forever and ever. Amen

The Atheist.

When an atheist (God-denier) in a large company of ladies had for some time in vain dredged up his principles, he at last, in order to compensate himself at least somewhat for his lost trouble, made what he thought was a witty, satirical remark: "Pardon my error, ladies, I did not mean, however, that in a house in which intellect vies with the sense for beauty, I alone would have the honor of not believing in a God." "You are by no means alone," returned the woman of the house; "my horse, my dog, my cat, share that honour with you; only these poor beasts are so good-natured as not to boast of it."

Christian Liberty.

Let it be no small thing, forbidding where God does not forbid, breaking Christian liberty, which Christ hath tasted of blood, loading consciences with sins where there are none. He who does and may do such things may also do all evil, even denying all that God teaches and does, together with his Christ.

Luther.

Evil kings.

The Greek historian Cedrenus tells us that when the godless emperor Phocas came to rule Constantinople, a certain monk was at odds with God in his heart because of it. He thought to himself: How could God have given such a wicked man to the Christians as Lord! But as this was going on in his heart, he suddenly heard a voice calling out to him: "No worse could have been found. The sins of the inhabitants of Constantinople have so deserved it."

Habit, convention.

Our Lord Jesus Christ said in the Gospel, "I am the truth," John 14:6, and not, "I am the habit; therefore let habit give way to truth."-Augustine in the Book of Infant Baptism.

Church News.

Dear Mr. Praeses.

The Rev. H. Bauer having been obliged to leave his former congregation for the sake of the Confession, and having received a regular call from St. Paul's parish, A. C., near Rome, Perry county, Ind. my former branch, he was installed in his new office, according to the order of the Vice-President, Dr. W. Sihler, on the eighth of June last.

May our Lord Jesus Christ grant him much wisdom, courage and perseverance as his shepherd, and may His word be given one victory after another, so that His blessed name may be glorified in many souls.

This wishing draws with perfect respect

Mrs. Eppling.

The address of the l. brother is:

Aev. Z7. Satte?-

Svnre, Se--7-z/ Oo., Hr.

Frankenchal d. 11 June 1854.

Receipt and thanks.

With heartfelt thanks to God and the benevolent donors, I hereby certify that I have received \$3.29 from the congregation of Rev. Husmann for my support in the local seminary.

May the merciful God reward these givers abundantly.

Fort Wayne d. June 16, 1854.

Heinrich Jox.

With heartfelt thanks to God and the benevolent donors, I certify that I have received \$10.00 from members of his congregation through Pastor Seidel in Neudettelsau O. for my support in the local seminary.

May the good God also reward the givers spiritually and physically for this gift of love.

Fort Wayne d. June 16, 1854.

H. Grötzel.

With heartfelt thanks, I hereby certify that I have received from the Detroit Young Men's Association \$16.75 and from Mr. Past. Schaller there at weddings \$9.15 for my support.

Conc. college, June 7, 1854.

E. Schultz.

Thanks.

With heartfelt thanks, I hereby certify that I have again received \$12M from the worthy Young Men's Association of the First German Lutheran Church in Pittsburg.

C. F. Th. Grebel.

Received

L. to the Synodal-Casse: from the HH. School teachers: Erk, Winter, Büniger, Pinkepank, Heid, Zaget, (K H 1.00 . Hü 00 by Mr. Past. Nützet .. 1 00 from his congregation in Wittenberg, Franklin Co. O. 3 00 from the congregation of Mr. Rev. Seidel, Union Co. 0600

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by Hm. Schoolteacher Ernst p. 1853 ..	. t 00	by Mr. Past. Fricke in Indian Ja. 12 25 neml.		by some members of the congregation of the Rev.	
of Hm. Past. Brohm ..	3 00	K3.00 from an unidentified person,		Serious in Eden .	-3 50
Mrag of the congregation of Mr. Past. Brohm in N.		3,00 " Friedr. Ostermeyer, Ernst H. Piel, Ehrhist. Jäger, G \$1.00.		by Hm. Christ. Walter in New Orieam1	00
A. for the maintenance of seminars and for		1,00 " Anton Bade, Wild. Piel A 50 C.		by Hm. Past. Keyl in Baltimore .	-24 (X)
other ecclesiastical purposes, from the monthsMarch,		48 " Anton Bade,		as:	
April, May, June & IM ..	40 81	25 " Gottlieb Kellermrier,		rO,25Fg.	
from the congregation of the Rev. Cock in Franklin		20 " Wilh. Fr. Röscner,		1,00 Bk. L. G 50 s.	
Co. Mo. to cover travel expenses of Messrs.		4.32 collected in misfionsflunden.		75 LS.	
President .	---3 00	by Hm. Past. Schürmaun near Indianapolis 7 00 alö:		1,50 Bk.	
Sum K7L6^1.		H5,00 from the Wittwe Elbracht,		20,00 Baltimore Nähvrrain.	
d. To the Synodal Missionary Fund:		50 by Heinrich Eickhof i " "it with the express statement that this		50 Bk. for Prof. Biewend.	
by the children of the Imman. School of Hm. Ulrich		money was not to be repaid.		From the congregation of the Rev. Swan in Cleveland,	023
to St. Louis ..	-4 10	IM " A- Ostermeyer, Willj. Meyer, H.Mül- ler, C. Völtning,		11	
from the congregation of their Mr. Past. Heid in Pomeroy,		50 " Mrs. Asling in HuntersviUe.		of Mr. Past. Steinbach and his congregation in	
O. .	-0 00	"on Mr. Hermann Decker in Ehester, Ills. .	100	Liverpool, O. ..	350
from the congregation of Mr. Past. Seidel, Union Co.		from the community of Altenburg, Perry Co. Mo.	2175	From the congregation of the Hm. Past.Sallmann in Elk-	
.....01200		of Mr. Mich. Bock in Pacters, Mo. .	100	grove Prairie, Cvk Co. Ills.	525
from the three congregations of the Rev. Wichmann...		Pentecost Collecte of the Parish of Mr. Pap. Brewer		! by Mr. Past. Bergt	100
in Ciucjnnati, O- ..	21 06	to Advison, Ills..	35 50	by " " Rordmann inWashingtouCity aaes. >4 44 ,6 24 Total: "169.62	
dur5 Hm. Past. Wichmann also delivered: 8 35		From the congregation of the Hm. Rev. Werfelmann in		6. for poor students and pupils in the Loncordia College and	
of Rachbenannten contributed when:		Auglaize Co. O. ..	10 00	Seminary:	
. T. Dittmer, Geschw. Stiefel, C. Ortman,Chr Harsch, Dröge ä Kl,00.		from the parish of the Rev. Franüe in Lafayette		from the Women's Association of the cv. luth. Dreieinig. Gemeinde zu	
O. Gotsch, R- Schindeldecke, Mrs. Reichert, Georg Beck, Hm.		Co. Mo. 36 00		Zancsville, O- ..	5 00
Benghaus ä. 50 C.		from the congregation of Hm. Pap. Kunz in New Pa-		of Hm. Theod. Stemmler that. by Hrn. Unge° collection on the Franke	
Mrs. Marr 35 C. Wittwe Nordmann 25 C.		lestina, Honrcock Co. Yes. .	3 62	- Lorenzisthen Do'vpe!- wedding to Paiydors .	175
tzra>' Harsch 25 E.		Mr. Albert Krumphardt ..	60	by Mr Joachim Götsck	s00
from the municipality of Altenburg, collected on Him		from " H. Nordmann, by Mr. Past.klinkenberg 1 1" by " F. W. Meyer, by	1 00	of Hm. Johann Goetsch sun..	, so
mels. Fixed	....1165	the same .		by N. N. for Stud. Hügli .	10Li
from the congregation of the Rev. Eirich in Ehester,		from Immanuel Parish in Benton Lo.		by H. Rordmann for Stud. HugoHanser	100
Ills, collected on the holy day of Iten. Pfingsttage		Mo. by Mr. Past. Johannes, Iste Sendung	39 45	from a member of the community inRumelle	100
Afternoon	.... 9 55	namely:		by Hm. Past. Claus ..	1 IX)
from the congregation of Mr. Pap. Selle, Will Eo.		K4.00 by H. Harmszun.		by	" " Keyl v- Bk. .
Alis. .	-4 35	3,W " H. Harms 8 "n.		from the virgins club n chicao	1S M
by Hm. Past. Wevel delivered ..	5 20	10,01" " Claus Mahnten, I. M. I., Claus Monsees, JohannTimckrn,		of the Young Men's Association there	H 00
neml.		Hcinr.Has- hagen, G \$2.00.		Yield of a Collecte by Mr. Past. John1	90
\$2.21 collection at Mr. I. M. Fischer's wedding		6,00 " Joyann Meyer, Johann Mabnkc, Heindr.Ärotyer,		by Mr. Past. Gtrecksuß for Stud. Paul Beyer1	00
1,50 Unbranded		JoYmmEickhvf, ^1.50.		by Mr. Past. Löber of the Young Men's Association at Altenburg and	24 00
50 from Hm. I. Möll		14,0" " John. Johannes, Joh. Heindr. Mahnten, Joh. H. Eiütws,		Frohna, for the man .	
1,0l> " " Gerh. Heindr. Böhme iun.		Lütze Grother, Hemr. Balke ses., Heindr. Ränken, at Protzki's engagement collected by Hm. Past.		Brohm	75
of the congregation of Mr. Past. Scholz m Minden,		WutweHeilers, Heindr. Ebeling, Heindr. Grotyer,		by "some" friends of the college pupil Barthling for the same by Mr.	
Washington Co. Ills. .	382	Christoph Heiflerberg, Peter Letzen, Claus Srellzes,		Pak. Brewer. 43 0- from the community of Addison, Ills. for the college-	
" onLübler	.... -1 00	Frievr. Leisen, Herrmann Bottier, G \$1,0^.		Pupil August Reinecke .	46 N
from the St. Paul's parish of the Rev.	Besel	50 " M. Brunjes,		by N. R. for the same ..	24 00
..at Ridgely, Ills. .	245	25 " F.M.		e. to the Loncordia-Lollegebour of Hm. Past. Sievers and his	
from the Lutheran parish in Staunt on, Ills.	100	1.70 Yield of two collections.		congregation at Fran kenlust, Mich. ..	5 OL
"on " Parish of the Hm. Past. Klinkenbera476		by Mr. Past. Johannes von einer Ungenannte" 25 by Mr. Gery-		by Mr. Past. Counsellor .	1 0(
by Mr. Past. Klinkender" from some missionary		Vrvckschmidt in St. Louis .	2 50	By Mr. Johann Bundenthal at Dayton, O. SI St. Louis, July 13, 1854.	
sreunden in s. Community .	3 "XI	by Mr. Past. Wege, 2te Sendung .	1150		
by Mr. Past. Sauer and some mission friends		namely:			
in s. Parish ..	9 0Ü	H5.00 from an unnamed person.			
ron Gerh. Mönning	1 00	50 „ Beryke,			
" on Siesker	.... -3 85	6,00 " Dormann, Brackhorst and Peter Müller, G \$2.00.			
by Heindr. Meyer u- Heim. Tailor L \$1,002	00	of Hm. Pap. Sreinvach and its parish in			
all members of the Sauerschen Gemeinde from some		Liverpool, O. 13 00			
members of the Filial - Gemeinde des Hrn.		from an unnamed person by Mr. Pap. Schumann 1 00 from Hm. Past.			
Past. Sauer in Rocksord, Ja. .	2 35	Javier u- degen Grmernde	62 00		
"on Mr. Chr. Walter in New Orleans	1 60	By Mr. Past. Bergt in Williams Co. O. 2 00 as:			
From the congregation of Hin. Past. Strckfuß in Van		KIM by himself,			
Value Co. O. 8 50		25 " Sophie Neiden,			
as:		25 " Philippptue "			
Georg SLum, Friedr. Schum, Ludw. Schum, Lonr. Boels, Mich.		50 " Jacob Neibert.			
Geister sen., Georg Pet.		FromtheCommunity of Hm Dr. Sihler in FortWaynr SO M of Hm. Johann			
Germann, Carl Phil. Germann L KIM.		Bunventy-l in Dayton, O. .	50		
JohannBrenner, Pancraz Schimmerer s. -50 C.		of the St. John's congregation of the Rev. Epp-			
Lberh. Zimmermann - 37)^ C., Elisab. Zrm- mermann 120^ A C.		ling to Frankenihal, Spencer Co. Yes .	10 00		
from the congregation of Mr. Past. Swan in Cleave		of its Drisaltigk. Parish .	8 70		
land, O. 26 68		from F. E. P130			
"on der Gern, des Hm. Past. Lochner inMilwaukic 2 78 "anF L.		by Mr. Past. Habe! m Madison, WiS. in Mis-			
1 00		sious hours collected .	675		
from the congregation of the Rev. Günther in Cedar		by Mr. Jacob Hederich of Larrolton, O.	100		
burg,WiSc. 2 35		of " Körner in NewYork by Mr. Past. Brohm5	00		
"on some confirmands at Graston, Wis. .	40	of Mrs. S- by the same .	"14)		
From the community on the Mequon River, Wis. .	5 86	of Mr. Adolf Hermann in Gt. Louis	100		
"on " " dtSHrn. Past. RichmannbrilAn-		Stupid HB5H7.			
caster, .....01216		c. for" maintenance of the Concordia-Col leger vo" Mr. Wendel Kau" by			
"on Hrn. Past. Bergt	100	Mr. Past. Heid SO by the congregation of Mr. Past. Seidel, Union C".			
"on the parish of Mr. Past. John in Schwitzn-		O. .	-4 00		
land Lo. Yes. 1 08		of the congregation of Mr. Past. Closes in Plai-			
from Albano, by Mr. Past. Brohm	1 00	sant Ridge, Ills to K5M afterträgl. to quitt. 25 out of the bell-bag			
of Mr. Körner m New York, by the same 5 00 from the congregation in		M.Gerseinde of Mr. Past. .			
St. Louis .	14 45				
at Kindtaufes collectirt by Mr. P. Rordmann t 43	761				
	j 40				
"on dwGchullmdmt of Mr. Roschke in Ge. Louis 5 00 Svmure: KÄHSS.					
About this					
To" Landankau' for the Lutheran Indian"" in Michigan:					
ro" Mr. Siuckwisch in St. Louis.	1 00				
of the Gt° Jacobs parish of the Hr. Pap. Nütze!					
in Wittenberg, O. .	10 00				

Paid

until July 11, 1854.

d. 8. Jahrg. d. HH. Kr.	Allmeyer, Dörner, Past. Ltrich, Grotmann, L. Heibst^J. Hofmann, Luck, L. Müller, W. Rüst, Past. Schiebt (50 C.), Bro. Schulh, Hinr. Scheele, Past. Scholz, Phil.Willham.
d. 9. d. HH Fr.	Almeyer, Chr. Bob", Phil. Bohn, Geo. Beierlein, A. Bergmann, H. Bruns, H. D. Bmns, C. Brandes, I. Bcrry, Mich. Benz, Engen, Pap. Eirich, Past. Ernst (10 Er.), Marth. Flatt, Jacob Flatt, Past. Francke, F. H Frerking, school teacher Fischer(5oL.), Grottmann, Garbisch, Hillmann, Har- mei.ing, Pak.Hattstäbt, Mich. Hemmerich,G.Heilvrronn, J.Hofmann, Gotlsr. lahn, Jriion, Chr. Kühl, Georg Müller, G. Pfeiffer, Paulus, Rodekohr, Wilh" Rüst, I. M-Reis, Past. Schiedt, Joh. SeubeN, W. Schulss, Heindr. Scheele, Louis StünA, L. Schamhorp, T. Stünkel, Pap. Scholz, JacobTouisamt, H. Töpü, Weber, Wahl, F. Wattes Wmdt, P. WÜkenina.
d. 10. Jahrg. d. HH. E.	LhrenS, H. Darhritng, Fr. Barth, ling^ü L.), H. Backer, W. Bock", Past. Berg", H. Beitzes, Csm. BeetS, K. Bergmann, BaUhag Vwu. Joh. Blenka. Gen H Boy", Böse, L Brandes, Brackmann, Carl Brandt, Joh. Mich. Brunner, Past. Brauer, Joh. Brenner, H. D. BrunS, H.
	.Brackmann, W. Brmk, Joh, Brmcheu"

that, Äublitz, Büttner, W- Buchhelz, Fr. Lhristianer, Past. Claus, Dassel, Hast. Daib (5 >C.), H. Drgver, Nicol. Deppert, C. F. Dieß, G. Dörmer, Dörsmeier, Drechsler, Past. Dulitz, Carl Erb, Imman. Estel, Fr. Eickhof, PästEirich, Emst>Pafit. Ernst (HEr.), Andreas Eggler, Fr. Fischer, Wilhelm Firne, Fairley, Past. Friste, Heinr. FMng, Fn'ckenschmidt, M. Fischer, Feblbaüm, Schootteacher Fischer (5o E.), Fnedlein, Geo. Gander,JacobGöglein> Joh. Oebhardt, Jul.d.9. Jayrg. d. HH. Martin Boße (50 C.), Jacob I. Kunz, I. Wöllmer. Gotsch, Fr. Grav, Herm. Geerke, Geo. Pet. Grrmann, Carl Phil.b. 10. yr.d. HH. Martin Boße, Gottfr. Bonn, I. Engelhaupt, Veit Hermann, GrotmanN, F. Gippttt, Götsch, Hinkelmann, H. Hcit- mann, G. Holzinger, Hegwer, Hilgen- dorf, Heckendorf, Homeyer, Past. Hahn (50 T.), Jae. Haushalter, Mich. Hol- derbaum, Harttert, Ehr. Heinle, Past. Husmann (10 ex.), Mich. Hemmerich, G. Hcildronn, H. Hartmann, Jacöt Helferich, Geo. Hvfmann, I. Hofm nn, F.v. 11.Jahrg. d.HH.Ludwig Jung, Präsuhn (50L.), Hän- schild. Holzgrese,Past. HollS, Gottsr.Jahn, Jnvn, Pass. Johannes (11 Er.), Past, Jüngel (So C.), Christ. Külmert, Bro. **KMer**,Lchutel(50 C.), Heinr. Kau,- Äöster, Bro. Kollmann, H, **Krage**, Bro. Klüadrr, H.

Kocke, Pa-r **KM** (6 Er.), Geo. Adam Kvlb, Past. Kunz, Past. Klinkenbcrg, Knvcke, Aull- mann, Jac. Keller, Krieke, E. Krieke, Dau. Keller, D. Kru se, John Krast, K. Kleinle, Christ. Lücke, Geo. Logier, Lübüng, M. Langobr, Lindenschmrtd, I. Link, Johann Lang, Abr. Mees, Geo. Müller, Mesmbring, Mayer, ManSre, M- Meyer, M. Mulzer, Müller, I. O. Meyer, Mühlcnbacher, F. Meyer, F. W. Meyer, Mribohm, H. Meier, F. Marquardt, Meier, Past. Clemens Miller, Mrlcher, Nordmann, Otterbacher (So C.), Andr. Paar, Wild. Pieper, V ErnstPssng, Wild. Plagge, Wilh- Precht, F. Pebler, Past. Pvlack, Jsab. Rautenberger, W. Rabe, I. Reif, Past. Rauschert (2 Er.), Rap- präger, Caspar Roth, Past. R'ch. Ric- bei, Ludw. Ruft, Wilh. Rüst, Heinr. Full of permanent Bibles, Frankfurt he Aus Rotermund, Rodekohr, Fr. R cdger, Retzlaff, Runge, L. Rotermund, I. M. Rest, Roth, Past. Dauer (5 ex.), Schacht, Herm. Schaphorsi, Past. Schaller, Heinr. Scheele, Schneider, Past. Scholz, I. Schmidt, Leonhard" Schnell, Joh. Schneider, Joh. G. Schärer, Llisab. Schreiber, Past. Schiebt, Wendel Schars, Schunke (5o Er.), Past. Sievers (11 Er.), Georg Schum, Fr-Schum, tzudw.scvum, Fr. Schimmerer, Pancraz Scvimmerer, H. Schräger, Past. Stürren (12 ex.), Tredel, H. Stünkel, Past. Strecksug, Louis Stünkel, H. Stünlei, C. Stün- fel, T. Stünkrl, Smflow, Past. Stein, hach, Fr. Stünkel, Will.". Stüürel, Christoph Tadge, C. Tadge, Leonh. Veit. Vomyolt, Past. Voltcrt (So E.), K. Walter, A. Wagner, Wendt, I. Weimann, Joh. Wilh.

Wmnedrrgr, **G.** Willner, M. Wiestuger, I. Wie- fing", Windheim, WMbyorst, Wmfcn- khitter, Behrenb Willen, Past. Jeumer, Eberhard Zimmermann, Zurövest; i n Cleveland: Past. Schwan, H. Käppel, D. Klüber, H. Walte, H. Schake, W. Schake, F. Tönsing, A. Welcher, F. Seiger, E. Schugler, A. Bohn, F. Kiehl, G. Gerstenberger, G. Huth, A. Ochse, L. Hölter, A. War- nicke, M. Better, H. Schöneward, E. H Both, I. H. Welcher, I. Conrad, W. Lotdmann, C. Schäfer, I. Theiß, F. u. C' Sey (G 50C.), P. Merz, H. Peters, M. Schmidt, C. Griefße, C. M "iS"> A. Berper, F. Haake, H. Hop- prnsack, H. Hellmann, H. Schmidt, H. Rolf, A- Leymann, Schlömann, Lau- vert, Oberock, Lascholt, H. Ahring, E. Lenschen, A. Kämpe, F. Rolf, M. Eggeck, F. Rick, M. Limrcu. IM- Bonnet, Chr. Busch, Anton Bade, Gert H. Boye, K. Bergmann Wilh. Brüggemai,n, Fr. Bartylmp (50 L.), Past. Bergt, Joh. Bunden-"Mr-TV Bierasch, Carl Erb, F. Fey, GMiO Past Flicke, Past.Fürdunger- tWftmann, Jacob Helirrich, H. Huck, Past" JLDkn (20 ex.), Christ. 3Ler,M Müller, Lud". Meyer, Bro Osittmever, Past. Oltmann, Ee. Otto Müh. Ptöl, Geo. Rasp, Herm Rost, "er,Müh. Fr. Rösner, Rodekohr, W Reinke, Past. Seidel (8Ex.) Schunki (SO T.), Throb. Stemmler, Past Schürmann, Heinr Sluckemeyr, H Gtüök^ C. Stünkel, **Heinr. Gerte**

Past. Strafen, Past. Sauer, Leonh. Vogel, Past. Weyel, Carl Wischmeyer, Larl Wille, Andr. Wagner.

Paid
diö to 28 July 1854.

9. Jayrg. d. HH. Martin Boße (50 C.), Jacob I. Kunz, I. Wöllmer. 10. yr.d. HH. Martin Boße, Gottfr. Bonn, I. Engelhaupt, Veit Hollenbacher, Daniel Heppler, Past. H. G. Holm, Ludwig Jung, Jacob Kunz, Jacob I. Kunz, G- Köryer, Prasuhn (50 C.), Leonhard Seiferiein, Past. Schuster, Past. Werfelmann. Ludwig Jung, Präsuhn (50L.), Hän- schild.

Correction.

The receipt for Mr. Dan. Dobler in No. 22. is to be changed from year 7. and 8- to year 9. and 10.

Books and pamphlets
to be had by the undersigned
for the buried prizes.

HirschLergerBibles, very already and durably bound, rede..... Z3,75
V olfliändige Bibeln, Dr. Hopfsche Ausgabe, large octavo, with large print and his printing paper, well bound in leather, each -k 0,90
Full of permanent Bibles, Frankfurt he Aus gabe, large octavo, each - 0,75
desgl. small octavo, each..... -0,60
desgl. desgl. Philadelphia Aus each-0.60
New Testaments, Dr. Hopf's edition, large octavo, very strongly bound in leather, each- - - 6,30
New Testaments, mostly with the Psalter, Stuttgart, London and Hamburg editions, in ordinary binding with the Psalter, each - 0,20
Without psalter - 0,15
In gilt - 0,30 New Testaments, Phil adelphiaerAus- every0.25
Kirchen-Gesangbuch für evang. luth. Gemeinde , published by the local evangelical Lutheran congregations U. A. Conf. in pressed leather volumes, the piece--0,75
The dozen - 8,00 The hundred -62,50 Dasselbes" kl einer" format, the piece ---- -0,50 r'i The dozen - 5,25 The hundred -40,00 (Of both formats are also copies, elegantly bound, in gold edge, for the PreiS of \$1,25 to Gl,75 the piece, stocked).
Johann Hühner's Biblical Histories. New York edition, the piece-0.25
the dozen-2.60

Dr. Martin Luther's Great CatechiS- mirs- each----0.1b
Whosekl one catechism, both printed unchanged, the piece- - 0,10
the dozen - lXtO
Book of sayings to the small catechism Lutheri, the piece - 0,15 the dozen - 1,50
First, Second, Third, Fourth, Fifth and Seventh Synodal- Report of the German Lutheran Synod of Missouri, Ohio and other States, each- -,- - O,lO
Sermon preached on Easter Day, 1851. at St. Louis, Mo. by Prof. L. F. W. Wal ther, each " 0/5.
His sermon about 1 Thess. 4,1 - 7: The exhortation of the holy apostle to become more and more complete. Apostle to become more and more complete, every --0,05
The s e n sermon on 1 John 2:19 r Why can uüd shall utts the belief that the true church is ci- acially ünstchtbar and scattered over the whole world, not tempt to leave the orthodox visible church, any^..... - 0,05
Dr. Martin Luther's interpretation of the 90th Psalm.
Psalms, broschirt and trimmed" the piece---- - 0,15 . the dozen - 1,50
Whose letter of appointment of the church servants to the council of Prague inBLymen of the year 1525, each-0,10
The dozen - 1^0

Whose Tractate of the-^true Church,
Two Pieces to------ - -
HOS

Conversations between two Lutherans about Methodism, each " - 0/15
The pastoral letter of the Rev. Grabau zu **Buffalo** v. J. 1840, der Oeffentlichkeit übergr- VMaSeinr Protestation gegenGeltenvma- **chuug hierarchisch"**
Grundsätze innerhalb der lu

Therese church, the piece
The dozen -
The voice of our church tn the question of church and ministry, brochirt, each - IM
Die Märtyrer der evgl. luth. Kirche, edited by H. Fick, first volume, beautifully bound, each 1,80
Timothy, a gift for the confirmitre
Youth, edited after Hiller, the piece0..... ,R
The Dozen - 3M
TheConcordien Book, New-York Edition, everyIM
Dr. Martin Luther's house postil, each - 1.50 Dessen interpretation on John 14.15.16., each - W Dessen wedding gift, eachVM ... Dessen church - postil. Erlanger Aus gift, any- ---3M
Whose table re de n by Gerlach, each - OM
Porta,PastoralL utheri, each0 ,M
VeitDietrichSHauspostille, each - --1.75
Keyl's Catechism Interpretation, each-1,A
MüllersHerzensspiegel,---"..... -2,50
KonradRiegers kleine Herz- und Handpostillie, brochirt, any-..... - VM
Johann Arndt's True Christianity, four Books with the little garden of paradise, unchanged imprint, each - 1,25
Delitzsch Communion Book, each--tz 6,35
Stark's prayer book, each-0.40
Mueller's hours of refreshment, each - OM
Scrivers Gold Sermons, each - 0.60
Woltersdorf's Psalms, -0.75
Spencer's Catechism Statement, - 0.45
Löhes Agende, first part2M
Whose seeds of prayer, - 0.30
Whose incense offerings for the sick and dying, - - 0.30 Whose prayers for life, 0.20
Whose of the female simplicity, 0.40
Whose Conrad, a story for confirmands, - 0.20 Usurers, the word of truth,..... 1,40
Graul's discernment gauges, -- 0.40
The Christian Doctrine of Reconciliation and Redemption of Ar außold, -0.30
Furthermore r
28 KvnsmirmationS-Scheine mit Bibel- svrücken und Liederverse", ingl. with biblical pictures and marginal zichnungen; lithographed and published by Leopold Gap, - IM
Ä4 baptismal certificates with Bible verses together with similar pictures and marginal drawings; lithographed and published by Gast ü. Brother - IM
Note: Previously, 16 of these baptismal certificates cost Pt,OO; but since they have become more widespread than could be expected, the publishers have at present arranged for this price reduction.
Melodies of German church hymns after Dr. Friedrich Layritz with the appendixV ,3S
The appendix alone - O,lö
Also
st of the following works antiquarian 1 copy each in stock:
Oakovü bibUa rüvrtratr, - - 6M
toci " 2,00
or the seventh theolvgiiche
Schatzkästlem, aus des sieben Jenaischen Theilen der deutschen Schriften Dr. MartinLirrhers, verfertigt durch Erasmus Grüber 1665. 3,60
Acta kiltorico eccierru^a, or collected news of the latest ecclesiastical gefchichten, 1756. 55 vols, together-700
ScriversSoulTreasure,two volumes, folio,-- - 4M Dr.MartinLuthers Interpretation of the Epistle to the Galatians, - IM
JohannArndt's Gospel Postilla, - 2M
-- > - >

Should any of the above books, especially the antiquarian works, one or two others have been ordered, please let us know as soon as possible, otherwise these books might be sold elsewhere.
Lt. Louis, June 15, 1854.

Otto Ernst, Perry Dtr, between 7th & 8th, gkßeuüb" thePhimirmühle.
Adroffr r 00" Lnrst, eark of ksv. krok. 0.?. IV-^ValtLsc 8t. Douw, 51 o.

Printed at M. Niedner Hk Go., RerdmV. Corner d" Third" and Ptzwpraße.

Der Lutheraner.



Offenb. Joh. Kap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten
Redigirt von C. F. W. Walther.

Year 10, St. Louis, Mo. 15th Aug. 1854, No. 26.

(For the Lutheran Submitted.)

The so-called Great Hanoverian Catechism, evaluated by Ways.

(Continued.)

Of the holy. Communion. First piece.

It is one of the most precious confessions of the Lutheran Church and a main characteristic by which it distinguishes itself from other parties in Christendom, when it teaches, in faith in the truthfulness and omnipotence of Christ, that in Holy Communion the true body and blood of Christ are eaten in and with and under the bread and wine. The true body and blood of Christ is eaten and drunk in, with, and under the bread and wine in Holy Communion.

i.e. bread and wine are not changed, but they are made by the Lord himself the means by which he gives to be enjoyed, not a sign or symbol or whatever else may be devised, but the same flesh and blood which was given for us on the cross.

The evasion of this confession on the part of the teachers in the Lutheran Church itself has always been regarded as a great infidelity, but in more recent times it has acquired a special significance in that it has become the formal and recognized emblem of the so-called Unrighteous.

Now what is a teacher doing, whose textbook is intended to be given to the children of the Lutheran Church as a popular schoolbook, if he uses such phrases from which an expert can find out the unrighteousness at first glance, while an uninformed person is to be made to believe that he has been well taught Lutheranism?

"this is my body-this is my Blood-u. Jesus assures"-

Thus the author lets himself be heard (Fr. 28, p. 156,) and these are the words beyond which an inexperienced person does not sift, and unseeingly accepts the author as well Lutheran, for he thinks the author means to say,

the assurance of Jesus should apply (according to the sense of the author) to what we receive under bread and wine.

But that is just what the author leaves out, for he does not say:

What does Jesus assure us that in the Holy Communion we eat and drink under bread and wine? What does Jesus assure us that in the Lord's Supper we eat and drink under the bread and wine?

but so he speaks:

What does Jesus assure all who "eat bread and drink wine" in Holy Communion? Communion eat bread and drink wine?"

this is Nun

1. a falsity. For Christ assures that which he assures, not merely to the

but to everyone in general. It is

2. A circumvention of the main thing. For the main thing is the question whether we receive anything else under the bread and wine, while it is a matter of course that the assurance of Christ, that it will be as it wills, as it is to everyone, should also apply to the guests of the Lord's Supper.

Now this main thing is avoided, in that the speech is diverted from the thing and to the persons (on whom nothing matters here.)

Therefore even the word of Christ (this is my body-this is my blood) is deprived of its evidential value, for the author does not present anything that is to be proven.

So the sentence is empty for the question whether something other than bread and wine is also enjoyed.

This emptiness will be seen even more clearly when one considers that the disciple is not to be required to know how the word of Christ is to be understood-but the teacher must be required not only to know, but also to teach.

What then does the Hannöv. Cat. of Christ's words:

"this is my body -- this is my blood-?"

So he teaches:

1. That word is an assurance

2. it concerns those who enjoy the holy communion. Holy Communion.

Dear reader, did you not know this before? Did this wisdom have to be gleaned from a textbook? But what hast thou, when thou askest within thyself Is it also true what the Small Catechism. Luth. says that the sacrament of the altar is the true body and blood of our Lord Jesus Christ, under which bread and wine we Christians are given to eat and drink?

There you will find either nothing, or something worse than nothing. For the words, which the author uses, are

3. a hidden indication of his true opinion.
Because he doesn't say:
What does Jesus assure all those who partake of the Lord's Supper, but he gives a circumscription of those who partake of the Lord's Supper, and what is it?

He calls them those who eat bread and drink wine in h. He calls them those who eat and drink bread and wine in the Lord's Supper.

What answer then follows when one asks: What do they eat and drink in Holy Communion? Holy Communion? None other than this:

Bread and wine.
And what follows from the fact that no syllable is used to imply that bread and wine will not be received?
Nothing different than this,
...that it was all bread and wine...

Did you suspect this, dear reader? Certainly not; and yet it is the undeniable result, if one does with the words of the author what one must do with a suspicious drug. One separates the substances from one another and either nothing suspicious is found or - to use the very mildest expression - what should not be found in it.

But the words of the author offer even more. They are
4. a remedy for those who despise the Lord's Supper. For these may say, Christ hath assured us nothing. Why not? - Because we do not enjoy the Lord's Supper at all. And why should he have assured these nothing? - because the Hannöv. Cat. says: "Jesus assures all who eat bread and wine in the Lord's Supper. Jesus assures all who eat and drink bread and wine in the Lord's Supper. This cannot include those who do not eat or drink either bread or wine in the Lord's Supper. Communion. Consequently, those who do not partake of the Lord's Supper are not bound by the assurance of Christ in their conscience.

(5) Above all this, the whole sentence of the author is summarized in the ambiguous word
"He assures"
This is now
a. one of those phrases so often recurring in Hannöv. Cat. so often recurring idioms, as e. g. the Scripture teaches, calls, attributes, adds, etc., whereby the confession is bypassed. If he did not wish to circumvent it, he should have said:
What will Christ's own

in the Holy Communion. What is the meaning of the word "eat" and "drink"? we do not object in the least. But if from this the orthodoxy of the author should be proven, then the question would

b. such a word, which agrees with the manner of the have to be:
Unrighteous, who, in order to let the Lutheran confession die out and to make way for the Reformed doctrine, deliberately use the Holy Communion unconfessional words at the institution of Holy Communion. because the answer would fit
The apostle Paul, when he speaks 1 Cor. 10, 16.

"Christ saith, This is, etc."
c. clear evidence that the author cannot have, But whether the author intended to use this saying as believe, or teach Lutheran doctrine. proof of the presence of the body and blood of Christ in
For this is an assurance that only he who is God Holy Communion is something we deny. We deny that the can give. For a mere man cannot give his flesh and author intended to cite it as proof of the presence of the blood to eat and drink with bread and wine, even if body and blood of Christ in the Lord's Supper. he wanted to. Only he alone, who is true God and

1. because it does not rhyme with the professed and also true man in one person, can do so. faithless manner of the author in general.
Whoever does not believe that Christ is God cannot 2. because he knows so well how to explain the main believe that Christ can give His flesh and blood in Holy thing in Fr. 23, where he mentions the words of institution. Communion. He who does not believe that Christ is God 3. because he follows Paul's saying immediately- bardarauf,-apparently to justify (if it were possible) his cannot believe that Christ can give his flesh and blood to eat and drink in the Lord's Supper. empty, hollow, bald, and vapid dispatch of the words of institution.

The author nowhere confesses his belief in the 4. because the question of Paul's saying is not divinity of Christ although he not only had the opportunity designed to reject or prevent false interpretations. but also the obligation to do so. Why does he not do so, 5. because the opponents of the Lutheran doctrine if he had really believed? A reason for justifying this consider that saying to be their strongest weapon. reserved and thoroughly suspicious language of the author can never be brought up, but a reason for It may be asked what in the world the author could explaining it can, and that is: Unbelief.

What follows from this for the word of Christ "this is my body-this is my blood"?
1. if Christ is not God, his assurance cannot be divine.
(2) If Christ is not God, then either Christ spoke foolishly, or the doctrine of the Lutheran Church must be false. For this doctrine does not suffer itself to be in doubt concerning the deity of Christ, any more than it suffers itself to be in undecided treatment of the words of Christ's testament.

3. if Christ is not God, no man is to be blamed who does what he will with the words "is" "body" "that".
Thus the door is opened not to one deviation, but to all possible deviations from the pure doctrine.
Is now this the good Lutheran instruction which you, l. reader, thought to have received in the Hannöv. Cat. that you thought you had received?

Ab er-one will object to us-what is it called immediately in the following questions?
1. how does the apostle Paul explain himself?
(2) What are we made partakers of in the Lord's Supper? The answer is "of the body and blood" 2c. There all these charges are laid down at once.
To this we reply:
Against the word of the apostle Paul have

(To be continued.)
Conferenzarheit des H. Barthling, eingesandt nach einem Beschluss der Chicago Konferenz.-
Timetable
for a German Lutheran parochial school.
It is undoubtedly a very difficult task for the teacher to arrange his lessons, when the number of pupils is rather large and the ages of the same are different, in such a way that no children are preferred or neglected, but that all are duly exerted and

The task is difficult because the number of subjects to be taught is great. This task is difficult because the number of subjects to be taught is large, the age and comprehension of the students is very different, and the teaching time is usually short. In addition, there are many circumstances here in America that make it even more difficult for the teacher to solve this question than it is in the old country, especially in the countryside, due to irregular school attendance, the constant arrival and departure of children of new immigrants or families moving further west, and so on. This question must therefore be of special interest to the teacher; for if he fails to take the right tact in his school, he will, despite all his efforts, have little effect on the whole. - Two mistakes in particular, which will be very detrimental to the flourishing of the school, are what the teacher is often tempted to make. At first one is inclined, especially in large schools, to have only the more mature and larger pupils in mind, and to limit the instruction of the weaker and smaller ones to a few branches of instruction. But it is easy to see that this is a mistake, and that the school as a whole cannot flourish. The teacher should take all pupils into consideration in every lesson and during the whole lesson; for, apart from the fact that he should act fairly towards every child in this respect, he will soon have to perceive the disadvantageous consequences of such a method of teaching. If the smaller children are not kept continually occupied (naturally in proportion to their powers), going to school becomes a burden to them, they do not like to go to school, preferring to remain at home, and, if they do have to come, they will do useless things, such as chatting, etc., during the time they are left unoccupied. If the teacher should prevent the latter, even by strict measures, the mistake made will inevitably appear after years; by sitting still and doing nothing they have become dreamers. The second mistake, to which one is very easily led, especially if the school is attended irregularly, is that, because it then becomes quite difficult, one does not follow a fixed and definite curriculum, but teaches this and that, and thus teaches continually without having a definite aim in view. The teacher, however, thereby fragments his forces and confuses himself, so that sooner or later he must lose all joy in keeping the school; he also confuses the others, and a certain slackness and little fruit of the teaching will be the necessary result. To teach in school ----- without a fixed and definite plan seems to me just as daring and uncertain as if a mariner wanted to set out on a long sea voyage without a compass. Order should and must prevail in a school in every respect, even in the course of teaching.

One might say to me, "How is it possible to follow a definite timetable when the school is so irregularly attended?" Of course, it is then very difficult, but one should not let this interfere with the plan once drawn up; for usually a certain number of pupils come regularly, and these then form the core of the school, with which one can well follow a plan.

If the teacher wants to avoid these two mistakes in keeping the school, it is inevitable that he teaches according to a timetable. But before he can draw up a timetable for a certain quarter, he must first try to find out where his pupils stand in terms of knowledge and ability, which is certainly done quite soon, and then come to an agreement with himself about what he wants to teach in the course of the quarter. Once he has divided his students into certain classes with regard to the subjects to be taught, and has properly arranged the subjects to be taught according to the various classes and the lessons, he must then also follow the plan he has adopted, and beware of too many new ideas.

The question now arises: what should be the timetable for a local German Lutheran parochial school?

In the preparation of this, as already indicated above, several points must be taken into consideration, namely the pupils, the subjects taught, the lessons, and so on. There are two main questions that come into consideration. The first is, "what subjects are to be taught?" - and the second: "how are they to be arranged with regard to the different classes and individual lessons? I must also remark that in what follows I am thinking of a school attended by children from the age of six to fourteen, 5 times a week, 6 hours a day,

(1) What subjects are to be taught in such a school? In order to get to know them, it will first be necessary to state what the purpose of a Lutheran parochial school is.

The purpose of such a school is, in general, "the education of the young. Considering that by bodily birth they have been placed by God in this world, in which they will remain until death, and that by baptism they have been received into the Christian Church, in which they are to stand here as believing members, in order to attain there to glory and blessed vision, it is easy to see what the nature of the education of children is to be. Since they are the lambs of the Lord, bought and redeemed at great cost, it is above all the task of the Lutheran teacher to bring the children entrusted to him into contact with the Lord.

The children are to learn how to believe rightly, how to live a Christian life, and how to die blessedly. The children are to learn how they can believe rightly, live Christianly, and die blessed. In short, religion, as it is taught by our church in a pure and unadulterated manner, should be the center around which all education must revolve, the salt and spice of all instruction. And where this is not the case, there can be no question of a Christian school, let alone a Lutheran school; for in the latter the Lord Jesus and his word are the Alpha and Omega, the beginning and the end.- The Lutheran school wants the real education of the whole man for his whole life, for time and eternity; it therefore sets its aim in education much higher and farther than the so-called state schools. In these, the children are made fit only for this world, their deepest need and greatest need are not thought of at all; the Lutheran school, however, also wants to educate its children to become Christian citizens of the world, even if, above all, by God's help, they are to become believing Christians and blessed citizens of heaven. The latter goal is, to be sure, superior to the former, and must never be made a secondary matter, as has unfortunately been the case in recent times in most schools in Germany; but those subjects, the knowledge of which is necessary for earthly life, should in any case also be taught in a Lutheran school. Children have to live in this world and should therefore also receive in school a foundation in the knowledge and skills that they will need as citizens. Christians are the best citizens, and must therefore strive to acquire those abilities which are expected of them. For these reasons, therefore, I can never agree with the view of those who think that in a Christian school only such subjects must be taught as have reference to religion.

After I have briefly stated the purpose of a Lutheran parochial school, it is self-evident what subjects are to be taught, namely, first and foremost religion and what relates to it, then also those secular subjects whose acquaintance is indispensable to us. Among the former are: "Catechism instruction; biblical history, and as a continuation, church history; memorization and recitation of core biblical sayings and core church hymns; finally, singing instruction, with special attention to the old church melodies. The secular subjects include: "Reading, writing, arithmetic and language (both English and German) as the main subjects; and then still community education.

useful (geography, world history and natural history).	1-2 pm:	instead of embracing the tenderly beloved again with
-----	Blackboard math for first and second grade, reading	tears of joy and pressing him to her heart, receives the
2. The second question in a timetable is: "how are	for third.	heartbreaking news of his death. It is the shell of a father,
those items listed to be arranged according to the	From 2-3 p.m.: Nonprofit for All.	through whose death a child becomes an orphan before
various classes and daily lessons?"	3-4:00:	it has even seen the light of day. It is the shell of a grateful
Each teacher will, of course, go his own way in this;	English reading and speaking exercises. Prayer at	son, whose aged, godly mother sees the joy, hope and
but the following may be regarded as an attempt as to	the end.	crown of her much-tried age sink into the grave with him.
how a timetable might be arranged.	Thursday. The same order and the same objects as on	It is the shell of a faithful loving brother and friend, whose
Some subject which is taught' must be the yardstick	Mondays and Tuesdays; only in the second lesson in the	death makes the whole world more and more empty,
by which to divide the pupils into classes. The skill of	morning for the first class reading of a hymn in the	dark and desolate for a whole circle of friends and
reading seems to me to be the most suitable for this	hymnal.	brothers. It is the body of a young servant of the Church,
purpose. And from this point of view, three classes would	Friday. In the morning, the same order as on Wednesday;	who, equipped with the most glorious gifts of mind and
arise, namely, that to the first class would belong those	the only change in the Bible history lesson is that the first	spirit, full of faithfulness and zeal, full of humility and
pupils who can read correctly and completely - to the	class does not read. In the afternoon the first two lessons	strength of faith, promised to become a champion of the
second those who cannot yet read completely - and to	as on Wednesday. In the third lesson the German	Church, now so oppressed and orphaned; who, barely a
the third who cannot yet do either. The rest will emerge	language work that has been looked over is returned and	year ago, was preparing himself for the holy ministry over
from the following table.	new work is given up. The first class then recites their	there, and now, having returned, has found his grave
Monday. From 9-10-1/4:	memorized lesson. Then, in preparation for Sunday, the	here, in order to rest in it from his short work until the day
Morning prayer. Then religious instruction according	Sunday Epistle and Gospel are read by the first class.	of the Resurrection.
to Luther's small catechism.	Finally: Prayer.	With tears we look into his grave as into a deep
10-1/4-11:	B.	without a bottom, and our heart says, God, God, why
Bible reading for first grade and writing exercise for		hast thou given us this?
second and third grade.		done? Yea, "verily thou art a hidden God, O God of
Note. After the reading, the teacher has the main content		Israel!" But, m. Th., as certain as we must exclaim this,
of what has been read told to him; he		with the prophet Isaiah (45:15.), so confidently must we
proceeds in the same way with the		add, even at this grave, "the Saviour." For however
second class, in that he quizzes the		hidden the works of God may be on earth, He always
history that has been read.		leaves us some rays of His light there.
11-12:		and as incomprehensible and inscrutable as His ways
In the first half, mental arithmetic for the first and	Speech delivered at the grave of the blessed	and judgments may be, in all of them He reveals Himself
second classes, and spelling for the third; in the second	Pastor Eißfeldt.	to us at the same time as a "Saviour" who seeks our
half, singing lessons'.		salvation and speaks to us aloud even from the silent
1-2 pm:	A few hours before the funeral of his brother,	grave.
Writing exercise for first grade, pencil reading for	Schreiber was commissioned by the Synod to speak a	So let us run now, before we sink the earthly remains
second grade, and spelling for third grade. Note. If one	few words at his grave, and then to communicate what	of the dear departed into the bosom of the earth,
does not finish the third class, one must continue with it	was said through the "Lutheran" to the Synod members	consider:
in the following lesson.	who were not present. Only for this reason do we share	
2-3:00:	this speech, written under great inner heartache and	
Blackboard math for all students.	physical fatigue, as it was delivered.	
3-4:00:	*-i-	
English, combined with German language lessons.	O Jehovah Christ, who hast called me through my	
To the final prayer.	brethren to speak at the grave of a beloved friend and	
Annotation. The third class learns a small piece of the	brother, with whom only a short time ago I drank	
catechism or a small Bible verse by heart	intimately of the fountain of Thy eternal truth, I beseech	
for each day, which is recited immediately	Thee, grant me grace and power to speak words of	
after reading.	edification, that this place of death and decay may	
Tuesday. The same order as the day before.	become a place of life, a place where Thou comest to us.	
Wednesday. 9-10-1/2:	bless us. Hear us for Your own sake. Amen.	
Morning devotion. This is followed by a biblical story	All beloved in Christ, mourners present!	
based on Hübner's Histories, combined with reading of	"Verily thou art a hidden God, thou God of Israel, the	
the same for the first and second classes.	Saviour"-so must we exclaim with the holy prophet at	
10-1/2-11-1/2:	this grave. For ah! what is the mortal shell which this	
Written German language work for first grade,	grave is so about to receive? - It is the shell of a man	
penmanship for second grade, and reading for third	whom, far from the circle of his loved ones, death has	
grade.	swiftly and suddenly surprised in the bloom of his years;	
11-1/2-12:	for whose speedy return his wife, who had been joined	
Continuation for first and Hersagen for wolte and third	to him only a few moons before, now awaits in vain,	
class		

*) A few steps away from the local church graveyard are the college buildings, which could therefore be seen from the grave.

It is true, Venerable Brethren in Office, that if those who establish, govern, maintain, and protect the church, who are now opposing us as bitter enemies in a hot battle should wish to prove from this death that God's curse, which they threatened us with, is now becoming manifest, and that God's judgments are already visibly falling upon us, they would thereby only place themselves on the side of the blind world, which from the creed of the Christians concludes that God does not respect the Christians, and is even their enemy and contends against them, and which from the temporal well-being of the children of the world shoots that these are sitting in the lap of God. They would thereby contradict the word of God, which teaches that God chastises His dearest children most severely, and that He chastises the very son whom He receives. But it always remains true what Moses, the man of God, testifies in the Holy Spirit. But what Moses, the man of God, testified in the Holy Spirit, remains always true: by sudden death God brings the iniquity of the survivors before Himself and their unrecognized sin into the light before His face. Oh then let us not be deaf to God's voice, which also rings out to us here: Recognize your sin and repent! Let us rather humble ourselves under God's mighty hand, and now, when God has suddenly changed our days of joy into days of mourning and lamentation, let us remember our guilt and, repenting, beat our breast: God, be merciful to us sinners! When God gives us one victory after another, when He blesses us with all the riches of His blessings, He also warns us that we should not be sure of this, but that we should recognize that our victories and blessings are not our merit, but our free grace and mercy, and that what we have done for them out of our own selves was only our folly and our sin.

But God is preaching to us even more here - Consider: when we have spent much diligence and made many sacrifices for the equipping of a servant of God, and when God then also bestows especially beautiful gifts on such a one, then the thought creeps upon us all too easily, as if it were we men on whose gifts, wisdom, faithfulness and diligence alone the salvation of the church rests. Who among us has always been free from such thoughts? But if God, in the most difficult times of the Church, takes from it more and more young, fit, zealous, and gifted workers, what does he want to say to the workers who are left behind? Apparently nothing else than this: I don't need him! And this is what God calls out to us from this grave. O let us then also now learn it and take it deeply to heart: God has no need of us! We ought to give our mouths, our hands, our hearts, in short, all that we are and have, to the service of God and of His Church; but in doing this we ought to think of nothing but that we want to be obedient to God in this. We should never forget that we are not,

Unfortunately, it is also a consequence of the fact that so many wretched people are now administering the sacred ministry, who, in carrying it, only disgrace it through their false teachings and ungodly lives. It can easily happen that even a true Christian is tempted to despise his faithful preacher. When God soon gives a faithful minister of His word the end of his day, he calls out to all his hearers with a loud voice: Recognize, righteous and gifted preachers are a gift of my free grace, which I can reclaim every hour! Oh then, you too, brothers, listen to this voice of God coming from this open grave into your ears! Recognize that it is not man's work to create a faithful preacher; it is God's work and God's grace. be. Therefore do not be offended at their infirmities, if they are faithful in the work of the Lord. Do not demand that they be angels while you are sinners. Rather, hold them in high esteem, precious and valuable, as gifts of the Most High God that are easily lost. Be grateful to them. But above all, never forget that he who hears them hears Christ; he who despises them despises Christ; but he who despises Christ despises him who sent him, the great, eternal, and living God himself.

But if God reminds you at this grave that righteous preachers are His gift, which He can give and take, then He certainly also calls out to you loudly and earnestly at the same time: "Ask the Lord of the harvest to send workers into His harvest and to keep those who have been sent out! Oh, how many a faithful and dear servant may have been called home because the gift of God was not recognized in him! How many have been snatched away in their youth, whom God would gladly have given to His Church if they had prayed earnestly for it! On how many a zealous servant of Jesus Christ's heart may even now death still be aiming, which will only not be struck if many fervent Christian prayers make themselves an impenetrable shield against it!

But now, at the same time, I turn to you, to whom the dear departed one was not a fellow servant in office, but a fellow brother with us in faith, to you, you listeners, and especially to you, honored present representatives of our congregations.

God is also preaching to you today from this grave. And what is this? First of all, again, three things: 1) Recognize that righteous and gifted preachers are a gift of my free grace, which I can recall at any hour! (2) Pray, therefore, not only that I may give you this noble gift, but also that I may preserve it for you; and, finally, (3) Buy out the time in which I shall give you the grace of possessing such a precious jewel.

Perhaps at no time has the sacred preaching ministry been so despised as in the present age. Perhaps at no time has the holy ministry been so despised as at the present time. This is not only a consequence of the unbelief that is now sweeping over the people like a flood of sin.

But, m. Th., one thing more! God does not send forth his servants only to enjoy their gifts and to have faithful friends and comforters in times of need, but first of all to let them guide us along the narrow way that leads to heaven; that we may therefore accept their teaching and instruction as God's teaching and instruction, their comfort as God's comfort, their punishment as God's punishment, their threats as God's threats, and that we may thus be enlightened, awakened, converted, preserved from all error, and finally made blessed. When God lets a faithful servant die, he calls out to all his listeners: "O buy the time when I will give you the great grace to possess such a precious jewel!

sit! Now then, hearers, let not the Lord of lords call out to you in vain, and you, honored representatives of our churches, take this word of our God, which has gone out to you here, as a treasure.

away, and communicate it to them in whose name ye are come hither.

May the Lord God himself finally let his mighty voice resound from this grave far and wide, over all the preachers and congregations of our association, yes, over this whole land; and may this voice bow down and awaken everywhere, so that life may flow out of this grave into many, many hearts and thus our wounds may be healed. Let it

That God the Father, through His precious Holy Spirit, for the sake of Jesus Christ, His dear Son, our Lord and Saviour. Amen! Amen!

The waste of the Shebahyonk community. *)

The very heading of this submission invites the dear reader to prepare himself for a sad report, which we can no longer conceal, because the hearts of all those who have experienced the sadness are too full of pain not to call upon their brothers and sisters to help them bear the great suffering that has befallen us.

If the bonds of the world have existed for a time, perhaps some will be surprised when they are suddenly severed; but it is easy to find oneself in them when the first shock is over; But when members of the body of Christ, whom he, the faithful Shepherd, had gathered into his flock and destined for eternal blessedness, become detached without returning, yes, when even a whole congregation of Christians again becomes a prey to the devil, the Christian not only mourns for days and weeks, but for the rest of his life he is troubled that so dearly bought souls could be lost.

This is the case with the former Christians at Shebahyonk on Saginaw Bay. The dear readers know what a lovely planting of God among the heathen there was only a few months ago; they know what delicious confessions were made by the Christian congregation of the Indians there; they know how willing they were to leave home for the sake of the Word of God and to set out to join their brethren in Bethany as soon as the sugar-making was finished. Oh, that we could report that everything came to a glorious end!

*) We already communicated this sad incident verbally at the last synodal meeting in St. Louis and poured out our sorrow into the hearts of the faithful brethren. But it was the general wish to have a specific account of it printed in these sheets, so that all members of our congregation would get a vivid picture of the state of misery in Shebahyonk and thus take refuge in faithful intercession with the Father of all mercy.

has come! But it is not so. It is with bleeding hearts that we write the following:

An English Indian trader had occasion in March of this year to spend an evening and the following night with an Indian family at Shebahyonk. During the evening's entertainment, mention was made of the great procession to Bethany, which the Indians, as they said, awaited with great impatience. There the stranger sowed evil suspicion in the hearts of impartial souls, and made them for-

...that they should have been persuaded to such a removal... It would be to their great harm. Their priests wanted to lead them into misfortune. - The more credulous the Indians are by nature, the greater is their excitement; the devil is busy and stirs up evil thoughts. The Indians surrendered to the same, and henceforth they saw their missionary Also, to whom they had hitherto been like children to their father with suspicious eyes.

Two of them accompanied the returning guest to Lower-Saginaw and brought from there a formal confirmation of the suspicion they had just imbibed. Some English merchants in this city, concerned about the loss of some trade advantages that had hitherto been granted to them by the Indians living nearby, looked forward to their departure with great annoyance and did not cease to pester the two Indians with the following ideas: "More than half of all pastors are impostors, they preach from a book of lies (the Bible); this book is to the misfortune of the Indians.

People there; the Indians should be driven from their abodes in slavery and bondage. They should not tolerate such things, after all, and throw off the shackles."

These whispers of the devil were willingly received by the Indians, who had once been made suspicious, and were told by them to the other tribesmen on their return. After the two Indians had come home with their loose reports on Thursday, the missionary had rung the little bell for devotion on Friday evening, as usual. He noticed that only 6 men and one woman were present, as such a low attendance had never been heard of before. After the conclusion of the service, the chief Meganigischik approached the missionary and announced to him with conspicuous irritability that tomorrow he would be

to hold a "council" with him and the rest of the Indians; but, he added, not in the church, but in his own house. This last remark, as well as the bitterness with which he spoke, were proof enough to the missionary that an evil spirit was among the Indian-

and he was soon to find it confirmed. The next day he arrived at the council, albeit with a heavy heart, and learned everything that the devil had done to him. After

he had recovered from his first fright, he instructed the

He told those present of the terrible abyss of destruction to which they had been led by the enemies of the Kingdom of God, and begged them with tears not to reject the Lord and His Word; but all this was to no avail. Even the threat of God's wrath and eternal damnation, if they did not sober up from the devil's snare, brought about nothing but an insolent challenge to God, who might only punish them. They did not want to be deceived any longer, so they said.

repeated to them not to despise the word of God so much; then they again spoke of it as a book of lies; they did not want to know anything more about it. The chief Meganigishik said that he would henceforth no longer keep anything that the word of God had imposed on him; at best he would abstain from work on Sundays, as he had done in the past.

The faithful shepherd's heart might have broken at all these events; he would rather have sunk to his death than have experienced such a thing. A whole congregation, years of laborious work, lost before the eyes of men! No one could be lured back! - That was a heavy cross for him to bear.

A spark of hope still lived in him, namely, that perhaps the incidental speeches might be made in excitement and soon repented of. But this hope also failed.- On the following day, a Sunday, the missionary rang his missionary bell, as usual, and went to church to hold services. But none of the Indians appeared. Instead, the young boys walked past the church with their axes, as if to mock the service. The missionary had to go home, sad and undone.

He now waited several weeks for repentance, and once again summoned the missionary Mießler together with the interpreter from Bethany, in order to admonish the faithless once again, but could no longer obtain a general meeting, instead the people had to be visited in their homes one by one.

They all persisted in their enmity against God's Word, and despised the fatherly assurances of their orthodox teachers. The poor people! They have been deceived a hundred times by spiritual and worldly deceivers, and now that the full truth of God's Word has finally been preached to them from the mouths of faithful shepherds by the grace of God, they have allowed themselves to be blinded by the devil and to reject their faithful teachers as deceivers.

The Lord had once again spoken to them clearly and briefly. Whereas up to now there had not been a single death among the Indians themselves in the Christian congregation, which was about 4 years old, these same days two young men in a state of terrible raptures were suddenly taken to a place of death.

...and torn to pieces by his own death. But even this and also the sickness of his wife prevents him from will be printed. Some of my correspondents thought that did not touch his heart. They hardened themselves following the distant pagans. So, God willing, his in a few weeks or mostly a few months one should more and more every day, boasted publicly of their introduction to the aforementioned German congregation already be able to sing the book. For your information, I pagan freedom, which they had now regained, will take place within a short time. would like to say, first: that it was not my intention from celebrated their pagan festivals more atrociously than As far as the property of the Synod in Shebahyonk is the beginning to undertake large expenditures until I was before, and gave themselves up to the highest degree concerned, it consists of an area of 40 acres of land, of convinced that the proceeds of the enterprise would to all the shameful sins of the former life of vice, e.g. which about 18 acres are cleared, a 1-1/2 story frame cover such expenditures, and second: that to drinking. house worth 380 dollars, a log church, a log barn. In order circumstances which not everyone can foresee, and

What is to be done, beloved brothers and sisters? to be able to dispose of this property, the synod will which may seem unexpected even to businessmen, We can do nothing better. Therefore, in all our consider acquiring 40 more acres of the adjoining land for have delayed the enterprise somewhat. For this reason sadness, let us trust in the Lord that He will protect His 50 dollars, since the area would then suffice for a larger I have not been able to announce earlier whether or people are working in vain. But then let us be humbled farm. The movable property has also been sold by the when the book will be printed. But it is now in the hands and lament the sad conditions of our dear Christianity missionary with much care and faithfulness, and some of of printers, who will spare no pains to make it with in this last sorrowful time, which made it possible that it has been delivered to Bethany, so that a sum of about possible speed; and it is their certain expectation that such a grave event could happen among us. Yes, 250 dollars could be paid into the missionary treasury, they will have it ready for despatch in the month of certainly, we all share a part of the guilt that this whole This contribution to the missionary treasury was all the November. congregation could become a prey to the devil in such a way, by our lack of earnest and faithful prayer for more desirable at the present time, since such large Since only a few of my correspondents indicated to them. Therefore let us beat our breasts and pray to funds were needed to provide the Indians at Bethany with me their wish to have the book printed with round notes, the Lord that He may abundantly make up for the lack of our prayers with the precious merit of our Saviour a piece of land of 30-40 acres family by family. The but many declared themselves decidedly in favor of the Jesus Christ, and that He may also have mercy on the missionary Mießler was able to distribute the land in the character notes, I have decided to print it with these poor blinded souls and lead them back to the blessed past spring after a quantity of about 800 acres had been according to the conditions of the Prospectus. Christian community through repentance and purchased for the time being. The dearest red brethren in I will take this opportunity to mention that the price of penance. - We are prevented from reaching out Bethany had a great feast, and the missionary describes the book may be changed when it comes into the hands ourselves, and we have to wait for the Lord to open a their joy with vivid colors; he also praises their modesty of the booksellers, and that all those who have not door for us again. and peacefulness, since it did not occur to anyone to ask already ordered, who wish to receive it at the cheap

The apostasy of the congregation at Shebahyonk and peacefulness, since it did not occur to anyone to ask already ordered, who wish to receive it at the cheap did not have a bad influence on the Indian Christian for a piece of land that someone else had already chosen. Prices indicated in the prospectus, will do well to send in congregation at Bethany, but horror at the almost Due to the defection of the Shebahyonk Indians, the land their orders by the beginning of November. Booksellers unbelievable event, hope that the whole thing might necessary for distribution has been reduced by about 280 will find it to their advantage to order from the Hundert. be based on a misunderstanding, or that a quick acres, but we still need a considerable piece in order to Canton, Ohio, June d. 28th, 1854.

return from the most deplorable devilish influences, keep our promise to help all Christians at Bethany to J.J. Fast. would take place, but finally, when this hope had to be renounce their wild hunting and fishing life and to become N. B. In St. Louis, Mr. Otto Ernst rie will have the goodness to hold the book for sale. carried to the grave, heartfelt sorrow and compassion accustomed to a calm and quiet civil life. To our great joy we perceive that some heathen Indians still living on the Maple River are also attracted by the preaching of the Gospel to move to Bethany. As much as we therefore have reason to thank all those who have so willingly supported our missionary fund, we ask you to continue to help where help is needed, to continue to carry the missionary affairs at Bethany on your heart, and to earnestly take care of all Gentiles in prayer, so that the Kingdom of God may come to them. May the faithful and merciful God help us and all who love the Lord Christ to this willingness. Amen!

After his Indian congregation at Shebahyonk rejected the Word of God, our dear missionary Auch, who had been severely tested, was at his request Kingdom of God may come to them. May the faithful and merciful God help us and all who Synod and recognized as pastor of the German love the Lord Christ to this willingness. Amen! Lutheran congregation at Sibiwaing. The Synod Frankenlust, July 24, 1854.

would certainly have wished to be able to use him as Ferdinand Sievers. a faithful missionary in another field of mission; but he himself was not able to recognize it as God's will to remain in the missionary profession in the narrower I finally have the pleasure of being able to announce that the Cantica Sacra, God willing. learning the language of the Chippeway Indians.

The Cantica Sacra.

Receipt.			
of the missionary gifts (for the Lutheran).			
By A. Haag in Sibiwaing	....	\$ 0 50	
Bon der Gem. des P. Dicke in Frankentrost, zu In- dianerland .	.....	Z 50	
From I. List in Frankenmuth, to Indian Country	.....	200	
Bon der Gem. des P. Seidel, 2te Sendung	.....	10 00	
Of the Common Frankenmuth	.....	.21 67	
By Mueller HubiMr in Frankenmuth	.....	28 80	
Bon I. Gremel in Sibiwaing	.....	0 50	
From the comm. of P. Clöter at Saginaw City	.....	18 80	
Bon der Gem	.....	des P.	
Sievers zu Frankentrost.	.....	15 00	
Bon Barbara Niichterlein in Frankenmuth	.....	100	
From the comm. of P. Hoyer in Philadelphia, Pa. r	.....	
Chr. Mainling.	.....	100	
Mary Bohn	.....	100	
P. Beerwind	.....	025	
M. Fetter	.....	025	
An unnamed ..	.....	1 00	
J.U. Hiller....	.....	0 25	
Chr. Dieter	.....	1 00	
H. Dieter	.....	0 50	
Election .....	.....		1 25
G. Pfeiffer	.....		2 00
Ph. Bohn....	.....	025	
I- Toussaint	.....	0 50	
Miller1 .....	.....	00	
Jsab. Rautenberg ..	.....	1 00	
Soph. Rautenberg..	.....	1 00	
Jak. Toussaint Sr..	.....	1 00	
Jak. Toussaint inu.	.....		0 25
Minneberger	2 00	
Chr. Bohn	2 00	
Lehmkubl	0 25	
Anna Viehmeyer		OÄ
Elis.Dreßer	050	

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shaft.....				1 00	
A. Linna....	0 25				
E. Schäfer ..			0 50		
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Don Mr. Th. Eißfeldt	100				
Don of the comm. of P. Schaller in Detroit r					
Ms. Stricker....	200				
H. Carstens....	100				
P. Schuster....	100				
C. Bieth	1 00				
Ms. Lörsch....	050				
S. Erhard....	050				
W. Henrich....	1			00	
P. Henrich	....	100			
Anna E. Henrich.	.	.	025		
G- Sus	....	050			
A. Hehenbcrgcr	....	.	050		
S. Zachhuder	..	.	100		
G. Gamaus	....	050			
G. Endres	....		025		
Ms. Bentz....	025				
St. Roth.	.	.	025		
L.Held....	050				
W. Amrhcin	012			
Bal. Müller....	050				
W. Bäumer....	0507				
A. Hambaum ...				0 50	
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Fr. Kre'rl	.	.	-0 50		
E.Titzc				0 50	
I. Arnold	..	.	-0 50		
H. Kurtz....	0 50				
A. Schmidt....	0 25				
Mrs. Mvnnich ..	.	0 25			
G. Michael .		.		0 25	
Ph. Neumann	..	.	0 25		
M. Müller....	0 25				
Lange0				25	
Ms.Walz....	0 25				
I. Glauber....	0 25				
I. Abraham....	0 25				
Gerbäuser....	0 25				
H. Stumdingcr		...		0 35	
G. Konnaott.		..		0 20	
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K. Hofer .	.	.	-050		
L. Oppermann.	.	.	050		
W. Backhaus..		.		0 25	
Fr. Stange	025			
D. Nitschke....			0 25		
W-Mönnich....	025				
M. Scheidler....	013				
E. Amrhein....			0 12		
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H. Löpel....			IM		
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C. rod	050		
Chr. Kubi....			0 50		
Ms. Wendt....			IM		
Aug. Frey	5 00			
H. Seubert	0 50			
A. Manske	0 50			
W. Ortenburger	..	.	0 25		
W. Schultz....			025		
C.F. Stange.	.	.	0 50		
Mrs. Mönnich..		.		0 25	
I. Seubert	....	0 15			
J.Reif.				050	
I. Kreußel	....	0 50			
I. Weber	....	0 25			
M. Bread dishes..		0 12			
F. Deinzer	....	0 50			
B. Henika....	0 12				
I. Sternele ..	.	-0 50			
Ms Pebler....	0 50				
I. Schmidt	....	0 50			
R. Weber....	0 33				
Mrs. Güntherodt	..	.	0 25		
W. Mayer .	.	--0	14		
G. Goetz....	025				
M. Stumpsig	.	.	"	0 10	
W. Busche				050	
				43 26	
Collected at weddings .				9 96	
Collected in mission hours	14 30				
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P. Schaller	IM				
Total?-65 5265					52
From the comm. of P. Gräbner....			5 38		
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Don of the comm. of P. Fürbringer:		
Schulz		0 25
Schössow ren.....	1 00	
Schössow jun.....	1 00	
Joach. Goetsch ..		0 50
Phil. Lemke	0 94	
Gottl. Wilde.....	0 50	
Hembe ..		0 25
Joh. Wilde	0 25	
Garbisch sen.....	1 00	
Mrs. Borkenhagen..		0 25
Joach. Wilde. ...		t 00
K. Hilgendorf. .		0 50
SülflowIM Gruhl		050
Bäscmann.....	050	
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Aug. Ernst.....	050	
Stumble.....	037>L	
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Friedr. Grot		025
F. Bublitz	050	
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Mrs. Havemeister .		025
Aug. Schneider. .		025
Ernst Schneider. .		090
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Schröder.....	0 50	
Joh. Heckendorf ..		0 25
Höhne		0 50
RetzlaffIM		
Heinr. Heckendorff. .		IM
Lerch	0 25	
L. Hillmann.....	IM	
Ehr. Heckendorf. .		0 50
Hoyer	0 25	
Mrs. Heckendorf. .		0 50
Spiering	0 SO	
Karl Grot	0 25	
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Wilh. Rohr	0 50	
Fehlbaum.....	0 50	
F. Benz	0 50	
Ferd. Bublitz.....	0 50	
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Don of the comm. of P. Lochner of Milwaukie, first broadcast:		
Wntwe Bellin ..		0 50
C- Laudon	1 00	
C. Eißfeldt	0 50	
W. Rappträger ..		2 M
P. Lochner	2 M	
		- 6 M 6 00
Bon of the comm. of P. Kolb, viz:		
Collecte on Sonnt, after New Year		635
Individual contributions .		065
To the country house: Gallmeier .		200
Heckmann, Weg, Zegick, Koene- mann, W. Scheumann, Carl Maylanv,Meier,Kleine, Oei- ting, Bultemeier s1		,00 9M
Chr. Grote	095	
Mrs. Scheumann ..		075
Carl Zegick, Conrad Scheumann, W. Mayland " 0,50		150
P. Kolb	330	
		24 SO 24 50
From the comm. of P. Fritze to land purchase: Fr.Christiane,;		
H.Füllung a 3,006		M
Ch. Christianer, V. H. Füllung a1,00....		2 00
H. Guerke....	2 50	
F. Füllung.....	1 50	
G. Franz, F.Busick, H.Schap- horst, N. Hobrock a 0.50		2 M
Ch. Guerke. W. Knapps a 2,004		M
F. Niedenstein .		0 75
F. Boknecht	0 15	
P. Fritze		1 10
		20 M20
From whose St. Peter Parish ..		11 M
By P. Scholze		1
From Mr. Frey		100
By P. Fürbringer		
by F. Dina Bublitz .		0 50
From Müller		0 751
From the comm. of P. Daib.....	1365	
From the comm. of P. Löber.....	355	
From the comm. of P. Dietz.....	1511	
From the commune of P. Dr. Sichler .		40 33
From the Gem. d. P. Keil:		
Wr. and Sr. " 0.25		0 50
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Sr050		
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To purchase land:		
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From the parish of P. Sievers, for potatoes sold3^			
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From the comm. of Fr. Ottmann....	2H			
From the comm. of P. Köstring3^			
From the comm. of P. König				
through collection in missionary churches				6
30				
Private gifts as a result of the 2nd				
Aufnrfes im Luth. .		1 75		
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Laudon Nw. .	.7-050			
Fr. St	0 50Z			
Chr. Viez .	--0 50I			
H. Huck....	IM-			
M. Meibohm	.. .	1 00	j	
G. Harttert ..	. -IM			
W. Nasty ..	. -0 25	H		
H. Me,er....	IM			
			6 7587)
From Lindenschmidt through P. Dulitz-	.	..		
From the congregation of Fr. Dietz ..	.	" ivU		
From the parish of Fr. Hüsemann .				
		O. Cloeter.		
			
Received				
for the seminary at Fort Wayner by Mr. Past. Keyl in				
Baltimore		--73	N	
	namely:			
-25Cts. Sb-, 1.50 Fz. (l. u. M.) Br. <l50LtS. 4,M Hs. LS. SP.				
Cl. <Z -1.00. 4,M Aess. and M. G-2,M. 20,M Baltimore Sewing				
Association. 43.48 Cooks Collecte. 0.75 Fk. '				
		vr. Wilhelm Sihler.		
Received				
to the synodical treasury of the western district? j from the				
Lutheran congregation;" Collinsville, Madison Co.				
llls.	----- 7R			
		Eduard Roschke, Cassirer.		
Received				
L. to theSynodal Casser				
Proceeds of two collections from the congregations ofHm.				
Past. Küchle in Rich Station, Cook Co. llls. Z4 A of Mr.				
Past. F. W. John	--- 1A			
b. To The Synodal MissionS-Casse: from the Stade				
Association, by Mr. Cand. Harms, of the parish of Collinsville, llls.				
--4R				
by Mr. Past. Seitz collected in his parish at Rodenburg, llls.	---			
6A				
0. for the maintenance of Concordia College; from the Stade				
Association, by Mr. Cand. Harms 5 71 from the township of				
Collinsville, llls.	-- 6A			
of	" of	Mr. Past. Biltz in Cumber-		
land, Md.	-----4"			
by Mr. Past. Brewer from the collection bag				
Addison, llls. to Retain College Teachers ----17W				
<1st for poor students and pupils at Concordia Collegeand				
Seminary: by the Young Men's Association of Detroit for the				
student Emil				
Schulz	----4 W			
of the St. Louis Young Men's Association from the month of				
February to the end of July of this year .	-1251 "			
v. to C oncordia College ebau:				
		F. W. Barthel, Caspn.		
Paid				
the 9th year Mr. G- Meyer, the 10th year the HH.				
Adam Ambrosius, Billner, Döppen, Erk, Heinr. Vrm, Chr stian				
Goers, Wilh. Goldenstem (until No. 20- IM 11.), Wilh. Hesterberg,				
Christ. Hibbtm, Past. F. W. W Obermeier,H. Richter, Past. Ritter,				
Schröppel, Past.SM natzy. Heim. Twenhöfel, Heinr. Thies, Fr.				
Werfelmann), deu 11. Jahrg. die HH..				
Adam Ambrosius, Heim. Gewe, Fr. Jagow, E. Rrißeßn Johann				
Müller, Past. Stephan, Fräulein Marie SteM				
Letters received				
of Hm. Past. Wunder with -5,M. from Hm. Franz Hamann with -17				
,M.				
Printed by M. Niedner Lk Co.,				
Rordweffl. Corner of Third and Pine Streets. .				